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FRIENDS JOURNAL

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ALL mankind is of one Author, and is one volume; when a man dies, one chapter is not torn out of the book, but translated into a better language; and every chapter must be so translated; God employs several translators; some pieces are translated by age, some by sickness, some by war, some by justice; but God's hand is in every translation, and His hand shall bind up all our scattered leaves again for that library where every book shall lie open to one another.

—JOHN DONNE

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Internationally Speaking

A YEAR-END look at world affairs in 1959 gives some encouragement.

Important financial institutions, such as the Morgan Guaranty Bank of New York, are beginning to discuss disarmament as a possibility that must be considered in planning investment policies and as a development whose consequences would be beneficial to employment and prosperity in the United States.

The Slow Advance of World Law: Perhaps more important than increasing interest in disarmament is increasing interest in international organization and law. Nations interested in scientific research in the Antarctic have made a treaty providing for freedom for all nations in that area, excluding all military activities (and nuclear explosions) from it, and giving all adherents to the treaty the right to send designated inspectors at any time to any activity being carried on there by any of the signatories. The Soviet Union and the United States are two of the signers.

One cannot help wishing that the United Nations had taken control of the Antarctic: to have made access to it available for every interested individual; to have provided a more permanent system of supervision; and perhaps, in the remote future, to furnish a source of independent income for the United Nations in royalties from the mineral resources that are expected to be developed in Antarctica. The present treaty makes little provision for the cooperative development of resources there.

The Antarctic experience is beginning already to throw light on the next urgent problem of international control—human activity in space. Professor Philip C. Jessup is one of the authors of *Controls for Outer Space*, recently published by the Columbia University Press, an examination of this interesting problem. The space enthusiasts in the Russian and American defense departments, who have to win financial support for their expensive hobby by appeals to patriotic rivalry and to the competitive instinct of defense, have come very close to making the exploration of outer space a means of world suicide. World control is necessary.

While it is easy to see the importance of world law for Antarctica and space, the actual development of the processes and institutions of world law is slow and faltering. The Treaty on the Antarctic must still be ratified by the signatory nations. President Eisenhower, in a letter to Senator Humphrey, dated November 17, 1959, discussing some of the tasks involved in establishing the conditions of peace, said that he intends to restate at an appropriate time the suggestion he made in the State

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FRIENDS JOURNAL

Successor to *THE FRIEND* (1827-1955) and *FRIENDS INTELLIGENCER* (1844-1955)

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VOL. 6—No. 1

Editorial Comments

Japan's Protestant Century

THE one hundredth anniversary of Protestantism in Japan was celebrated during November, 1959. At that time W. Enchiki Kan, a leading Protestant and member of the Central Committee of the World Council, drew our attention to the regrettable fact that sooner or later many Japanese converts desert the church, and he called on the churches to repent former errors and start all over again. What is there to repent? Mr. Kan believes the churches attract the Japanese too often because of some secondary aspect of their organization and belief, such as monogamy, monotheism, or humanism. Many Japanese visit the churches merely to become acquainted with foreigners or to learn about a more up-to-date faith than Shintoism and Buddhism.

Language difficulties have aggravated the problem. For example, the Japanese have no word for "Christian love" in the sense of the spiritual *agape* but know love only as *eros*. Their term for "religion" is identical with that for the teaching of a sect. Similar distortions concern the traditional theology of resurrection and the Holy Spirit. Unwanted or additional meanings are apt to creep into many significant passages.

Green Pastures, Bread, and Wine

Similar difficulties have received an unpleasant support from the racial tensions between white and colored peoples and from colonial history in general. Many are the problems in transferring a body of religious teachings and customs to another civilization. The translation of Psalm 23 into the language of the Eskimos, for example, poses great problems. There are no words in Eskimo for "sheep," "shepherds," and "green pastures," in which "to lie down"; nor is any Eskimo likely to be familiar with "still waters." What do missionaries teach in vegetarian South India, when they explain communion, in which the body of Christ is supposed to be present in substance? What about the blood of Christ being represented by wine, which no Mohammedan is allowed to drink? In the Kpelle language of Liberia the phrase "my sheep follow me" (John 10:27) can be translated in various ways. "To follow" may mean "to stalk" or "chase after in evil intent," or "follow behind a leader," or "fol-

low me, but at a great distance." (The latter translation might be suggestive of the kind of following many of us prefer all over the world.) For the Black Thai of Indo-China reconciliation consists of "rubbing off corners." In the French Cameroons the Bano'o people at the beginning of their contacts with missionaries wanted to go to hell because it is a hot place, where they would never be exposed to chilling winds, and accompanying sickness and suffering. Such examples could be multiplied.

Paul Valéry, French author and poet, once wrote this remarkable passage: "Christianity is based on bread and wine. Catholicism requires them—bread, wine, and the concept of their spiritual substance. The essential action characteristic of Catholicism is the transubstantiation of these two products which human effort has produced. . . . Bread and wine are rye [or wheat] and grapes. . . . All this is tied to the geographical area of the Mediterranean Coast; its borders are those of grapes and bread. Within these natural borders bread and wine were 'invented.' The peoples living in this region regard bread and wine as the most natural, unquestioned, and simplest food. It was the most logical choice for a bloodless sacrifice to be offered inexpensively at any season of the year. The bread is explicitly spoken of as 'daily.' Wherever bread and wine are rare or even completely lacking, the religion that sanctifies them appears alien, uprooted, and like one that can live only on food from far away. Bread and wine are exotic products in countries which grow rice, batatas, and bananas, or in countries where beer, sour milk, or clear water are the ordinary liquids. The sacramental action which takes from the table the simplest food to make it the most elevated and lofty—such sacrament is alien to a life that wants spiritual renewal but not food that renews or prolongs our physical existence. Incidentally, the Catholic countries are also those with the best bread and the best wines. . . ."

In Brief

Due to the time required for gathering statistics, we now have only the 1957 figures about the number of illegitimate children born in the United States. The number was 201,700, an all-time high. The rate for white

mothers is 17.5 per thousand live births, whereas for Negroes it is 179.6 per thousand. Forty per cent of all cases occurred to teen-age mothers. The highest rate of illegitimacy occurs in Washington, D. C.; the next highest is in Mississippi. The lowest is in Utah.

Only 800 of the 101,000 twenty-year-olds called up to

serve in the West German army have refused to be drafted on the grounds of conscientious objection. About 2,000 applications from conscientious objectors had been received by local draft boards all over Germany. Only about half of the eligibles will be called up, and most of the 2,000 will not be affected.

At the Devil's Booth

LAST night I raised the Devil. Raising the Devil is not a very difficult trick to perform. I've never been able to understand why all the ancient books of black arts and other forbidden lore make such a to-do over the very simple task of conjuring up the Devil. All those minute directions for secret potions and incantations, with carefully constructed pentagons, the Lord's Prayer recited backwards, and the laborious process of gathering mandrake roots and other exotic herbs, I find totally unnecessary. In short, summoning the Devil is no trick at all; my greatest trouble is to keep him from appearing at times when his presence would be embarrassing.

I wonder why the ancients seemed to have so much trouble performing such a simple feat. They went to an amazing amount of bother to accomplish something I can do by merely being inattentive for a moment. Maybe modern man is more talented in this direction, or perhaps the problem has yielded indirectly to technology. With labor-saving machinery, there are so many more idle hands, and the Devil in fulfilling his historic task simply must appear among us more often than he did formerly. Then, too, I imagine he finds the world a much safer place to move around in nowadays, with little danger of injuring himself by stumbling against a cross, or touching a Bible, or wetting his feet in holy water; and if he associates only with respectable people, he runs no risk whatever of encountering a holy man.

Whatever the reason, conjuring up the Devil seems to be a much simpler task than it was formerly. Not that I want to deprecate the ancient ways. They were probably very efficacious, too. One must admit that our government seems to have enlisted the aid of Satan permanently by the careful construction of a five-sided figure near the nation's capital.

I called the Devil in last night to help me with a problem. I had been mulling over a couple of lines by Lowell, which read:

"At the Devil's booth are all things sold;

Each ounce of dross costs its ounce of gold."

Was Lowell saying that the Devil sold all things *and* dross, or was he saying that all *things* were dross?

The Devil very courteously came as soon as I called

him up. Of course, he doesn't wear that medieval horns-and-tail get-up now any more than a modern man would go to the office in a suit of armor. He came in a gray flannel suit, with a well-groomed Madison-Avenue look about him. I mentioned my problem, and he laughed politely but derisively.

"Lowell," he said, "was an impractical egghead, and a plagiarist. The first of those two lines has been the slogan of our house for a thousand years, and the second is a vile slander against our merchandise."

"Surely you don't sell *all* things," I started to protest. But he interrupted, "Oh, but we do! You just name any *thing*, and if we don't already have it in stock, we'll get it for you."

I thought I had him there. "Suppose," I said, "that a man wanted to be a saint. You wouldn't handle an item like sainthood, would you?"

"Of course, we do," he answered. "You'll find, in fact, that practically every saint who ever derived any personal benefit from sainthood obtained his product from us. Now," he got down to business, "if sainthood is what you're interested in, you couldn't have contacted me at a better time. Unfortunately, there hasn't been the demand for this item that we anticipated, and we find ourselves slightly overstocked. We can offer a semicustomed sainthood with alterations free. A perfect fit is guaranteed. And for just the next ten days we are including a lifetime supply of piety free with every sainthood purchased!"

"Piety!" I exclaimed in surprise. "Surely, you don't sell piety."

"We have the largest stock of piety in the trade," he said in a dignified manner. "All the best kinds: piety to make others feel guilty, piety to impress people, piety to use when one hasn't a reasonable argument, piety to keep our customers from feeling responsible for the evil about them—Oh, we have a wonderful selection of piety."

"And the price?" I asked in the embarrassed way we all ask that question.

"Every item we sell is exactly the same price," he answered proudly, "and our prices haven't changed in a thousand years."

"But a sainthood sold by your firm—" I was still dubious. "What use would it be?"

"I've been trying to explain," he answered patiently, "that our sainthoods are the only useful ones on the market. The product of our chief competitor is not only useless to the owner but is a positive burden to carry around. Ours, on the other hand, can be used to extend your influence and to give authority to everything you say or write. It can be used in a thousand ways to make money; it will bring you fame, give you great power over others—"

"Wait a minute!" I interrupted his sales talk. "Suppose a man didn't want all these things. What if one really wanted to be a saint?"

The room seemed to chill several degrees. When he spoke, it was with suppressed anger. "I hear two implied terms that could have come only from the propaganda mill of our competitor," he gritted out. "Reality and Being—they're beneath discussion. Do you know, they're practically synonymous with His name. Why would anyone want ugly, drab Reality and Being, when beautiful, stylish Seeming can be had at such bargain prices?"

"Aha!" I said gleefully. "So your slogan is untrue, after all. It seems that Reality and Being are two things you don't sell."

At that he stood up to leave, but he had the last word. After flicking an imaginary speck of dust from his impeccably creased felt hat, he turned hate-filled eyes on me and said coldly, "Reality and Being are *not* things."

EUELL GIBBONS

On a Theme of Thomas à Kempis

"... and the soul . . . is daily shaped anew . . ." (Chapter 54).

By MARIE GILCHRIST

No layers of gray and white to mark
These January days, but one deep snowfall
(A day and a night's, carved by the wind)
Lies smooth, while the sun pulls long blue shadows across.
The snow-sharp elm boughs seem to bore and twist,
Alive in the winter sky.

... and daily shape my soul anew . . .

This exquisite purity! Soon the plodding boots
Of haste and determination, Time's leaping,
Barking hounds will crush and defame it.
Another day, but not the freshness repeated.

... and daily shape my soul anew . . .

The cedars bow like penitents to the ground.
Fine black flower stems curl above the whiteness.
Swiftly a dead leaf rolls across the snow.

The world so new, can you despair of newness?

Ah, daily shape my soul anew!

Letter from Germany

GERMANY Yearly Meeting this year was held in Berlin from August 7 to 11. In numbers it was one of our largest. About 230 Friends and friends of the Friends were present: 80 from West Germany, 55 from East Germany, 60 from Berlin, and 35 Friends from nine countries, mainly from England and the U.S.A. The Yearly Meeting met in the heart of Berlin at the Pestalozzi-Froebel-Haus, a school for social and youth workers.

Three Friends spoke to us on our theme, "Quaker Attitudes in the Tasks of Our Time," Heinrich Carstens from Hamburg, Horst Brückner from Leipzig, and Fred Tritton from England, who gave the Richard Cary Lecture on Sunday morning.

Heinrich Carstens said that we have today so little inner strength to endure suffering and tensions. Our reaction may be a short circuit, a breaking up and going away. We must practice and learn to make tensions fruitful. We must try to find that unity out of which we can become creative. We must know that we have body, soul, and spirit, and that only these three together can form a personality. In political life we so often have a point of view, a certain opinion. What we need is an attitude. One must at the same time be held by God. If we consent to being held by God, then we become quiet and still.

Horst Brückner maintained that tasks come second, that our reaction in any given situation is more important than finding our tasks, those which are agreeable to us. God was always present to Jesus in all his relationships with men. In consequence Jesus often reacted in a most uncommon way. We should think of his encounter with the publican or with the woman at the well.

Horst Brückner spoke about the changing world we are living in today. Individual possessions play an important part. How to find a middle course between individual possessions and sharing as much as possible with the community seems to him one of the major social tasks of our time.

"What have Friends done in these last ten or twenty years, and what should be their task and service now?" Fred Tritton asked. He thinks that though service is very important, we are inclined to emphasize it too much. We call ourselves the Society of Friends, but we are inclined to act as if we are a society of servants. We interpret the love of our neighbor primarily as a service, because we have not fully understood the first part of the commandment: love God. Often it is very much easier to give service than to be friends with people because serving demands only one part of us. Friendship, however, demands the giving of ourselves wholly. If a sufficient number of us come to put friendship before service, then it may happen that Quakers will no longer be known so much for their material services as for the Christ-like nature of a love which reveals and at the same time calls forth their works.

Before Yearly Meeting a group of about 30 Friends met in the Quäkerbüro for a study group on "The Early Quakers and We" under the chairmanship of Hans Freund of State College Meeting, Pa. Introductory talks were given about

George Fox, William Penn, James Nayler, and John Woolman. All participants enjoyed the discussion and learning more about these early Friends.

A number of Young Friends who attended Yearly Meeting, including some from America, told of their experiences in Poland, Russia, and Vienna this summer.

One of the main items of the Peace Committee session was that the laws for conscientious objection as well as for alternative service have both been enacted; we must now see that suitable service is provided.

In the past three years we have had two Clerks, a Clerk of Yearly Meeting and a Clerk of the Executive Committee. According to our Book of Discipline, one was responsible for the religious side; the other, for business affairs. As a new experiment for one year, a group of five Friends was appointed to act as Clerks: Gerhard Schwersensky for Berlin; Theodor Mulert-Busch for the Eastern part of Germany; Heinz Schneider, Henriette Jordan, and Heinrich Carstens for the Southern, Western, and Northern parts of Germany. Each has an alternate.

This group of five, together with the Executive Secretary of the Quäkerbüro, Lore Horn, will meet about five or six

times a year in different places in Germany to discuss the affairs of the Yearly Meeting. We hope that life in the individual Meetings and between them will be strengthened by having five Friends who live in different parts of Germany all actively working together in all the affairs of the Yearly Meeting. This plan seemed better than having only two Friends, to whom separate tasks are assigned.

There is one insight, I think, which maybe all of us who attended Yearly Meeting had, that it is not so important to seek our tasks. We will see them, if we devote ourselves wholly to the direct leading of God, as Fred Tritton has said, regarding Him as our Father and Friend. If God, through our knowledge of Jesus, can be a real Friend to us, "then we begin to discover God in our fellow men, who need much more than our services. They need our friendship. . . . We are then no longer depressed by the problems of the world and the tasks to be done; for in God's world all responsibilities rest last with Him, and if we in our hearts trust His loving Spirit, then He will show us those tasks on which in our time we are asked to work together with Him."

BRIGITTE SCHLEUSENER

William Warder Cadbury, Physician and Naturalist

October 15, 1877 – October 15, 1959

DR. WILLIAM W. CADBURY was one of the Friends who pioneered in earlier days in going abroad to help his fellow men. After his education at Penn Charter, Haverford College, and the University of Pennsylvania Medical School, graduating in 1902, he established himself in private practice in Philadelphia, was an instructor in the University of Pennsylvania's Medical School, and helped as a doctor in a number of other medical institutions. When the University of Pennsylvania YMCA made a plan to send out a group of doctors and nurses to do medical work in China, he volunteered to join the unit because in China, with its millions, there were very few trained in Western medicine. The University unit hoped to establish a medical school and thus not only help the needy people but multiply their ability by training the Chinese. He felt God's call to undertake this task. On his way to China he visited Japanese Friends and later always renewed his contacts with Friends in Japan.

Arriving in Canton in 1909, Dr. Cadbury was associated with the Canton Christian College, afterwards Lingnan University, as college physician to the students and as visiting physician to the Canton Hospital, the oldest hospital in the Orient. He also established on the Lingnan campus, with funds given by Chinese, a hospital for the villagers in the surrounding country, and he himself frequently answered calls, going out on horseback,

establishing warm contacts in often unfriendly villages.

In America Friends took an interest in his work and contributed to the Cadbury fund, also building for his use on the campus a house called "The William Penn Lodge." Here he and his wife, Catharine Jones Cadbury, whom he married in 1917, maintained a friendly center, receiving many visitors from all over the world, including numerous Friends, and constantly using the home for meetings of peace and discussion groups. Though many Friends meetings were held, in which students and faculty participated, there was no Meeting established. Lingnan University was an interdenominational Christian institution. Visiting Quaker leaders led the students in religious teaching; twice Rufus Jones conducted meetings and at another time, Lloyd Balderston.

The surroundings of William Penn Lodge were beautified by the ambition of the doctor to have in his garden a representative of every type of tree and flower native to the region and also to introduce plants from other countries.

As the years passed, there were civil wars and anti-foreign demonstrations. But after one such episode a Chinese general in control of the island on which the college was situated showed his confidence in the foreign doctor by asking him to take his son into his family as a godson. The boy was given the name of Jimmy and joined as a younger brother the doctor's three daughters,

Jane, Emma, and Catharine, all born in China, going with the family to America and Europe when William Cadbury was on furlough.

Finally, the doctor and his colleagues persuaded the Chinese President Chung of the University to approach the Chinese government for assistance in establishing a medical school. The Rockefeller Foundation also helped, and various Chinese and missionary medical schools cooperated in establishing the medical school, named for a previous student trained at the hospital, the Sun Yat Sen Memorial Medical School. Dr. Cadbury served as Professor of Internal Medicine.

The Japanese war interfered with the operation of the Medical School, but the Hospital continued under Chinese management. Dr. Cadbury worked with the American Red Cross in bringing relief to the bombed city, and after the Japanese occupation, Lingnan University, as neutral territory, had a refugee camp for 7,000 people, using the university buildings after the university had fled to Hongkong and then to the interior. Dr. Cadbury and his wife, after America entered the war, were interned and repatriated to America. For two years he served in the Frankford Hospital. After the war the doctor returned to Canton to help reopen the Medical School and the Hospital, all well staffed by well-trained Chinese. At the request of a Japanese Friend he was able to locate the Japanese prisoners in Canton, bringing them gifts and encouragement. One of them afterwards wrote that the unexpected visit seemed like a visit from angels in heaven. Dr. Cadbury took an active part in the relief work of the stricken city.

When he felt he was no longer needed in China, he retired to America via Australia and New Zealand. Here he also broadened his botanical knowledge. After his return to this country, he presented his collection of ferns to the Academy of Natural Sciences, serving there as Research Associate in the Department of Botany.

He served the Japan Committee of Philadelphia Yearly Meeting until his death and was a Director of the interdenominational Chinese Church and Center on North 10th Street, Philadelphia, in which Friends cooperate with six other denominations.

Word has come from China by way of Hongkong that the Medical School and the Hospital still continue with some of the well-trained Chinese sometimes helping, though suffering disabilities as Christian Chinese. In Hongkong the old Lingnan staff have helped to establish the Chung Chi College to continue the Christian college education offered by Lingnan.

At the memorial service the Chinese pastor of the Chinese Church in Philadelphia said that when Dr. Cadbury passed by, people would say, "Here comes

Christian good will." He preached by personal example as well as by precept, and he inspired in people Christian love, faith, hope, and cheerfulness.

Nostalgia

By LOIS LEIGHTON COMINGS

Surely in time
The spirit will find
Its bearable clime,
Will know its home
And go—
Perhaps winging,
Singing,
Jubilant,
Bold,
Perhaps silently,
Imperceptibly,
Journey untold,
But anyhow,
Now,
Free—
Just to be.

On Having a Birthday without Getting Older

LORD, Thou knowest better than I know myself that I am growing older and will someday be old. Keep me from getting talkative, and particularly from the fatal habit of thinking I must say something on every subject. Release me from craving to try to straighten out everybody's affairs. Make me thoughtful, but not moody; helpful, but not "bossy." With my vast store of wisdom it seems a pity not to use it all—but Thou knowest, Lord, that I want a few friends at the end.

Keep my mind free from the recital of endless details; give me wings to get to the point. Seal my lips on my many aches and pains—they are increasing, and my love of rehearsing them is becoming sweeter as the years go by. Teach me the glorious lesson that occasionally it is possible that I may be mistaken.

Keep me reasonably sweet; I do not want to be a saint—some of them are so hard to live with—but a sour old man or woman is one of the crowning works of the devil. Help me to extract all possible fun out of life. There are so many funny things around us, and I don't want to miss any of them. Amen.

—AUTHOR UNKNOWN

(The above selection is quoted from the November, 1959, issue of *Among Friends*, quarterly newsletter of Illinois Yearly Meeting.)

Internationally Speaking

(Continued from page 2)

of the Union Message last January, that the United States amend the Connally Reservation to its adherence to the compulsory jurisdiction clause of the statute of the International Court so that the Court, rather than this country, would decide whether a dispute involved a matter of domestic jurisdiction and so should not be dealt with by the Court.

Despite the painful slowness of progress toward the desired institutions of peace, there has been some progress toward recognizing their desirability. The hesitation of the Secretary of State, in a recent press conference, to express an opinion about the boundary disputes between China and India reflects awareness of the need for improved fact-finding and fact-observing processes for the United Nations, so that the international organization for maintaining peace may have the necessary information when it is confronted with a dispute.

"Competing Peacefully Together": China, several years behind Russia in its development as a Communist state, is still in the phase of truculent suspicion from which Russia seems to be slowly emerging. A decade of mistaken policy on the part of the United States has not made this country's relations with China easier. There are signs of increasing awareness of the fact that China, with its existing government, must eventually be included if arrangements for the control of armaments, nuclear weapons, and intercontinental missiles are to be effective.

Within the United States the perennial desire for protective tariffs threatens to obstruct the improvement of international relations. This desire is being re-enforced by the general recovery of most countries from the devastation of World War II and by the return to competition in international trade. The damage of protective tariffs was demonstrated in the origin and spread of the great depression of the 1930's. Prevention of a repetition of such damage continues to require informed public opinion.

The continual contest with the advocates of protection, like the present phase of the rivalry between the United States and the Communist countries, illustrates the fact that in such ideological disputes the satisfactory outcome does not require either the conversion or the elimination of the rival. It requires the development of rules of the game and of means of enforcing them, so that the disputes can be worked out by what John Foster Dulles used to call "competing peacefully together," without resort to irrelevant methods like threats

of war. In international disputes the hope for satisfactory outcomes depends on continuing development of the United Nations and increasing acceptance of its authority.

December 15, 1959

RICHARD R. WOOD

About Our Authors

Richard R. Wood, who writes "Internationally Speaking" for the FRIENDS JOURNAL, was for many years Editor of *The Friend*, Philadelphia.

Euell Gibbons is a member of the staff at Pendle Hill. He and his wife, Freda Gibbons, taught school several years in Hawaii.

Brigitte Schleusener, our correspondent from Berlin, Germany, was recently transferred to the Vienna Center of Friends.

Friends and Their Friends

Sophia Lyon Fahs, selected as the Rufus Jones lecturer for 1960, has been Editor of Beacon Press books in religious education for 15 years. During this time she has edited two score books, including juveniles and books for teachers and parents. These have been widely used in liberal church schools of many denominations and in private and public schools. Mrs. Fahs is the author of *Jesus: The Carpenter's Son, Beginnings of Earth and Sky, From Long Ago and Many Lands*, etc., and is coauthor of many others, including *Consider the Children, How They Grow, The Church Across the Street*, etc. She has long been a member of the Advisory Board of *Parent's Magazine*. She is herself the mother of five children. For 17 years she was instructor in religious education at Union Theological Seminary; she was director of the Seminary's Experimental Church School; and for nine years directed experimental work in curriculum building at New York's famed Riverside Church.

Her theme for the lecture has been announced as "Why Teach Religion in an Age of Science?" The 15th Street Meeting in New York City will be host on Friday night, January 29, at 8 p.m.

The misery and plight of 250,000 homeless Algerian refugees in Tunisia and Morocco was told by a Quaker relief worker back from a six weeks' visit of the area. Frank Hunt, Director of Overseas Refugee Programs for the American Friends Service Committee, made the trip to survey needs and help organize a relief program in the two countries. Dr. Rita Morgan of New York is the Friends Service field worker in Tunisia. The refugees fled their homes near the eastern and western borders of Algeria, and most have stayed near their homeland. Most of the 150,000 who are in Tunisia are in the mountainous area and suffer inadequate diet, clothing, housing, and health needs, Frank Hunt said.

"You can't make comparisons in terms of human suffering

or need, for a refugee anywhere is a refugee," Frank Hunt said. "But there are many more Algerian refugees than there were Hungarian refugees in Austria; yet the world knows little about them. They have not fled from communism, and their situation has not been dramatic enough to capture the world's attention. Yet as human beings they are worthy of our equal concern."

The AFSC is the only private American agency working with Algerian refugees in Tunisia at present. It was asked by the United Nations High Commissioner for Refugees to undertake a relief program in Tunisia and Morocco, which now has a goal of \$500,000. Already the Quaker agency has sent from Philadelphia about 200,000 pounds of clothing, blankets, drugs, and vitamins. Much more will be needed to meet even the minimum need, Frank Hunt said.

Engaged in refugee work since 1945, Frank Hunt has had field experience in Austria, Gaza, Israel, Korea, and Yugoslavia. He described the situation of the Algerian refugees as "worse" than the others he had seen. Rather than leave the border area of their homeland, a large number of the refugees have found improvised shelter in the mountains. They are not housed in camps but in huts made of mud, stone, and grass.

Dr. Rita Morgan, the Quaker field representative, is assisting local efforts to set up ten more milk centers in Tunisia, and arrangements will be made for women to sew at centers where they can make garments using textiles contributed to the AFSC. Sewing machines and textiles are being shipped by the Service Committee. Another AFSC project will give help to Algerian schoolboys in Tunis.

Francis Jude, Field Secretary of the Peace Committee of London Yearly Meeting, writes us as follows: "The Campaign for Nuclear Disarmament has decided that there must be another Aldermaston March next year, over the Easter holiday period, from April 15 to 18.

"Last year the presence of groups from many different countries made a considerable impression, but there was no group from America. Of course, the distance and the expense involved are probably much too great and would prohibit anyone's coming here especially for this occasion. However, I thought I would let you have this information in case you know of any Friends who contemplate coming over here, and who might feel inclined to take part in this event.

"A good many people here feel that it should be possible to enlarge on the numbers which took part last year, and if this is correct, then the demonstration is quite likely to be one of the largest ever seen in this country—at any rate that is what we are working for.

"If there is any likelihood of anyone's being here over that time, it would be as well for me to have details, as I could then try to arrange some accommodation. Anyone coming should realize that this is no picnic, and whilst we might be able to arrange beds for the elderly, the others are likely to find themselves sleeping on the floor."

On December 15, the "Voice of America" interviewed William Hubben, Editor of the FRIENDS JOURNAL, about Friends in the United States, their beliefs and organization, their relief projects abroad, their educational institutions, and their press. The interview was conducted in German and will be broadcast over several South German broadcasting systems in a series dealing with religious life in the United States.

The Social Order Committee, 1515 Cherry Street, Philadelphia 2, Pa., has announced two adult work camps on the theme "Our World in Ferment." Under special consideration for the January 15 to 17 weekend will be the topic "What Should We Expect of Ourselves?" with Dr. Hubert Ross, Professor of Sociology, Lincoln University, as resource leader. For the January 22 to 24 weekend the topic will be "What Should We Expect of Our Schools?" with Mrs. Annette Temin, Executive Director of the Citizens' Committee on Public Education, Philadelphia, as resource leader. Also participating will be George and Doris Hinds, Betty Forrester, Jim and Martha Kietzman, Hubert and Dorothy Taylor, Alice Lipscomb, Peter and Alice Barry, Bill Hudson, and John and Molly McCandless. Work campers will help neighbors in bad-housing districts to plaster, paint, and fix up their homes, will attend a magistrate's court, and will worship at St. Paul's Baptist Church. For further information, write David S. Richie at the Social Order Committee or telephone Philadelphia LO 8-4111.

The first issue of a small publishing venture by Germantown Friends School, Philadelphia, Pa., called *Studies in Education*, has evoked enthusiastic response. The 16-page booklet contains an address, "The Artist—Society's Stepchild," given by Richard K. Winslow, Professor of Music, Wesleyan University, at Germantown Friends School on Music Day, March 20, 1959. *Studies in Education* will probably be issued twice a year and will contain material related to secondary education that will spur creative writing and thinking. It will be mailed to parents, friends of the school, alumni, and other schools and colleges. Howard G. Platt, Chairman of the Science Department at Germantown Friends, is editorial chairman of *Studies in Education*.

When Making a Contribution

In reply to several inquiries concerning the tax-exempt status of the Friends Journal Associates, we want to inform our donors that the U. S. Treasury Department in Washington has decided that the Friends Publishing Corporation is tax-exempt. The Cumulative List of the Treasury Department containing the tax-exempt organizations would be cumbersome in size and unreasonable in price if it were to contain all subsidiary groups contributing to tax-exempt organizations. Associates and contributors are advised to make their checks payable to FRIENDS PUBLISHING CORPORATION. Write at the bottom of the check FOR THE ASSOCIATES.

The 100th anniversary of 20th Street Meeting House, New York City, was celebrated on December 4. A brochure has been prepared which describes the century of service given by the Meeting.

Andrew Bruce, who left for Geneva, Switzerland, on October 2, 1959, expects to be away for six months. He was sent by the du Pont International Department to train personnel. Margery Bruce was to leave December 27 to join him and will be gone three weeks. They are members of New Garden Meeting, Pa.

The winter term at Pendle Hill, Wallingford, Pa., begins January 4. The lectures hereafter listed are open free to the public. "Quaker Testimonies and Principles, Yesterday and Tomorrow" by Henry J. Cadbury is scheduled for Monday evenings, January 4 through March 14, and "Mysticism in Christianity and Other Religions" by Howard H. Brinton for Tuesday evenings, January 5 through March 15. The first three lectures in the Tuesday series will be given by Maurice Friedman, ("Major Trends in Jewish Mysticism," January 5), Mahmood Soofi ("Some Aspects of Islamic Mysticism," January 12), and Henry Cadbury ("The Nonmystical Element in Religion," January 19). Wilmer J. Young's course in "Some Problems in Modern Society" on Thursday evenings presents these public lectures on areas of tension: January 7, Maud Russell, "China Today" (illustrated); January 14, Frank Hunt, "Refugees from Algeria, the Cause and the Problem"; January 21, Frank Loescher, "Where Hope Lies in South Africa"; January 28, James Bristol, "India: Probing beneath the Surface"; February 4, Theodore Hetzel, "Present-day American-Indian Affairs" (illustrated); February 11, Margaret Collins, "Integration in the Suburbs"; February 18, Robert Lyon, "Cuba and the Caribbean Complex"; February 25, Walter Lamb, "Impressions of a Visit to Russia" (illustrated). All lectures begin promptly at 8 p.m.

A Remarkable Success Story

A remarkable success story in the best sense of the word is told in the November issue of *Economic World*, Washington, D. C. The person in question is Luanna J. Bowles, a Friend who started her teaching career over 40 years ago in a little schoolhouse in Galena, Kansas.

In 1952 she went to Iran with the United States Point Four Program (Technical Cooperation) to train Iranian rural teachers. She included hygiene and homemaking in her work. The Iranian government needed her help in teaching the three-quarters of the thousands of recruits who were illiterate. Luanna Bowles devised textbooks and other material, and

trained teachers, who in turn trained others. Six months later she found herself standing in a place of honor on a reviewing stand in Isfahan, Iran. A colorful parade of the Imperial Gendarmerie on blooded stallions, bicycles, and in jeeps paid homage to her, over 11,000 Iranian army recruits who had learned to read and write—in six months.

Soon she was facing an even greater task. Millions of Iranian peasants are illiterate. Luanna Bowles started in 1954 a Fundamental Education Program, which operated in 42 villages. Since then, hundreds of thousands of Iranians have learned to read, write, maintain better homes, grow better crops, and improve their communities. Luanna Bowles was recently transferred to Nepal, where only four per cent of the population is literate.

Luanna Bowles is now 67. Her early teaching experiences were in Kansas, Iowa, and Westtown School, Pa. In 1928 she went to Tokyo Friends Girls School. Several years later she taught English at Fisk University, Nashville, Tenn., but later returned to Tokyo, going from Tokyo to Iran in 1952.

Letters to the Editor

Letters are subject to editorial revision if too long. Anonymous communications cannot be accepted.

In his "First Step or Dead End?" in the issue of December 19, A. J. Muste has ably presented the need for total disarmament. But in what ways can we press for disarmament?

In December pacifist-oriented peace organizations, including all the Quaker peace agencies, worked out a cooperative disarmament program, organized under the Consultative Peace Council but administered by the American Friends Service Committee. John Swomley of the Fellowship of Reconciliation has been employed half time to encourage pacifist and nonpacifist organizations to redouble their efforts to achieve total disarmament.

Friends who wish to cooperate with this program, either financially or with volunteer service, should get in touch with me at 1515 Cherry Street, Philadelphia 2, Pa.

LAWRENCE MCK. MILLER JR., *Chairman,*
Consultative Peace Council

Philadelphia, Pa.

Your reprinting of "The Meaning of Religious Experience" from *The Seeker* pleased me greatly. Unfortunately, you could not know that two passages in the article as printed in *The Seeker* contained errors, which I should like to correct. The words introducing the quotation from Whitehead should read, ". . . something more is involved." All of the last paragraph is from William James and should appear in quotation marks. I would not like readers to think I personally claim the credit for those wise deductions.

Surbiton, Surrey, England

FRED J. TRITTON

The Index of Volume 5 of the FRIENDS JOURNAL, 1959, was printed in the issue of December 19, 1959.

Are Friends satisfied that the United Nations should continue to be restricted to its present role of international forum, relief agency, and educator? It should be remembered that its

founders intended the U.N. to serve a wider purpose, especially in the field of reconciliation.

As Friends seek to make their peace testimony more effective, should they not seek to strengthen the U.N. by urging the abolition of the veto within the Security Council? The voluntary surrender of this power by the United States would demonstrate her good faith and desire for peace.

As long as negotiations are conducted solely among the nations involved in the dispute, the threat of force will be used as a bargaining weapon. For a solution to the Fast-West controversy that is just and equitable to all the nations, a solution that will make for a real and lasting reconciliation, let us urge that negotiations be conducted through and by the United Nations. Then the U.N. will become an even more effective instrument for world peace.

Oxford, N. Y.

H. S. CRUMB

BIRTHS

BROWN—On September 15, 1959, to John L. and Catherine Brown, members of Horsham Monthly Meeting, Pa., a daughter, **BARBARA SMITH BROWN**.

ENDO—On December 15, 1959, to S. Sim and Betty W. Endo, a son, **RONALD NOBORU ENDO**. His father, mother, and brothers, Russell and Richard, are members of Green Street Monthly Meeting, Philadelphia.

GLATTHORN—On October 19, 1959, to Allan and Ruth Kirk Glatthorn, members of Horsham Monthly Meeting, Pa., a daughter, **GWEN ANNE GLATTHORN**.

LEITER—On July 3, 1959, to Stephen and June Leiter, members of Horsham Monthly Meeting, Pa., a daughter, **KAREN ANN LEITER**.

STABLER—On November 11, 1959, in Ithaca, New York, to Robert C. and Mary Amesbury Stabler, a son, **EDWARD AMESBURY STABLER**. He is the great-grandson of the late Edward L. and Elizabeth Tubby Stabler of Greenwich, Conn., and the grandson of Howard P. and Margaret Van Alstyne Stabler of Williamstown, Mass.

MARRIAGES

LARRABEE-GLEN—On December 5, 1959, at Central Philadelphia Monthly Meeting, 20 South 12th Street, Philadelphia, Pa., **JANET GLEN**, daughter of Janet Letchworth Glen and the late Logan B. Glen, and **EDWARD FLINT LARRABEE**, son of Edward F. and Elinor D. Larrabee of Island Heights, N. J. Flint and Janet are living at 7 Central Avenue, Toms River, N. J.

SYKES-REEVES—On July 25, 1959, at Horsham Meeting House, Pa., **PHYLLIS REEVES**, daughter of Philip and Florence Reeves of Hatboro, Pa., and **BERNARD SYKES**. The bride is a member of Horsham Monthly Meeting. Bernard and Phyllis are residing in West Chester, Pa.

DEATHS

BAKER—On December 5, 1959, suddenly, at Kennett Square, Pa., **FLORENCE R. BAKER**, aged 84 years, widow of J. Thomas Baker. She was a birthright member of London Grove Meeting, Pa., where she was an active member. Surviving are three children, Helen M. Hodgson, Mary A. Kimball, and J. Thomas Baker, Jr. There are also eight grandchildren and three great-grandchildren.

COX—On December 13, 1959, after a long illness, **WILMER BENNETT COX**. He was the son of Thomas Smedley Cox and the late Mary S. Haines Cox, the grandson of John G. Haines and of Wilmer Bennett Cox, a great-nephew of Zebedee Haines and of Malinda Patterson Elkinton, and a birthright member of Malvern-

Goshen Meeting, Chester County, Pa. Wilmer Cox was educated at Malvern and West Chester Public Schools, Pa., and at Westtown School, graduating in 1926. He won a competitive scholarship to Penn State College, where he majored in forestry and journalism. Surviving are a brother, John; a sister, Rebecca-Christine; three paternal aunts, a niece, and several cousins.

ROBINSON—On December 13, 1959, at her home in Winchester, Va., **MAMIE S. ROBINSON**. She was born December 15, 1873, in Henry County, Iowa, a daughter of the late Joseph Robinson of Frederick County, Va., and Sara Fenton Robinson. She spent most of her life with her cousins, the late James L. and Sallie G. Robinson of Frederick County, Va. Mamie S. Robinson was the last survivor of her immediate family. She was a lifelong Friend and attended Centre Meeting, Winchester, Va. The funeral was conducted by Friends at Omps Funeral Parlor, Winchester, and burial was at the Hopewell Cemetery, Clearbrook, Va.

STYER—On November 27, 1959, suddenly, at the Memorial Hospital, West Chester, Pa., **ELIZABETH P. STYER**, a member of Concord Meeting, Pa. Formerly of Concordville, Pa., she was a resident of the Hickman Home in West Chester. She was born in 1881, the daughter of the late Jacob J. and Katherine R. Styer. During her lifetime she served Concord Meeting in various ways, from her service as a First-day school teacher to that as an Overseer. She was a very active worker for the Grenfell Missions and the Needlework Guild. Surviving are a brother, J. Franklin Styer, and several nieces and nephews.

WHEELER—On November 21, 1959, **G. EVELINE WHEELER**, aged 57 years, at her home in Paxton, Mass., where she had lived for 18 years. She was an active and valued member of the Pleasant Street Meeting in Worcester, Mass. Surviving are her husband, Francis J. W. Wheeler; two sons, Fred L. Wheeler, II, of Watertown, Conn., and Edwin H. Wheeler of Rocky Hill, Conn.; a daughter, Faith E. Wheeler, a sophomore at Wilmington College, Ohio; three brothers, Thomas W. Harris, Percy H. G. Harris, and Charles F. Harris, all of Worcester; a sister, Mrs. May Hudson of Paxton; and two grandchildren.

Coming Events

(Calendar events for the date of issue will not be included if they have been listed in a previous issue.)

JANUARY

3—Central Philadelphia Meeting, Race Street west of 15th, Conference Class, 11:40 a.m.: "Introduction to World Order Study Program." The series will continue through May.

3—Frankford Friends Forum, Unity and Waln Streets, Philadelphia, 3 p.m.; Frank C. Laubach, who has worked on literacy projects in 95 countries, "America, Wake Up or Blow Up!"

5 to 9—Australia General Meeting at Cromwell College, Brisbane, Queensland, Australia.

10—Fair Hill Meeting, Germantown Avenue and Cambria Street, Philadelphia. Conference Class, 10 a.m.: K. Ashbridge Cheyney, "The Activities of Lucretia Mott."

12—Friends Forum at the Reading, Pa., Meeting House, 108 North 6th Street, 8 p.m.: Dr. Alfred Farrell and panel of four African students, "Africa Today."

16—Western Quarterly Meeting at West Grove, Pa., 10 a.m.

Notice: The Ministry and Worship Committee of Gwynedd Monthly Meeting, Pa., announces the Midwinter Conference schedule for the Adult First-day School Class, 10 a.m., at Gwynedd Meeting House, Sumneytown Pike and Route 202, Pa.: January 3, Clarence Pickett, "The Relevance of Friends Today"; January 10, Margaret Gibbons of London and Sigrid Lund of Norway, speaking from the point of view of the World Committee; January 17, Colin Bell, Executive Secretary of the American Friends Service Committee, "The Testimonies of Friends."

MEETING ADVERTISEMENTS

ARIZONA

PHOENIX—Meeting for worship, 10 a.m., 17th Street and Glendale Avenue. James Dewees, Clerk, 1928 West Mitchell.

TUCSON—Friends Meeting, 129 North Warren Avenue. Worship, First-days at 11 a.m. Clerk, Julia S. Jenks, 2146 East Fourth Street; Tucson MA 3-5305.

ARKANSAS

LITTLE ROCK—Meeting, First-day, 9:30 a.m., Clerk, R. L. Wixom, MO 6-9248.

CALIFORNIA

CLAREMONT—Friends meeting, 9:30 a.m. on Scripps campus, 10th and Columbia. Edward Balls, Clerk, 439 W. 6th Street.

LA JOLLA—Meeting, 11 a.m., 7380 Eads Avenue. Visitors call GL 4-7459.

LOS ANGELES—Meeting, 11 a.m., Univ. Meth. Church, 4th floor, 817 W. 34th Street.

PALO ALTO—Meeting for worship, 10 a.m., First-day school for children and adults at 11:15. 957 Colorado Avenue.

PASADENA—526 E. Orange Grove (at Oak-land). Meeting for worship, Sunday, 11 a.m.

SAN FRANCISCO—Meetings for worship, First-days, 11 a.m., 1830 Sutter Street.

COLORADO

DENVER—Mountain View Meeting, 10:45 a.m., 2026 S. Williams. Clerk, SU 9-1790.

CONNECTICUT

HARTFORD—Meeting, 11 a.m., First-day school, 11 a.m., 144 South Quaker Lane, West Hartford.

DISTRICT OF COLUMBIA

WASHINGTON—Meeting, Sunday, 9 a.m. and 11 a.m., 2111 Florida Avenue, N.W., one block from Connecticut Avenue.

FLORIDA

DAYTONA BEACH—Meeting, 11 a.m., First-days at 300 North Halifax Drive. Information, Sarah Belle George, CL 2-2333.

GAINESVILLE—Meeting for worship, First-days, 11 a.m., 116 Florida Union.

JACKSONVILLE—Meeting for worship, 10 a.m., YWCA. Contact EV 9-4345.

MIAMI—Meeting for worship at Y.W.C.A., 114 S.E. 4th St., 11 a.m.; First-day school, 10 a.m. Miriam Toepel, Clerk. TU 8-6629.

MIAMI—University, Wesley Foundation, Sundays 7:30 p.m. Clerk, MO 1-5036.

ORLANDO-WINTER PARK—Meeting, 11 a.m., 316 E. Marks St., Orlando; MI 7-3025.

PALM BEACH—Friends Meeting, 10:30 a.m., 823 North A St., Lake Worth.

ST. PETERSBURG—First-day school and meeting, 11 a.m., 130 19th Avenue S.E.

GEORGIA

ATLANTA—Meeting for worship and First-day school at 10 a.m., 1384 Fairview Road, N.E., Atlanta 6. Phern Stanley, Clerk. Phone DR 3-5357.

ILLINOIS

CHICAGO—57th Street Meeting of Friends. Sunday worship hour, 11 a.m. at Quaker House, 5615 Woodlawn Avenue. Monthly meeting, 7:30 p.m., every first Friday. Telephone BUTterfield 8-3066.

DOWNERS GROVE (suburban Chicago)—Meeting and First-day school, 10:30 a.m., Avery Coonley School, 1400 Maple Avenue; telephone WOODland 8-2040.

INDIANA

EVANSVILLE—Meeting, Sundays, YMCA, 11 a.m. For lodging or transportation call Herbert Goldhor, Clerk, HA 5-5171 (evenings and week ends, GR 6-7776).

INDIANAPOLIS—Lanthorn Friends, 1040 W. 42nd Street. Meeting for worship and First-day school, 10 a.m. Telephone LI 6-0422.

IOWA

DES MOINES—South entrance, 2920 30th Street; worship, 10 a.m., classes, 11 a.m.

KENTUCKY

LOUISVILLE—Meeting and First-day school, 10:30 a.m. Sundays, Neighborhood House, 428 S. First St.; phone TW 5-7110.

LOUISIANA

NEW ORLEANS—Friends meeting each Sunday. For information telephone UN 1-1262 or TW 7-2179.

MARYLAND

SANDY SPRING—Meeting (united), First-days, 11 a.m.; 20 miles from downtown Washington, D. C. Clerk: Robert H. Miller, Jr.; telephone WA 4-4548.

MASSACHUSETTS

CAMBRIDGE—Meeting, Sunday, 5 Long-fellow Park (near Harvard Square), 9:30 a.m. and 11 a.m.; telephone TR 6-6883.

WORCESTER—Pleasant Street Friends Meeting, 901 Pleasant Street. Meeting for worship each First-day, 11 a.m. Telephone PL 4-3887.

MICHIGAN

ANN ARBOR—Meeting at 1416 Hill, 10:30 a.m. to 11:30 a.m.; Adult Forum from 11:45 a.m. to 12:30 p.m. each Sunday.

KALAMAZOO—Meeting for worship, 10 a.m., discussion, 11 a.m., Friends' Meeting House, 508 Denner. Call FI 9-1754.

MINNESOTA

MINNEAPOLIS—Meeting, 11 a.m., First-day school, 10 a.m., 44th Street and York Avenue S. Harold N. Tollefson, Minister, 4421 Abbott Avenue S.; phone WA 6-9675.

MISSOURI

KANSAS CITY—Penn Valley Meeting, 306 West 39th Street, 10:30 a.m. Call HI 4-0888 or CL 2-6958.

ST. LOUIS—Meeting, 2539 Rockford Ave., Rock Hill, 10:30 a.m.; phone PA 6-0429.

NEW JERSEY

ATLANTIC CITY—Meeting for worship, 11 a.m., discussion group, 10:30 a.m., South Carolina and Pacific Avenues.

DOVER—First-day school, 11 a.m., worship, 11:15 a.m., Quaker Church Road.

MANASQUAN—First-day school, 10 a.m., meeting, 11:15 a.m., route 35 at Manasquan Circle. Walter Longstreet, Clerk.

MONTCLAIR—289 Park Street, First-day school, 10:30 a.m.; worship, 11 a.m. (July, August, 10 a.m.). Visitors welcome. Harold De Jager, Clerk.

NEW MEXICO

SANTA FE—Meeting, Sundays, 11 a.m., Olive Rush Studio, 630 Canyon Road, Santa Fe. Jane H. Baumann, Clerk.

NEW YORK

ALBANY—Worship and First-day school, 11 a.m., YMCA, 423 State St.; Albany 3-6242.

BUFFALO—Meeting and First-day school, 11 a.m., 1272 Delaware Ave.; phone EL 0252.

LONG ISLAND—Northern Boulevard at Shelter Rock Road, Manhasset. First-day school, 9:45 a.m.; meeting, 11 a.m.

NEW YORK—First-day meetings for worship:

11 a.m. 221 E. 15th St., Manhattan Earl Hall, Columbia University
110 Schermerhorn St., Brooklyn
137-16 Northern Blvd., Flushing

3:30 p.m. Riverside Church, 15th floor
Telephone GRamercy 3-8018 (Mon.-Fri. 9-4) about First-day schools, monthly meetings, suppers, etc.

SCARSDALE—Worship, Sundays, 11 a.m., 133 Popham Rd. Clerk, William Vickery, 162 Warburton Ave., Hastings-on-Hudson, N. Y.

SYRACUSE—Meeting and First-day school, 11 a.m., YWCA, 339 E. Onondaga Street.

OHIO

CINCINNATI—Meeting for worship, 10 a.m., 3601 Victory Parkway. Telephone Lucile Knight, Clerk, at EA 1-2769.

CLEVELAND—Meeting for worship and First-day school, 11 a.m., 10916 Magnolia Drive. Telephone TU 4-2695.

TOLEDO—Unprogrammed meeting for worship, First-days, 10 a.m., Lamson Chapel, Y.W.C.A., 1018 Jefferson.

PENNSYLVANIA

DUNNINGS CREEK—At Fishertown, 10 miles north of Bedford: First-day school, 10 a.m., meeting for worship, 11 a.m.

HARRISBURG—Meeting and First-day school, 11 a.m., YWCA, 4th and Walnut Sts.

HAVERFORD—Buck Lane, between Lancaster Pike and Haverford Road. First-day school, 10:30 a.m. Meeting for Worship at 11 a.m.

LANCASTER—Meeting house, Tulane Terrace, 1½ miles west of Lancaster, off U.S. 30. Meeting and First-day school, 10 a.m.

MEDIA—125 West Third Street. Meeting for worship at 11 a.m.

PHILADELPHIA—Meetings, 10:30 a.m., unless specified; telephone LO 8-4111 for information about First-day schools.

Byberry, one mile east of Roosevelt Boulevard at Southampton Road, 11 a.m. Central Philadelphia, Race St. west of 15th. Chestnut Hill, 100 East Mermaid Lane. Coulter Street and Germantown Avenue. Fair Hill, Germantown & Cambria, 11:15 a.m. Fourth & Arch Sts., First- and Fifth-days. Frankford, Penn & Orthodox Sts., 10:30 a.m. Frankford, Unity and Wain Streets, 11 a.m. Green St., 45 W. School House L., 11 a.m. Powelton, 36th and Pearl Streets, 11 a.m.

PITTSBURGH—Worship at 10:30 a.m., adult class, 11:45 a.m., 1353 Shady Avenue.

READING—First-day school, 10 a.m., meeting, 11 a.m., 108 North Sixth Street.

STATE COLLEGE—318 South Atherton Street. First-day school at 9:30 a.m., meeting for worship at 10:45 a.m.

TENNESSEE

MEMPHIS—Meeting, Sunday, 9:30 a.m. Clerk, Myrtle Nash, FA 8-6574.

NASHVILLE—Meeting for worship, 10:30 a.m., Sundays, 2020 Broadway. Call CY 8-3747.

TEXAS

AUSTIN—Worship, Sundays, 11 a.m., First-day school, 10 a.m., 606 Rathervue Place. Clerk, Priscilla Zuck, GR 7-3414.

DALLAS—Sunday, 10:30 a.m., Adventist Church, 4009 N. Central Expressway. Clerk, Kenneth Carroll, Religion Dept., S.M.U.; FL 2-1846.

HOUSTON—Live Oak Friends Meeting, Sunday, 11 a.m., Council of Churches Building, 9 Chelsea Place. Clerk, Walter Whitson; Jackson 8-6413.

VIRGINIA

CLEARBROOK—Meeting for worship at Hopewell Meeting House, First-days at 10:15 a.m.; First-day school at 11 a.m.

LINCOLN—Goose Creek United Meeting House, Meeting for worship, 11:15 a.m., First-day school, 10 a.m.

WINCHESTER—Centre Meeting House, corner of Washington and Piccadilly Streets, Meeting for worship, First-days at 10:15 a.m.; First-day school, 10:45 a.m.

WASHINGTON

SEATTLE—University Friends Meeting, 3859 15th Avenue, N.E. Worship, 10 a.m.; discussion period and First-day school, 11 a.m. Telephone ME1rose 9983.

ADVERTISING RATES: Display advertising—\$2.24 per column inch, or 16¢ per agate line, with the following discounts: 10% for 6-11 insertions, 15% for 12-24 insertions, 20% for 25 or more insertions within one year. Meeting notices—22¢ per line, with no discount for repeated insertions. Classified advertising—8¢ per word, with the following discounts: 10% for 6-15 insertions, 15% for 16 or more insertions within one year. A box number will be supplied if requested, and there is no postage charge for forwarding replies. Advertising copy may be changed without extra charge.

WANTED

COMPANION-HOUSEKEEPER for elderly lady in three-room apartment. Plain cooking is main responsibility. Live in. References. Telephone CH 7-0290, Mt. Airy, Pennsylvania.

NEEDED URGENTLY for Yardley Meeting, piano in good condition suitable for large Meeting room, at reasonable price. Any Friend who knows of an available piano, please contact Edgar Bromberg, 2221 Stackhouse Drive, Yardley, Pa.; Telephone Hyatt 3-2540.

SENIOR COUNSELORS: positions open for Outdoor and Canoe trip Camp. Applicants must be 19 or older and have had camping and canoeing experience. D-Arrow Camp for Boys, c/o Oakwood School, Poughkeepsie, New York.

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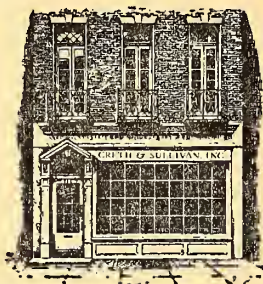
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VOLUME 6

JANUARY 9, 1960

NUMBER 2

*FOR at the first time
when thou doest this [work]
thou findest but a darkness,
and as it were a Cloud of
Unknowing, thou knowest not
what, saving that thou feelest
in thy will a naked intent
unto God. . . . Then He will
sometimes peradventure send
out a beam of ghostly light,
piercing this Cloud of Un-
knowing that is betwixt thee
and Him; and show thee some
of His privy, the which man
may not, nor cannot speak.*

—THE CLOUD OF
UNKNOWING

IN THIS ISSUE

Man and His World

. *by Hale Sutherland*

Toward More Industrial Democracy through Free Enterprise

. *by David S. Richie*

Letter from South Africa

. *by Maurice Webb*

"Distance Covered and Storms Survived"

. *by Robert C. Smith*

Poetry — Book Survey

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Book Survey

The Flowers of Hiroshima. By Edita Morris. The Viking Press, New York, 1959. 187 pages. \$3.50

This novel reveals the on-going horror that haunts the lives of survivors of the Hiroshima bombing, brave as is the exterior they turn to a callous world. Sam Willoughby, the fun-loving, impulsive American who takes lodging with a Japanese family, gradually senses the tragedy that stalks their lives: Yuka-san, selfless and loving, carefully covering the deep scars on her arms; her husband, Fumio, soon aware of the doom from which he cannot escape; and the beautiful Ohatsu, sister of Yuka, whose love for Hiroo cannot lead to marriage. Delicately written, this warm and human story is full of the poetry of Japanese life, yet soul-stirring in its depths.

The Soviet Image of Future War. By Raymond L. Garthoff. Public Affairs Press, Washington, D. C., 1959. 137 pages. \$3.25

The book discusses Soviet opinions on nuclear bombing, preventive war, and the permanently operating factors (morale, economic productivity, military potential, etc.). Obviously, the Soviets have learned from the failure of Hitler's *Blitzkrieg* tactics and their own mistakes as well. The book's title promises much more than the text supplies, with its repetitious and general airing of ideas. A large essay would have been sufficient to express the few interesting thoughts that now make a whole book.

Bees, Their Vision, Chemical Senses, and Language. By Karl von Frisch. Cornell University Press (Great Seal Books), Ithaca, New York, 1956. 118 pages. \$1.45

Within one generation readers all over the world have been fascinated by several prominent works about bees. In Maurice Maeterlinck's *Life of the Bees* the sensitive and melancholy Belgian poet combined the curiosity of the scientist with the romantic intuition of the artist, and it was no surprise when his book was quickly accorded a place in world literature a generation ago. Waldemar Bonsel's *Maya, the Bee and Her Adventures* made adults and younger readers insiders by letting them participate in the exciting life of a beehive, the savage battles between different "nations," and the many alarming or pleasant adventures of Maya, whose perceptions and feelings are, of course, made to appear human.

The latest report about these social insects is of a different nature but appears equally fascinating. Karl von Frisch's study, now available in paperback, illustrates the high type of organization and intelligence operating in the communal life of a bee. The little book is the result of 40 years of patient research and experimentation that have yielded a collection of almost unbelievable details concerning the sense equipment of bees and their amazing manner of intercommunication. We now have a comprehensive "vocabulary" and "grammar" of their language, for which bodily motions serve to convey information about the direction and the distance of food supplies. This lucidly written and well-illustrated book contains more than thrilling scientific material; it makes the reader marvel once more at the wonders of nature.

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Successor to *THE FRIEND* (1827-1955) and *FRIENDS INTELLIGENCER* (1844-1955)

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PHILADELPHIA, JANUARY 9, 1960

VOL. 6 — No. 2

Editorial Comments

A Catholic President?

THE emotionalism which John Kennedy's candidacy for the office of the President has aroused in the American public is regrettable. It must have surprised the Senator himself. His public statement last spring in *Look* magazine made it unequivocally clear that he would always uphold the separation between church and state. Many Catholics were not happy about the statement, and it became obvious in the course of the controversy that American Catholics are not as united as we usually believe. The zeal with which some Catholics expressed their criticism of Kennedy's statement is likely to confirm the old Protestant suspicion that a Catholic President might yet be under pressure from Rome to favor the support of parochial schools, delegate an American ambassador to the Vatican, and, in general, receive orders from the Pope for the conduct of the Presidential office.

We remember similarly painful incidents in the 1928 campaign, during which Al Smith also declared solemnly that he was in favor of separation between church and state. At the time he announced that he could not possibly envision a conflict of conscience arising between the duties of his office and his religious convictions. He lost the campaign even in his native state.

The issue, then, has a long and melancholy history. Yet public opinion is obviously undergoing some change. According to recent opinion polls, almost 70 per cent of all American voters, Protestant, Catholic, and Jewish, have no objection to a Catholic President. The 21- to 39-age-group is more tolerant than the older generation.

Most of the doubts rankling in the minds of Protestant voters concern questions that might properly be directed to candidates for the Governor's office, especially the problems concerning parochial school support and the dissemination of birth-control information. A good many of the apprehensions are based on plain ignorance of Catholicism. The Catholic Church is not as united as it may appear to outsiders. Its long history is the story of conflict or even bloody wars between Catholic rulers, not to mention their opposition to Rome. We now have Catholics in the Supreme Court, in both Houses of

Congress, and in several Governors' mansions, all of whom have proven to be loyal and even broadminded Americans.

Race, color, and creed must not be a bar to any office. We shall always cherish the right to question a candidate for public office. But his religious persuasion must never become automatically an obstacle to his political aspirations. American Protestants should not find it too hard to direct their religious convictions and energies into issues of greater urgency.

Karl Marx and Russian Foreign Policies

Karl Marx (1818-1883) predicted some of Europe's later developments with astounding accuracy. Between 1853 and 1856 he wrote a series of articles dealing with Russia's foreign policies for the *New York Tribune* which were published in 1897 as a book entitled *The Eastern Question*. Marx's analysis refers, of course, to the future policies of Czarist Russia. Yet some of the most disquieting features of it seem to be of a permanent character and continue to prevail also in the new regime. Marx said at the time, "Russia, in counting on the cowardice and fear of the Western powers, acts the strong man and overstates her demands in order to be able to yield later and appear magnanimous by accepting the next possible solution." Russian policies, so he stated, may deceive European rulers, but they are powerless when turned against nations which already have had "their revolution," a peculiar truth that might have been a reference to the United States. Furthermore, Marx considered Russia's foreign policies unchangeable. In this assertion he refers to the liberal, official historian Karamsin, who held the same opinion. The ambition to rule the world is, according to Marx, the "fixed star" in the sky of Russian hopes.

Marx's predictions about the course of future Russian policies resemble in a striking manner the opinions of Alexis de Tocqueville, who concluded the first volume of his *Democracy in America* (1835) with a similar warning concerning Russia's aggressive tendencies. In the light of Marx's clairvoyant predictions, it is interesting to note that the Russian state edition of his collected works do not contain the essays referred to.

Man and His World

OUR Western world has taken its present shape, has developed our modern technological civilization, amid a veritable babel of voices expounding conflicting estimates of man, his nature and his status in this world, the proper form of his economic system, his political system, and all the other varied relationships of his associated efforts. In this confusion two major tendencies may be discerned. On the one hand, religion, or some major elements in that field, has set forth self-denial and human service as basic principles; on the other, a materialistic philosophy has urged self-expression, self-realization, self-advancement, arguing that the greatest good of the community inevitably flows from this competitive effort of all men, each seeking his own best good in freedom of enterprise.

The rise of science and the scientific method has led to the discrediting of the cosmologies at one time supposed to be bound up as part and parcel of the religious system and has brought about the enthronement of the competing materialism in large sections of popular thinking. Humanism in some form has largely replaced theistic or deistic attitudes, and a profound skepticism as to the significance and value of human life and effort reigns in large sections of the world population.

So long as the answer to the dilemma is sought in the realm of opinion, of intellectual systems, little hope exists either for agreement in diagnosis or for discovery of a solution.

In his challenging study of the laws of the development and change of human cultures, *Crisis of Our Age*, Sorokin, Chairman [in 1942], Division of Sociology, Harvard University, makes the most significant statement that we have neglected to appraise correctly the psychological significance of the visions of the great saints and seers. Here we have facts of human experience which throw immense light upon the puzzle of the nature of man and his destiny. In their moments of vision these great men and women (men and women whose lives, as Evelyn Underhill most pointedly indicates, have been strongly characterized by practical human helpfulness) have come into direct perception of and communion with vast overshadowing Reality, joyous Being, have perceived themselves as one with that Being, and, in that unity, one with all mankind beside.

For interpretation of this vision we may turn to the great transcendentalist, Emerson: "There is one mind common to all individual men. Each man is an inlet to the same and to all of the same." Careful reading of this essay, "History," and especially of a companion in the same series, "The Over-Soul," will show that Emerson

had here intent far more significant than the surface meaning. "Man is a stream whose source is hidden. Our being is descending into us from we know not whence." He is enunciating the truth which mankind has forgotten and which is the root message of all religions, veiled though may be its utterance in myth and symbol, the truth that man is in some manner agency of the creative and sustaining element in the cosmos. We are not what we seem to ourselves to be, isolated semi-intelligent animals, a race marked by the peculiarity, unique in animal life, of a strong bent to fratricidal strife. Or, if we are now that sort of animal, we are so only as a stage in progress to a larger awareness, where we become something other, a being possessed by marked capacity for goodness, for human helpfulness, and by great intelligence and large buoyancy of spirit. The records of the seers reveal it thus.

Emerson once complained that when he delivered in the pulpit his message of the primal unity of man and the oversoul, putting it forward thus as his reasoned conviction as to the true nature and status of man, as though it were a scientific explanation of a cosmic fact and so a basis for man's decisions and acts, he was derided; only as he set forth the message as literature, in poem and essay, was he received. In literature high fancy and speculative flights complimentary to our status were sources of pleasurable but momentary vanities. In the pulpit, however, only that could be stated which was conceived to be in true correspondence with the facts of life. The religious world of Emerson's day could not accept so high an estimate of man and one so different from the canons both of market place and university.

The same difficulty is ours today but to a far less degree. Since Emerson many others have taken on his role of expounder of mystical religion, notably Evelyn Underhill, Baron von Hügel, and Rufus Jones, with the result that there is a widespread movement in that direction today; a quiet movement not attracting great multitudes, but evidently holding a relatively great number both inside and outside the organized religious groups in the Western world.

Other difficulties today hinder us as we ponder this message. The prosaic West resents that from the farther East have come, through Buddhism and the Vedanta, confirming assents. Are not these pagan notions? And then a flood of self-asserted teachers is loose, some noble and some base, some evidently charlatans preying upon the distressed and the gullible. Even the cigar-store psychic takes the high language of this mighty vision and debases it. Crudity, superstition, and emotionalism seize upon horrendous theologies and with bold self-assertion

perform strange antics in the name of so-called religious experience. Can we wonder that those who have been granted sight only of such phenomena hold all religion as the upsurge of the primitive in man?

The intellectual difficulties in the way of accepting the Emersonian message are fewer than ever before in the world's history. Science gives us a world of energy, and there are great names among the investigators who do not hesitate to say that it would seem that a great Mind is back of all. The astronomer Stromberg considers "The Soul of the Universe" the world in the light of the quantum theory and the theory of relativity and concludes, "The study leads to the inevitable conclusion that there exists a World Soul or God." The dualism of a material over against a mental world has largely disappeared from philosophic thinking, and so a great obstacle to religious faith is passing. Modern psychology has many hints leading positively in the direction of religious mysticism. There is no lack today of intellectual validation of the experience of the great seers.

It is, above all, necessary to remember that Emerson was speaking of factual experience. We who think so largely of reality as made known to us through the senses are impressed when experience tells one of our number that goodness and beauty and life and intelligence are of the inner nature of things and may be experienced by those who will condition themselves to the perception. This is the heart of the matter. You and I, ordinary prosaic folk, with little fine fancy and strong distaste for the queer and the mysterious, may, if we will follow persistently the goal, realize in our own experience in some measure, sometimes small and perhaps sometimes large, those insights and awakenings which flooded the lives of the great seers with buoyant happiness and a zeal for human service. We, too, may become so one in spirit with our fellows that we shall see life—increasingly, as we grow into this perception—as purposive, mutual co-operation to the manifestation of a noble civilization. We, too, may feel the continuing uplift of an enthusiasm for racial service which will end discouragement and loneliness and fill all our days with purposive, zestful activity.

Those who are of this vivifying experience are convinced that they have touched deeper levels of reality than are reached in ordinary living. They are convinced

that in some sense they are living parts of a living Whole and that theirs is a definite purpose in existence, to help manifest the plan and purpose of this living Whole. They are convinced that their individual lives have reality and significance only as elements in the Cosmic Being, that their purposes and choices are valid only as they are expressions of that deeper Selfhood which is the common Source of all seemingly individual selves. They are convinced that this realization of unity is the destiny of every human being, and behind even the most prosaic of mundane occupations they see expression at some level of the divine urge to creative unity.

It is evident, thus, that here is reconciliation of the contradiction between the philosophies of self-abnegation and self-realization, the unpopular (and justly so in its common, misunderstanding statements) call to repentance and the widely accepted urge to individualistic autonomy. So long as we labor in the sense of being separate individuals, isolated units, related only externally to others and to life, we are in a state of ignorant self-delusion, and this false self, or sense of selfhood, we must deny in act and thought until it disappears. And yet that which we are doing in this process is actually asserting the Real of ourselves, the inner Cosmic Selfhood, releasing into manifestation the Soul of the whole, a process truly of self-realization. How different a self-realization from that of the egotist! Here with self-assertion come gentleness, love, and mutual helpfulness more and more to the fore; perish hard egotism and all cruelty and selfish seeking.

The cultural system of the Western world in the last five centuries has increasingly and in self-consciousness become the outward manifesting of strongly individualistic attitudes. Today that cultural system is falling and with it the philosophy which shaped it. As Sorokin and so many others assert, this is far more than a world war [World War II] in which we are engaged; rather it is the collapse of a world order founded on a false concept of the nature of man and the universe. But it is not the end of man nor of civilization. For as the inadequacy of his philosophy is forced upon him by its failure, man will turn to other hypotheses; and since truth is embedded in our very inmost nature, it is inevitable that soon or late

*T*HERE is thus nothing in the trend of social psychology to throw doubt on the Christian hope of moral and spiritual progress. There is only the warning that he who chooses the saints must keep company with the saints. A hermitage may be built in the desert, where a man may cling in solitude to his own highest visions—though even in the desert there are visions of another sort, as St. Anthony discovered to his sorrow; but a personal life can be lived only among persons, whose lives must interact. Great hopes and noble dreams will be corrupted unless the dreamer lives his life among men who have seen what he has seen, and can match his hopes with theirs.

—HAROLD LOUKES, *The Castle and the Field*, Swarthmore Lecture, 1959

we shall seize upon it in way of experiment and so proceed the way of unity.

In this time of crisis there do not lack urgent voices directing our attention to a brotherly social order as that only consistent with the basic nature of the world in which we live. The Anglican Archbishops, the Cardinal Archbishop of Westminster, and the Moderator of the Free Church Federal Council have united recently in a public statement which makes this assertion and lays down certain characteristics of such an order. Much neglected in this country are official statements of Roman Catholic, Protestant, and Jewish councils of the decade following the First World War, pointing to our social failures and urging reconstruction on cooperative bases. Such pronouncements are finding re-expression today. For instance, the Federal Council of Churches (Protestant) met in the early days of March, 1942, and laid down as guiding principles the belief that the moral law is inherent in the nature of things, a basic principle of our universe as much as physical law; that man's indifference to this principle of nature is the cause of the present world conflict; that the principle of cooperation and mutual concern is implicit in the moral order.

It is significant that this issue of *The American Engineer* is given to the theme of the spiritual vocation of the engineering profession. No human calling more directly embodies the cosmic urge toward positive creativeness. No group has played so large a part in shaping the externals of our social system, and no group is more keenly aware of the immense potentialities of human productiveness, our present power to bring into manifestation an economy of plenty rather than one of want and scarcity. Increasingly the engineer is coming into a position of industrial leadership and so into contact with the old patterns of acquisitive competitiveness which largely dominated the shaping of our social order. Since all his professional work is direct expression of cooperative endeavor, the engineer is more keenly aware than most, it would seem, of the incongruity of the element of strife and self-seeking in a productive system. Yet, being a practical person, hard-headed, in contact with many men of strongly individualistic characteristics, he knows well the futility of finespun scheme and theory. He would be the first to agree that a new order can come into being only as there is large turning from egocentric striving to cooperative activity for a common social goal.

The central theme of this brief paper, the primacy of a larger, wider sense of being in the successful and happy ordering of life, is far from being "finespun scheme and theory." It is homely, basic perception, and the way to its realization on the part of any one of us is plain, with many guiding hands ready to assist. Intellectual perception only of this human goal, direct experience of the

indwelling Self, is sufficient to change life completely, reorient its purposes, order its aims and activities, bring the individual increasingly into line with the democratic purposes implicit in the pattern of our American commonwealth. Psychological or actual realization goes much farther; indeed, is that new and spiritual birth insisted upon by all the great spiritual teachers down the ages. As a new leadership in this spirit arises in the world, the shape of a new and brotherly civilization will come into manifestation.

HALE SUTHERLAND

Ears to Hear

By BARBARA HINCHCLIFFE

But we have not ears to hear.

The first blow of Cain,
the first sound of body striking earth
dulled, blunted the keen edge,
and clang of bronze, and ring of steel,
and silver trumpets gaily trilling death
left it notched and scarred.

After the bullets and the blockbusters,
after the scream on scream on scream
from Carthage, Gettysburg, from Dachau,
from the slave ships and ghettos,
what was left?

And since the Bomb
what have we heard?

(Who listens? What do *you* hear?
Dear God,
we cannot even hear each other speak.)

Smite us with hearing!
El Shaddai, God who hears,
God who is nigh to all them that cry unto Him!
Hurt us with the crash of every sparrow's fall.
Let us hear the wheat scream
as we glean—
as we glean to glut and waste—
Oh, let us hear the deafening horror of hunger's
silence!

No pleasant sounds—
no larks or nightingales,
no children's laughter,
no soft words of love,
no inarticulate cries of passion!

Open our ears with molten fire!
With hurricane, tornado—
Then let us hear Thy silent, wordless Voice—
or let us die and give the sovereignty
to the dumb beasts
and speechless flowers and stars!

Toward More Industrial Democracy through Free Enterprise

IF the federal government is successful in setting the framework within which private industry can achieve high levels of production and employment, the opportunity will be greater for each individual firm to seek other human values in addition to the goal of profit. However, whether or not adequate demand for full production can be reasonably assured, each individual firm can and should strive to carry out the principles suggested in Chapter 6, insofar as it can do so and still survive.

One Quaker employer has suggested that in our day and age every individual company has an obligation to do the following things:

- (1) Provide the best wages and salaries and benefit plans which competitive costs will permit.
- (2) Negotiate sincerely with the freely chosen representatives of employee groups.
- (3) Provide the steadiest employment permitted by competitive conditions.
- (4) Maintain safe, clean, pleasant working conditions.
- (5) Employ and promote according to merit without discrimination on the basis of race, creed, or national origin.
- (6) Keep all members of the organization well informed about company operations.
- (7) Use the fairest means available to establish performance standards for all employees.
- (8) Provide an effective grievance procedure.

Even after meeting these conditions many difficult moral questions remain. For example:

- (1) Is it right to lay off employees for lack of work while the company continues to operate at a profit?
- (2) Is it right to downgrade and cut the pay of an older employee unable to perform as he once did?
- (3) Is it right to ignore individual need in determining individual wages and salaries?
- (4) Is it right to establish a compulsory retirement age?
- (5) Is it right to pay wage incentives based on output, or is this in any way undesirable?
- (6) Is it right to put the needs of production first in assigning work tasks?
- (7) Is it right to "bargain" with a union in the sense of holding back something for final settlement?
- (8) Is it right to invest in technological advances which will inevitably displace people?

The answers to these questions often seem to require a compromise in the name of the greatest good for the greatest number, but this compromise only too frequently

involves the sacrifice of the individual for the sake of the group.

An increasing number of employers are seeking the right answers to such difficult problems as these *along with* the representatives of their employee groups. They are evolving collective bargaining from a power struggle into a mutual search for creative solutions to common problems.

Beyond the moral issues involved in particular personnel questions the ethic of love requires the examination of the basic structure of industry in terms of its impact on human attitudes and values. For example:

- (1) Can a human being develop fully without an effective voice in determining the conditions under which he works?
- (2) Must all important decisions in an industrial enterprise be made from the top down?
- (3) What goals should a company seek beyond maximizing return on invested capital?
- (4) Is it possible or practical for any large or small corporation or firm to be evolved into a community of work where every worker feels a true partner in the enterprise?

Various experiments in the direction of developing the full potentiality and participation of workers have been undertaken. For example, the Incentive Management Plan of Lincoln Electric Company in Ohio stresses the recognition of each person's contribution as a basis for remuneration. The Multiple Management Plan of the McCormick Tea Company of Baltimore stresses participation of the lower levels of management in decision-making. The Joint Earnings Plan of the Hormel Company in Minnesota stresses both job security through the Guaranteed Annual Wage and bonuses for productivity. Among the many profit-sharing plans and group-incentive plans that have been mutually agreed upon by management and labor, special mention can be made of the Productivity Earnings Plans installed in various companies by the late Joseph Scanlon both when he was on the staff of the United Steelworkers and when he was on the faculty of M. I. T. Through its Pension Trust Fund the Sears Roebuck Company has expanded its employee ownership of stock to the point that employees are represented on the Board of Directors as stockholders.

In all these experiments some degree of associative relationships has been achieved. The objectives of the businesses have been expanded beyond profits to include employment security, job satisfaction, even in some cases worker-participation in decision-making. In all these ex-

periments, however, the decisive control, the ultimate right to hire and fire, even though sometimes severely restricted by their labor unions, still rests with the management-ownership group.

Perhaps this is necessary and as it should be to insure the solvency of the enterprise. Perhaps any further degree of industrial democracy is bound to fail. Certainly many experiments in industrial democracy have failed, sometimes due to their inability to take the painful steps necessary to survive the competition of their less humanitarian rivals. In spite of this, the ideal of a true community of work still appeals to those who have faith that the greatest good of the greatest number can best be achieved by the greatest number themselves selecting their own management and expanding the purposes of the enterprise beyond profit. Is not this the same faith that has inspired our political democracy through all its shortcomings?

As far as is known, only one Quaker company has committed itself to the relinquishment of controlling power by the few in the faith that the greatest good of the greatest number can best be achieved by the greatest number selecting their own management. This is the Scott Bader and Co., Limited, in England, and it has not yet completed the process. In 1957 it set up the Scott Bader Commonwealth with about 170 members and with the following four principles: (1) Equality for all, assured by each employee having a share in ownership and a vote in running of the business, and by everyone being paid a salary or wage and none receiving interest or dividend on contributed capital. (2) Community ownership, secured by common ownership of the shares, by elected representatives on the Board of Directors, and by the right to dispose of the profits by the members themselves. (3) Democracy, established by the employees making their own laws, appointing their own administrative representatives, having their own court of appeal, and exercising their voices in the daily affairs of the business. (4) Social responsibility, effective by replacing the profit motive by that of service, by supplying high-quality goods at the right price, by refusing to engage in products for questionable purposes, by contributing towards good causes, and by rendering neighborly service in the locality. The ultimate control is still in the hands of the founders, but the direction is clear and the adventure is in the evolutionary process.

Two other English companies, Farmer and Sons, Ltd., in London, and Best and Lloyd, Ltd., in Birmingham, have also done significant pioneering in this direction.

In France a number of watch factories and other small businesses have transformed themselves into communities of work with a wide variety of growing experiences.

Who in America will help to pioneer this new frontier? Who will use our present situation to increase the interest, understanding, and participation of workers in coping with management problems? DAVID S. RICHIE

"Distance Covered and Storms Survived"

SUSCEPTIBLE as we are to doldrums, mental and spiritual, it has been suggested in these pages that man's best in all the arts is a far country where none ever need lose the sense of wonder. And yet we as Friends know that our vistas across those frontiers have not always been clear. Some in the later reaches of middle age remember times when the gate was strait, and the road was narrow.

In 1896 my grandfather, a physician and member of North Meeting, Philadelphia, bought my mother a piano. As the story is told in the family, mother was playing Mendelssohn's "Spring Song" on the day and at the hour when the Overseers called. The bell rang, and the visitors were ushered into the parlor, from which mother had just fled. They were seated facing the upright piano, which, being inanimate, could not have been grinning. We kept the piano, and North Meeting lost a member. Yet upstairs in the library that day under pictures of Elizabeth Fry visiting Newgate and Samuel Pickwick asleep in a wheelbarrow was much frivolous reading which a decade earlier might have been contraband for another committee. The rows of bound *Harper's*, *St. Nicholas* and *Chatterbox*, Dickens and Scott, and a great miscellany, including a worn-out illustrated *The Boys of '61* were tolerated fare at the turn of the century.

You could lie on your stomach in front of an open Franklin stove and be transported to the Scotch highlands. And the magic which performed the small miracle was a quiet magic supplied by a Waverley novel and abetted by a faint whiff of peat smoke, which no one that day in all the thirteenth ward, except you, could smell or imagine. The piano's magic was not so quiet. On a spring evening, with parlor windows opened, mother played "Träumerei," accompanied by father on the violin, and the neighbors, including Mr. Schimpf, the saloon keeper across the way, guessed that Doctor Smith had company.

When the record is given of a Cunarder's crossing, the expression "distance covered and storms survived" is used. If we Quakers were to chart our development in the arts on a similar basis, we could say that our progress is substantial and even triumphant. More important still are the courses we lay, which none of us, if we lay them true, can live long enough to complete.

ROBERT C. SMITH

Letter from South Africa

THE year 1959 has been eventful for South Africa. Encouraged in 1958 by a third victorious general election, the government proceeded to round out the application of its *apartheid* policy. South Africa, with three out of every five of all the white people on the African continent, must be secured as a white state set over against the fast-growing number of black states. So, a "white" university may no longer admit a nonwhite student except by special permission; nonwhites may not live in a white residential area except as servants; better paid industrial jobs may now be reserved by law for whites; the representation of Africans in the legislature has ended.

On the opposite side are the Bantustans now being created. These are eight scattered rural areas occupied by tribal Africans. Those of you who heard or read Mr. Eric Louw's statement to the United Nations Assembly know that these Bantustans are South Africa's official answer to the challenge of emergent Africa. They are to be led towards a measure of self-government exercised by chiefs under government control. Whether these Bantustans, imposed on the Africans on the general principle that "papa knows best," will prove an answer to that drive for freedom that is changing the map of Africa is South Africa's most vital question.

It is now three years since, in a dramatic swoop before dawn, 156 South Africans of all races were arrested on charges of high treason. After a preliminary enquiry that lasted more than two years the charges against 65 were withdrawn. Thirty are now on trial. The charges against 61 were quashed by the court on legal grounds. They are now released on bail. Whether they will be confronted with a new indictment will probably depend on the result of the trial of the 30.

Perhaps it is because of the seemingly endless treason proceedings that the government has been making use of its powers of banishment without trial. The act that gives these powers (that apply only in respect of Africans) dates back to the days of Smuts but was rarely used. Nothing is definitely known, but it is believed that in recent years 80 Africans have been sent from their homes to remote places where, isolated from political associates and even by difference of language, cut off from the local Africans, they are, from the official point of view, out of harm's way.

While the names, the alleged offences, the fate of most of those banished are almost unknown, one became world famous: Mrs. Mafekeng, the African organizer of workers in the canning industry. The banishment order assigned her to a remote spot 700 miles from her

home. But she fled and has found refuge in Basutoland, that small mountain country entirely surrounded by the Union of South Africa, that is now emerging from British rule into independence.

Perhaps it was because of her eleven children that Mrs. Mafekeng was world news. Not since the "Church Clause" has there been so united and vociferous a protest. But the Prime Minister's answer is simple. Africans who live in white South Africa, even if (like Mrs. Mafekeng) they were born, have their homes, and work there, are transients. They must behave themselves or they will be sent to "their own areas," which, likely as not, they have never seen.

South Africa is not alone in resorting to banishment. The Federation, our northern neighbor, is doing the same with Africans regarded as politically dangerous. It is understandable that governments should become impatient of the legal processes that flow from the right of a person to know of what he is accused and to face his accusers, to open trial by an impartial judge, and, if found guilty, to a defined and regulated punishment. The law is slow as in the case of our treason trial. But we see here, as in the Federation, the difficulties and dangers, the probable injustice and inhumanity that follow a departure from the rule of law.

South Africa's racial policies, spotlighted by the case of Mrs. Mafekeng, have been much before the world during 1959. They have been debated at the United Nations and in the British Parliament, have been the subject of nation-wide protests in New Zealand because of the exclusion of Maoris from the rugby team to tour South Africa, and have led to organized boycotts of South African goods in several countries.

South Africans of all political beliefs are inclined to resent criticism of their country, specially when, as is often the case, it is imperfectly formed; but we live in

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In reply to several inquiries concerning the tax-exempt status of the Friends Journal Associates, we want to inform our donors that the U. S. Treasury Department in Washington has decided that the Friends Publishing Corporation is tax-exempt. The Cumulative List of the Treasury Department containing the tax-exempt organizations would be cumbersome in size and unreasonable in price if it were to contain all subsidiary groups contributing to tax-exempt organizations. Associates and contributors are advised to make their checks payable to FRIENDS PUBLISHING CORPORATION. Write at the bottom of the check FOR THE ASSOCIATES.

a world that is increasingly aware of injustice and is quick to feel indignation and to demand action.

This presents a problem for Christians (and perhaps particularly for Friends) who are asked to take part in action. It is my conviction that *apartheid* or segregation, whether here or elsewhere, is by its nature evil, for its aim is to destroy the unity of mankind. And I believe that we are all concerned with this evil wherever it may occur and that as Christians we must oppose it. But just as it is at our peril that we depart from the rule of law, so, too, it would be fatal to forget in times of righteous indignation the teaching as to the first stone, that Satan cannot cast out Satan, that only by good can evil be overcome. We have a standard by which action may be judged, for we are called to serve the unity, under God, of the family of man.

Durban, South Africa

MAURICE WEBB

Tin Cans and Time Bombs

AN American in a Peking prison one day in 1955 sat opening a small tin can, part of a package sent him by the American Red Cross. His Chinese cellmates looked on spellbound until they saw him pour a thick, red liquid from the can.

"Tomato juice!" they exclaimed in disgust. "You mean to say you Americans waste precious tin to preserve a bit of ordinary juice? It's criminal!"

The incident was a recurring subject of discussion for several weeks in the cell. The men finally concluded that the rich United States could afford to "waste" metal in frivolous pursuits, whereas China, whose economy was just developing, had to watch carefully how every scrap of material was used.

Most Americans today do not question the use of natural resources for comfortable, convenient living; nor do they question the amount of money spent in turning minerals into missiles and weapons which can have no constructive use. We are "rich in resources," we have a highly advanced technology, and we can afford to let our material wealth be turned, on the one hand, into comforts and, on the other, into weapons which become obsolete almost before they leave the factory.

A small but articulate number of Americans, however, are beginning to raise questions concerning the practicality and morality of our acceptance of indiscriminate arms expenditures, both in terms of over-all waste and inefficiency, and in terms of our moral relationship with our fellow men.

At hearings conducted by the Subcommittee for Defense of the House Appropriations Committee in January

(a censored report of which was released by Congress on March 31), General Maxwell Taylor, Army Chief of Staff, stated: "I consider that we have an excess number of strategic weapons and weapons systems in the atomic retaliatory force. . . . Having determined the bombs required on target, you can calculate all the possible losses due to enemy action, aborts, ineffectiveness of the weapons, and so forth, and determine how many vehicles are required. When such a computation is made, you end up, in my book, not with thousands, but with hundreds of vehicles as a requirement. We presently have thousands."

Stewart Meacham, Director of the Labor-International Affairs Program of the American Friends Service Committee, speaking at a conference of labor leaders in Chicago last year, said, "Approximately \$50 billion yearly is futilely put into the arms race, while people of the world are in desperate need of the essentials of life. There are half a million villages in India, a nation which desperately needs help if she is to remain democratic, and one fifth of our military budget would provide \$20,000 for each one."

It is not only abroad that the essentials of a better life are lacking. While we spend \$7 billion a year on missile programs and buy bombers "that cost their weight in gold exactly" (see President Eisenhower's State of the Union Message for 1959), we cannot find funds to build the 130,000 classrooms urgently needed for our children, or the 1,200,000 hospital beds needed for our sick.

We are a highly developed nation. We can afford to use tin to can juice, and aluminum foil to wrap potatoes for baking. But has our wealth not lulled us into insensibility to the larger problems, or at least warped our perspective?

We cannot expect our government to take any measures to reevaluate the use of our resources unless we ourselves raise the issue. And we cannot raise the issue unless we have first thought about it, discussed it, and come to some conclusions, whether they be from a moral or a practical standpoint. That is our job! Stop, look, and take stock!

About Our Authors

"Man and His World" is the summary of a talk Hale Sutherland gave to professional engineers at Atlantic City, N. J., in 1942 and is reprinted from *The American Engineer* for March-April, 1942. "Changing Concepts Offer Hope that Revival of Spiritual Values Will Reshape Civilization," the subheading of the article, still enunciates a hope that is perennial.

Hale Sutherland was Chairman of the Department of Civil Engineering at Lehigh University, Bethlehem, Pa., from 1930

until a few years before his retirement in 1953. After his retirement he devoted a great deal of time to the compilation of the Discipline of Philadelphia Yearly Meeting, *Faith and Practice*. He died on May 23, 1959.

David S. Richie is Secretary of the Social Order Committee of Philadelphia Yearly Meeting and internationally known for his contributions to the work-camp movement. "Toward More Industrial Democracy through Free Enterprise" is chapter eight of *Building Tomorrow* (subtitled "A Religious Search for a Better Industrial Society"), a 100-page booklet by David S. Richie which was published last August by the Social Order Committee (\$1.00 per copy; 75 cents each for ten or more copies). The questions for discussion and suggested readings which follow each chapter make the pamphlet ideal as a basis for adult study groups.

A flyer announcing the publication of *Building Tomorrow* said: "This pamphlet is based upon the assumption that the society we have now does have very much of value but at the same time does urgently need improvement. It suggests some of our most serious social and economic problems and a direction in which solutions to these problems can be sought . . . a direction we believe to be important."

Robert C. Smith is a member of Moorestown Meeting, N. J. In a covering letter he writes: "North Meeting was at 6th and Noble Streets, Philadelphia. The structure and its walls are still standing. I attended around 1903 to 1907. It was laid down in 1914, and its most respectable neighbor in those years was a Turnverein which had its quarters over the way on 6th Street."

"North Meeting" was the shortened name for the Monthly Meeting of Friends of Philadelphia for the Northern District. The meeting was founded in 1772 and met in a succession of meeting houses, all of which it outgrew except the last.

Maurice Webb, our correspondent for South Africa, is a member of the faculty of the University of Natal at Durban, South Africa.

Friends and Their Friends

A new Friends meeting house and Center will open soon in Atlanta, Georgia, at 1384 Fairview Road, Northeast. A house has been purchased, and the first meeting for worship was held there in early November, 1959. It is hoped that a fund-raising campaign, now in progress, will assure the Center program for the next two years.

Atlanta, a city with more than one million people, is the educational and industrial center of the South. The constructive forces of the city are moving slowly ahead as they grapple in one locality with racial issues that confront so much of our country.

The Atlanta Meeting has been integrated for the past eight years. It is concerned that Friends develop a program based on their religious insights which will help an increasing number of persons searching for new patterns of living in this troubled period of social adjustment. The American Friends

Service Committee looks forward to sponsoring special programs in Atlanta as it widens its activities in the South.

Howard and Gertrude Kershner of Montclair, N. J., Meeting took a trip in 1959 through 15 countries on both sides of the iron curtain in Europe and Turkey, Egypt and the Near East. They gathered material for Howard Kershner's radio, syndicated column, and editorial work. The method used was to seek out officials, especially in Communist countries, who were willing to talk frankly about economic and political problems. Information was also obtained from guides, interpreters, taxi drivers, air line and hotel employees, and from managers and workers on collective farms.

Howard Kershner gave a series of ten lectures in Norway and England before groups affiliated with his Christian Freedom Foundation. Holy places in Palestine made familiar by the Old and New Testaments were the subject of description and comment in some of the broadcasts and columns.

"Up Top For Today" in the Chester, Pa., *Times* of June 18 is William Taylor, Jr., of Media, Pa., a lawyer, who is a member of Providence Monthly Meeting, Pa. Doris Wiley, who writes the article, salutes Bill Taylor for his unrelenting campaign to make the white cane law universal in this country. Working through the Lions Clubs, to which Bill Taylor gives the major credit for the success of the venture, he picked up a languishing project in the middle 'forties and carried it through with characteristic vigor and devotion. Now every state, including Alaska, has given legal recognition to the idea of a blind pedestrian carrying a white cane as a warning signal to motorists.

Bill Taylor, in spite of being blind since he was seven, has had a brilliant academic record, graduating from Swarthmore College in 1932 with honors, where he was elected to Phi Beta Kappa.

A Friend who is a fellow townsman wrote of Bill: "His tremendous fight against the great handicap of blindness, together with his outstanding success in his chosen career and his tireless and successful efforts in social, legal, and economic betterment of blind people throughout the country, make the story of his life a real inspiration for all."

George E. Otto, former Chairman of the Philadelphia Friends Social Order Committee and a leading Bucks County, Pa., builder and realtor, has joined in the direction of Modern Community Developers, Inc., as Executive Vice President. Modern Community Developers, Inc., with headquarters at 84 Nassau Street, Princeton, N. J., is a national corporation to promote the building of integrated housing.

George Otto previously served as President of Concord Park Homes and Greenbelt Knoll, Inc., builders of integrated housing developments in the Philadelphia area which led to formation of the new corporation. He is currently President of Princeton Housing Associates, Inc., also in the integrated housing field. He has sold his real estate firm and is terminating his own building activities.

An illustrated article on Frank Ankenbrand, Jr., in the Bridgeton, N. J., *Evening News* for April 14, 1959, describes the joys of being a book collector. Friends will recall pleasantly his poem "First-day Worship" in the issue of June 27, 1959. The article coincided with National Library Week. Frank Ankenbrand numbers his books in the thousands; they cover a multitude of subjects. Highlights are an assortment of Shakespearean plays autographed by great Shakespearean actors; first editions of Henry James, Emily Dickinson, Amy Lowell, Willa Cather, John Galsworthy, and William Somerset Maugham, among others; close to 200 editions of *The Rubaiyat* of Omar Khayyam by various translators and in several languages (1959 was the centennial of Edward Fitzgerald's first publication of *The Rubaiyat*); and books noteworthy for their beautiful design, printing, and illustrations. He also possesses a print collection. His love of book collecting covers two-thirds of his life.

Frank Ankenbrand, Jr., now teaches English to college-bound seniors at Haddonfield, N. J., High School. He has served as librarian of the Vineland Historical Society, N. J., and was President of the New Jersey Society of Artists. At present he is an officer of the Philadelphia Graphic Arts Forum. He is a member of Greenwich Monthly Meeting, N. J., and lives at Greenwich, N. J.

The American Bible Society has received the 1958 Award for producing the best documentary film of the year, "The Bearer of the Book." The citation was made by the National Evangelical Film Foundation. "The Bearer of the Book" is a 16mm. sound film in Technicolor that highlights the worldwide work of the American Bible Society in its distribution of the Scriptures in many tongues and many lands.

"Most of you will recall Marcy Schmoeger's devoted and highly successful efforts in the founding of Fountain House, Philadelphia, about eight years ago," says the November *Newsletter* of Lansdowne Meeting, Pa. "Since that time this organization has assisted in the rehabilitation of numerous former psychiatric patients. Not content to rest on her vital part in this sizable accomplishment, Marcy is now on the threshold of another major and very much needed project for assisting in the rehabilitation of released psychiatric patients. An additional and important feature of the new project will be the establishment of the individual in specially arranged lodging for several months. This transitional period from the hospital to the community should prove important in recapturing the working and social skills necessary for a useful return to society. The new organization will be called the Tricounty Fountain Center and will serve the needs of Delaware, Chester, and Montgomery Counties, Pa. Several Lansdowne Friends are already assisting in the launching."

"When the Executive Council of the Five Years Meeting of Friends met in Poughkeepsie, New York, October 29 to 31, 1959, a new kind of Friends history was made," says the quarterly *Newsletter* of New York Yearly Meeting. "Poughkeepsie

became the first site in the U.S.A. where both the Friends General Conference and the Five Years Meeting had held their executive sessions, the Central Committee of FGC having met there in 1957."

Pendle Hill's latest pamphlet is *The Way of Man According to the Teachings of Hasidism* by Martin Buber, with a Foreword by Maurice Friedman. There is no better approach to Buber than to read the six short Hasidic tales comprising this pamphlet. No other of Buber's work gives us so much of his own simple wisdom. The pamphlet is available at 35 cents a copy from Friends bookstores or from Pendle Hill.

The annual report of the T. Wistar Brown's Teachers Fund for 1958-1959 states that the Fund made 35 grants to 14 men and 21 women. Twenty were for attendance at summer school, 11 were for part-time study during the academic year, and four were for a year of study. Of the last group, three participated in the highly successful Teacher Training Program of the Friends Council of Education.

The Fund primarily encourages and assists young Friends interested in entering the teaching profession and is available to young Friends 21 years of age or older. Grants are valuable as a help in financing a teacher's professional improvement, as an aid in meeting professional requirements, and in assisting those who otherwise might be lost to the teaching profession, which needs them acutely. Grants are limited to members of Philadelphia Yearly Meeting, except for small grants to Friends from other Yearly Meetings who are teaching in schools under the care of Philadelphia Yearly Meeting. Application forms are obtainable from Helen G. Beale, 16 North Highland Avenue, Clearwater, Florida.

The Religious Education Committee of Philadelphia Yearly Meeting has recently published two new pamphlets, *Religious Education in the Home* (50 pages; 50 cents) and *As We Gather Together* (66 pages; \$1.00).

Religious Education in the Home was prepared by the Adult Section of the Committee. This pamphlet was planned as a guide to parents of young children. Part one deals with such subjects as teaching children about God and Jesus, and understanding Friends worship. To live life at its best, there must be a firm religious foundation in the home. Part two is a compilation of actual experiences in religious education in the home. It is strongly recommended that the Overseers of Monthly Meetings have copies of this pamphlet available for young parents.

As We Gather Together was prepared by the Worship Section of the Committee. This booklet was created to help fill a need often expressed by superintendents and teachers of our First-day schools for assembly periods or gathering-together time in the First-day school. It contains many suggestions of ways to make opening and closing exercises meaningful to children. There is a chapter on special assemblies for Thanksgiving, Christmas, Easter, and summer programs.

These pamphlets can be purchased at the Philadelphia

Yearly Meeting Religious Education office, 1515 Cherry Street, Philadelphia 2, Pa.

JANE H. BOEDKER

Conference on Student Government

A Conference on Student Government was held recently at Woolman Hill, the Quaker Center in Deerfield, Mass. Students and faculty attended from the Lincoln School, Providence, R. I.; the Meeting School, West Rindge, N. H.; Moorestown Friends School, Moorestown, N. J.; Moses Brown School, Providence, R. I.; and Oakwood School, Poughkeepsie, N. Y. The weekend was spent as a working seminar on the problems and opportunities of student government.

Among the conclusions drawn was the fact that school committees and Boards of Trustees should be closer to the school activities so that policy-making would take place with the need of the student more clearly in mind. A student government is often asked to administer policy that it does not understand, policy which in some cases has not even been explained. If somehow student government leaders and faculty, administration, and trustees could meet together periodically, student councils would more clearly understand their role in the school.

The conference set up a school-visitation program whereby students from one Friends school could visit over a longer period (two to four weeks) to gain an understanding and appreciation of the working of another Friends school. It is hoped that this program will get under way before this school year is over. Miss Joyce Toothaker, Lincoln School, Providence, R. I., was made coordinator of the program, and inquiries should be sent to her.

GEORGE I. BLISS, *Clerk
for the Conference*

Letters to the Editor

Letters are subject to editorial revision if too long. Anonymous communications cannot be accepted.

In an effort to encourage better Anglo-American understanding, the American Museum in Britain has been founded near Bath, England. American paneled rooms and furniture covering the period from 1680 to 1830 have already been shipped to England and are in the course of being installed in the Museum, which will open in 1961.

The Museum would like to include in its Special Collections a good example of a woman Friends silk costume and bonnet dating from 1780 to 1830.

We are wondering whether any Friend would generously donate such a dress (the Museum is an American tax-exempt organization, and gifts are tax-deductible) or would feel able to make a long-term loan to the Museum.

222 East 49th Street,
New York 17, N. Y.

JOHN JUDKYN

Many things are being done in the name of the Society of Friends of which I believe most Friends would not approve. Twice this past year the American Friends Service Committee has arranged meetings in the New York area at which Russian

Communist speakers were presented. One was a larger group at which there was opportunity for discussion and a presentation of opposing views. The other was a small group with only one speaker, the Russian Communist, who included with his glowing eulogy of communism and his sarcastic ridicule of our American freedom the circulation among the group of many Soviet cartoons portraying America as a Shylock and a bloodthirsty imperialist. Both meetings were officially called by the Service Committee, the smaller meeting by sending out invitations addressed to individuals on Service Committee paper. It was held in a private apartment with an air of secrecy and with few introductions among those attending.

In my judgment, few Friends will approve of having their best known organization used as a vehicle for the propagation of communism. More especially so when such propaganda is accompanied by sarcastic vilification of our own country. Surely such activities will in time destroy the confidence of the public not only in the American Friends Service Committee but in the Society of Friends as well. Do they not place in jeopardy the enormous amount of good work done by the Service Committee?

These lines are written in the hope that more Friends will become aroused and informed and will join in the efforts which many of us have been making for many years to change this unsatisfactory situation.

Mountain View, N. J.

HOWARD E. KERSHNER

The following reply to Howard E. Kershner's letter was received from the Executive Secretary of the AFSC:

We are glad to supply some facts which will help readers to get a clearer picture of the situation. In the first place, it is generally recognized by Friends that the activities of the American Friends Service Committee are not carried on "in the name of the Society of Friends." They are conducted as carefully as possible in the name of the American Friends Service Committee, though it is difficult to make many non-Friends realize that there is a distinction between the two.

It is true that the AFSC New York City office has on occasion arranged meetings with speakers from Soviet Russia on the program. This is part of a diversified effort to promote friendships, remove misunderstandings, and increase knowledge of the obstacles that lie in the way of peace. There is usually, in Howard Kershner's words, "opportunity for discussion and a presentation of opposing views." Some of our meetings are intentionally on a smaller scale—but none with any "air of secrecy." They simply represent the desire of a specially interested group to delve more intensively into a particular problem.

Of the Soviet citizens Howard Kershner refers to, one was an accredited Russian journalist, the other a staff member of an international organization. One meeting had as subject "The Press in the Soviet Union" and the speaker brought Russian papers and magazines. It is to be expected that occasionally in the future Russians may be included in AFSC programs when such a course is considered helpful.

Philadelphia, Pa.

COLIN W. BELL

Coming Events

(Calendar events for the date of issue will not be included if they have been listed in a previous issue.)

JANUARY

10—Adult First-day School Class, Gwynedd Monthly Meeting, Pa., at Gwynedd Meeting House, Sumneytown Pike and Rte. 202. 10 a.m.: Margaret Gibbons, London, and Sigrid Lund, Norway, speaking from the point of view of the World Committee on behalf of the Ministry and Worship Committee.

10—Fair Hill Meeting, Germantown Avenue and Cambria Street, Philadelphia. Conference Class, 10 a.m.: K. Ashbridge Cheyney, "The Activities of Lucretia Mott."

12—Friends Forum at the Reading, Pa., Meeting House, 108 North 6th Street, 8 p.m.: Dr. Alfred Farrell and panel of four African students, "Africa Today."

16—Western Quarterly Meeting at West Grove, Pa., 10 a.m. and 1:30 p.m. Worship and Ministry, 9 a.m. Afternoon speaker: Richard K. Taylor, "My Summer Visiting in the United States with Young Russians and American Friends." Lunch served. Baby sitting and child care provided.

17—Adult First-day School Class, Gwynedd Monthly Meeting, Pa.: Colin Bell, "The Testimonies of Friends."

17—New Jersey Friends Committee on Social Order at the Montclair, N. J., Meeting House at 1:30 p.m. Meeting for worship

at 11 a.m. Bring box lunch. Richard Bacon of the Pennsylvania Prison Society and Donald Goff, New Jersey Bureau of Correction, will be present. The recent Friends Conference on Crime and the state of the death penalty will be considered.

18—At Westminster Student Center, 5075 Campanille Drive, San Diego, California, discussion: "The Spiritual Roots of Friends." Leader, Mary Mendenhall. 8-10 p.m.

21—Chester, Pa., Monthly Meeting Forum, 8 p.m. J. A. Waddington: "Christianity and Politics."

22—Women's Problems Group, 10:45 a.m., Race Street Meeting, Philadelphia, Pa. Anne Reid, Howard University, "Dramatics."

22-24—Conference for Meeting Clerks in New England at Woolman Hill, Deerfield, Mass. Write Woolman Hill or Edward A. Manice, 380 Yale Station, New Haven, Conn., for details.

25—At Westminster College Center, 5075 Campanille Drive, San Diego, California, discussion: "Friends and the Offender." Leader, David Wills. 8-10 p.m.

26—Friends Forum at the Reading, Pa., Meeting House, 8 p.m.: Rabbi Harold Kamsler, "Struggle for Freedom in Israel."

29—1960 Rufus M. Jones Lecture, offered by the Religious Education Committee, Friends General Conference: Sophia L. Fahs, Curriculum Consultant for the Council of Liberal Churches: "Why Teach Religion in an Age of Science?" 15th Street Meeting House, New York City, 8 p.m.

MEETING ADVERTISEMENTS

ARIZONA

PHOENIX—Meeting for worship, 10 a.m., 17th Street and Glendale Avenue. James Dewees, Clerk, 1928 West Mitchell.

CALIFORNIA

BERKELEY—Friends meeting, First-days at 11 a.m., northeast corner of Vine and Walnut Streets. Monday meetings the last Friday of each month, at 7:30 p.m. Clerk, Clarence Cunningham.

CLAREMONT—Friends meeting, 9:30 a.m. on Scripps campus, 10th and Columbia. Edward Balls, Clerk, 439 W. 6th Street.

LA JOLLA—Meeting, 11 a.m., 7380 Eads Avenue. Visitors call GL 4-7459.

LOS ANGELES—Meeting, 11 a.m., Univ. Meth. Church, 4th floor, 817 W. 34th Street.

PALO ALTO—Meeting for worship, 10 a.m., First-day school for children and adults at 11:15. 957 Colorado Avenue.

PASADENA—526 E. Orange Grove (at Oakland). Meeting for worship, Sunday, 11 a.m.

SAN FRANCISCO—Meetings for worship, First-days, 11 a.m., 1830 Sutter Street.

COLORADO

DENVER—Mountain View Meeting, 10:45 a.m., 2026 S. Williams. Clerk, SU 9-1790.

CONNECTICUT

NEW HAVEN—Meeting, 11 a.m., Conn. Hall, Yale Old Campus; phone MA 4-8418.

NEWTOWN—Meeting and First-day school, 11 a.m., Hawley School.

DISTRICT OF COLUMBIA

WASHINGTON—Meeting, Sunday, 9 a.m. and 11 a.m., 2111 Florida Avenue, N.W., one block from Connecticut Avenue.

FLORIDA

DAYTONA BEACH—Meeting, 11 a.m., First-days at 300 North Halifax Avenue. Information, Sarah Belle George, CL 2-2333.

GAINESVILLE—Meeting for worship, First-days, 11 a.m., 116 Florida Union.

JACKSONVILLE—Meeting for worship, 10 a.m., YWCA. Contact EV 9-4345.

MIAMI—Meeting for worship at Y.W.C.A.,

114 S.E. 4th St., 11 a.m.; First-day school, 10 a.m. Mirlam Toepel, Clerk. TU 8-6629.

MIAMI—University, Wesley Foundation, Sundays 7:30 p.m. Clerk, MO 1-5036.

ORLANDO-WINTER PARK—Meeting, 11 a.m., 316 E. Marks St., Orlando; MI 7-3025.

PALM BEACH—Friends Meeting, 10:30 a.m., 823 North A St., Lake Worth.

ST. PETERSBURG—First-day school and meeting, 11 a.m., 130 19th Avenue S.E.

GEORGIA

ATLANTA—Meeting for worship and First-day school at 10 a.m. 1384 Fairview Road, N.E., Atlanta 6. Phern Stanley, Clerk. Phone DR 3-5357.

INDIANA

EVANSVILLE—Meeting, Sundays, YMCA, 11 a.m. For lodging or transportation call Herbert Goldhor, Clerk, HA 5-5171 (evenings and week ends, GR 6-7776).

INDIANAPOLIS—Lantern Friends, 1040 W. 42nd Street. Meeting for worship and First-day school, 10 a.m. Telephone LI 6-0422.

MARYLAND

SANDY SPRING—Meeting (united), First-days, 11 a.m.; 20 miles from downtown Washington, D. C. Clerk: Robert H. Miller, Jr.; telephone WA 4-4548.

MASSACHUSETTS

CAMBRIDGE—Meeting, Sunday, 5 Longfellow Park (near Harvard Square), 9:30 a.m. and 11 a.m.; telephone TR 6-6883.

WORCESTER—Pleasant Street Friends Meeting, 901 Pleasant Street. Meeting for worship each First-day, 11 a.m. Telephone PL 4-3887.

MICHIGAN

DETROIT—Meeting, Sundays, 11 a.m. in Highland Park YWCA, Woodward and Winona. TO 7-7410 evenings.

MINNESOTA

MINNEAPOLIS—Church Street, unprogrammed worship, 10:15 a.m., University Y.M.C.A., FE 5-0272.

MINNEAPOLIS—Meeting, 11 a.m., First-day school, 10 a.m., 44th Street and York

Avenue S. Harold N. Tollefson, Minister, 4421 Abbott Avenue S.; phone WA 6-9675.

NEW JERSEY

ATLANTIC CITY—Meeting for worship, 11 a.m., discussion group, 10:30 a.m., South Carolina and Pacific Avenues.

DOVER—First-day school, 11 a.m., worship, 11:15 a.m., Quaker Church Road.

HADDONFIELD—Meeting for worship, 11 a.m.; First-day school, 9:45 a.m. Midweek meeting, Fourth-day, 10 a.m. Lake Street.

MANASQUAN—First-day school, 10 a.m., meeting, 11:15 a.m., route 35 at Manasquan Circle. Walter Longstreet, Clerk.

MONTCLAIR—289 Park Street, First-day school, 10:30 a.m.; worship, 11 a.m. (July, August, 10 a.m.). Visitors welcome. Harold De Jager, Clerk.

NEW YORK

BUFFALO—Meeting and First-day school, 11 a.m., 1272 Delaware Ave.; phone EL 0252.

LONG ISLAND—Northern Boulevard at Shelter Rock Road, Manhasset. First-day school, 9:45 a.m.; meeting, 11 a.m.

NEW YORK—First-day meetings for worship:

11 a.m. 221 E. 15th St., Manhattan
Earl Hall, Columbia University
110 Schermerhorn St., Brooklyn
137-16 Northern Blvd., Flushing
3:30 p.m. Riverside Church, 15th floor
Telephone GRamercy 3-8018 (Mon.-Fri. 9-4) about First-day schools, monthly meetings, suppers, etc.

SYRACUSE—Meeting and First-day school, 11 a.m., YWCA, 339 E. Onondaga Street.

OHIO

CINCINNATI—Meeting for worship, 10 a.m., 3601 Victory Parkway. Telephone Lucile Knight, Clerk, at EA 1-2769.

CLEVELAND—Meeting for worship and First-day school, 11 a.m., 10916 Magnolia Drive. Telephone TU 4-2695.

PENNSYLVANIA

HARRISBURG—Meeting and First-day school, 11 a.m., YWCA, 4th and Walnut Sts.

HAVERFORD—Buck Lane, between Lancaster Pike and Haverford Road. First-day school, 10:30 a.m. Meeting for Worship at 11 a.m.

LANCASTER—Meeting house, Tulane Terrace, 1½ miles west of Lancaster, off U.S. 30. Meeting and First-day school, 10 a.m.

PHILADELPHIA—Meetings, 10:30 a.m., unless specified; telephone LO 8-4111 for information about First-day schools.

Byberry, one mile east of Roosevelt Boulevard at Southampton Road, 11 a.m.
Central Philadelphia, Race St. west of 15th. Chestnut Hill, 100 East Mermaid Lane. Coulter Street and Germantown Avenue. Fair Hill, Germantown & Cambria, 11:15 a.m. Fourth & Arch Sts., First- and Fifth-days. Frankford, Penn & Orthodox Sts., 10:30 a.m. Frankford, Unity and Waln Streets, 11 a.m. Green St., 45 W. School House L., 11 a.m. Powelton, 36th and Pearl Streets, 11 a.m.

PITTSBURGH—Worship at 10:30 a.m., adult class, 11:45 a.m., 1353 Shady Avenue.

READING—First-day school, 10 a.m., meeting, 11 a.m., 108 North Sixth Street.

STATE COLLEGE—318 South Atherton Street. First-day school at 9:30 a.m., meeting for worship at 10:45 a.m.

TENNESSEE

MEMPHIS—Meeting, Sunday, 9:30 a.m. Clerk, Myrtle Nash, FA 8-6574.

TEXAS

AUSTIN—Worship, Sundays, 11 a.m., First-day school, 10 a.m., 606 Rathervue Place. Clerk, Priscilla Zuck, GR 7-3414.

DALLAS—Sunday, 10:30 a.m., Adventist Church, 4009 N. Central Expressway. Clerk, Kenneth Carroll, Religion Dept., S.M.U.; FL 2-1846.

HOUSTON—Live Oak Friends Meeting, Sunday, 11 a.m., Council of Churches Building, 9 Chelsea Place. Clerk, Walter Whitson; JACKSON 8-6413.

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With Karoline Solnitz, M.S.W., Bryn Mawr, Pa., call LA 5-0752 between 8 and 10 p.m.

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FRIENDS JOURNAL

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VOLUME 6

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NUMBER 3

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Editorial Comments

Ecumenical Concerns

PROTESTANTS as well as Catholics are taking an increasing interest in the Ecumenical Movement. In their disappointment about the slow growth of this interest Protestants may have overlooked a few significant factors. Naturally, the huge numbers of church members all over the world will account to some degree for the slow pace with which the movement develops. The emphasis on such a novel idea as church unity was bound to create a measure of surprise, if not reluctance, even in those segments of Protestantism which had created friendly feelings of neighborly competition among the denominations. There is still a great deal of education to be done concerning the ultimate goals of the Ecumenical Movement as well as the different theologies and practices of the denominations. The Ecumenical Movement never attempted to abolish or merge the denominations or infringe upon their historical testimonies. A close federation in the spirit of the *Una Sancta* and in the fellowship of Christ is the goal, the realization of which may take several generations, perhaps centuries. It also may need a broader spirit of tolerance than exists now in many Protestant churches. The exclusion of Unitarians and other groups will always remain an irritating factor.

Catholic Ecumenical Aims

Catholicism feels the pressure of contemporary events; it is called to account. Its losses, especially in East Europe, are extraordinary in number and prestige. The political enemy threatening Catholicism appears in the guise of the Marxist creed and the Communist organization, but the unreserved faith of Marxist adherents is akin to religious fanaticism. The Catholic hierarchy has many reasons for calling together an Ecumenical Church Council and for reviewing or repairing its own position. Yet the Council which it has proposed will be only a deliberative body within the Roman Church itself. Pope John and his advisers consider themselves the shepherds who must rescue the lost sheep of Christian faith. Non-Catholics of all persuasions must, in their opinion, be made to realize how urgent it is for them

to return to the Holy See, in which the only true authority is vested.

When Pope John made his first announcement about the projected Council, some liberal Catholics expressed the hope that Rome might eventually make some concessions to Protestantism, such as the recognition of Protestant ordinations and the marriage of all clergy. But as time goes on, less and less is being heard about such compromises. The Catholic Council might, however, initiate a new feature by giving the Protestant and Orthodox Churches an increasing opportunity to attend some sessions.

The Eastern Orthodox Churches

It is obvious that unity or at least a closer relationship with Orthodoxy is one of Rome's foremost hopes. Equally obvious are the theological and political difficulties likely to block such a rapprochement. The rift between Rome and Moscow is five hundred years older than the schism between Catholicism and Protestantism. In the course of a most interesting development, the Russian clergy has come to consider Moscow the Third Rome of Christianity, the center of true faith, and the spiritual home of all mankind.

It is important to remember this particular conviction which the Russian Orthodox Church still holds. It has lost nothing of its impact on the Russian mind, and in that mysterious chemistry of which feeling, dreaming, and thinking are capable in the Russian soul, the belief in Moscow's mission as the Third Rome has also greatly influenced Russian political philosophy. No ecumenical aspirations can afford to overlook or minimize such factors.

In Brief

Archbishop Abuna Theophilos of the Ethiopian Orthodox Church says that more than 100,000 converts have been baptized by his church in the last three years.

Of the 21 million persons in Ethiopia, in addition to the nearly 11 million Christians, there are six million Moslems, and 150,000 Jews, with the remainder chiefly animists. The Ethiopian Orthodox Church has close his-

torical ties with the Coptic Orthodox Church of Egypt. Formerly under the Coptic Patriarchate, the Ethiopian Church today has its own patriarch.

The number of children and mothers protected against malaria with UNICEF insecticides in 1958 was

29,390,000—a number about equal to the total population of Spain.

With UNICEF help, last year 14,490,000 children were vaccinated against TB. This total is more than the entire population of the Union of South Africa.

What Is a Friend?

THE question "What is a Friend?" can hardly be asked too often since it underlies every query that Friends ask now or are likely to phrase in the future. It bears repetition, moreover, because no answer can hope to be definitive. One must always ask other questions. Do you mean historically? Do you mean regardless of division? For whom is the answer intended? What prompts the question?

The stimulus for this repetition is William Warren Bartley's recent article in *Harper's* ("I Call Myself a Protestant," May, 1959). An Episcopalian by birth, he recounts his religious pilgrimage to Quakerism, declaring at one point, "As their [the Friends'] general stand on warfare (a position I cannot agree with at all) shows, they are not interested in simply adjusting their ethic to the prevailing mores of the culture. They are often silly and naive, but they are desperately honest."

The comment led this reader to wonder how many of the testimonies of the Society a member can slough off and still be a Friend. There was a further puzzlement. Friends as persons may, like their neighbors, expect to be silly and naive in the usual percentage of instances. But is it wise to welcome into the Society someone who finds them silly and naive as Friends? How many of the testimonies should an attender accept in order to become acceptable?

What follows will be principally a series of questions. Suppose someone who seeks membership in our Religious Society asks them of you. How will you answer them?

It may be assumed that all Friends believe in a Power "in which we live and move and have our being." Is there a specifically Friendly definition of that Power? Or do Friends wish to leave the Power undefined? Is a definition of an infinite Power a self-contradiction? Do Friends believe that the Power is personal, i.e., that the power is primarily or specifically interested in human welfare, directs its progress, and bestows upon men a care superior to that which sparrows enjoy? If so, how do Friends cope with the problem of evil, that suffering which is neither pain (the simple warning of physical maladjustment) nor retribution but seemingly wholly capricious? How do Friends answer the question of

Greek tragedy: why do the gods punish man for crimes they decree him by fate to commit? Is it sufficient for a Friend to be concerned with man's relationship to God, i.e., the place and purpose of mankind in a universe of many creations? Or must he have a conviction about God's relation to man, i.e., what special intervention and assistance he may hope for in his own life, and under what conditions?

Are Friends Christians? What is a Christian? Is he someone who believes in the divinity of Jesus? Or is he someone who follows the guidance of Jesus? Do Friends automatically cut themselves off from Christianity by rejecting the sacraments? Can a seeker approach Quakerism from some avenue other than the one it has historically used? As there are Christian-Quakers, can there also be Buddhist-Quakers, Islamic-Quakers, Hindu-Quakers, Stoic-Quakers, pragmatic-Quakers?

Dogma is, of course, dependent upon theology. Both are statements of faith. As used here, dogma refers to statements of religious principles rather than attempts to explain God.

Do all Friends accept the dogma, "There is that of God in every man"? Once some Friends repudiated the dogma of the inward light. Do all Friends now accept it? In what respect is a Friend's inward light different from another man's conscience? Do Friends accept the dogma of grace, i.e., the possibility, with divine assistance, of human perfectibility?

Do Friends generally accept the dogma of continuous revelation? If they do, does that acceptance not also separate them from most of the remainder of Christianity? Since the dogma of continuous revelation implies a denial to the Bible of the exclusive possession of the divine voice, where do Friends get authority for their pronouncements? Is the pattern of reason a sufficient authority? For example, are the pronouncements of Jesus valid because he made them, or did he make them because they are true? Would the statements (e.g., do good to them that hate you) be equally valid in the mouth of Buddha or Gamaliel the Elder?

How do Friends interpret the Kingdom of God? Is it to be here or hereafter? Do Friends believe in personal

immortality? Can someone who prefers to do without belief in personal immortality be an acceptable Friend?

The published testimonies as set down in whatever book of faith and practice is published by a given Yearly Meeting are presumably the "official" declaration of the group. They are commonly enlarged upon in "advices." The use of this word rather than "rules" or "laws" is of obvious significance and importance. Nevertheless, how many published Friendly testimonies may a member of the Society ignore or disdain and still remain a Friend? How many should an applicant be willing to accept in order to receive a favorable recommendation from a visiting committee? If a quantitative answer is impossible, may there be a qualitative one? Are some testimonies basic, and others of lesser importance? Which are which? Are there any testimonies that are not inevitable applications of Friendly dogma to the problems of living?

Is there a valid distinction between repudiation of a testimony and human weakness in attempts to sustain it? How often shall human lapses be forgiven—unto seventy times seven? In instances of honest disagreement, which is more important, loyalty to the testimony or loyalty to intellectual integrity? Is there a difference between bearing with the defections of a dissident Friend and disloyalty to Quakerism? Should eclectically dissident non-Friends who nevertheless find Quaker meeting spiritually nourishing be accepted into membership in the hope that some day their disagreements will be outgrown?

These are not the only questions that may be asked, but one must pause somewhere to catch his breath. Although the doctrine of continuous revelation implies that they will never be turned into final declarations, Friends should wrestle with them as willingly as Jacob wrestled with his angel. Only after we have illuminated our own souls are we ready to illuminate the inquiring stranger.

CARL F. WISE

Carpe Diem

By SUSAN DOROTHEA KEENEY

The anvil stands beside the dying fire.
Take up the bellows from the dusty floor
And blow the glowing coals until desire
Leaps into flame; hold not a moment more.

Beat out the sparks upon the hissing steel.
Bend the hot metal to the maker's plan.
Strike, strike, and let the yielding metal feel
The flame. Burn out the pattern while you can!

Letter from Geneva

ABOUT twenty years ago, if I recall correctly, Gerald Heard, one-time associate of Aldous Huxley, both resident at Pendle Hill, likened the Society of Friends in Philadelphia to a fragile antique: exquisite, quaint, otherworldly. Two decades later we seem less esoteric—if that is the right word to be used in this connection. I am not sure, however, that we have learned sufficiently to stretch our imaginative understanding to escape from ourselves.

I have in mind particularly the dearth of intelligent, stimulating response which characterizes the correspondence columns of our admittedly well-written FRIENDS JOURNAL. And conversely, I am frequently struck with the intensely controversial nature of the correspondence columns of the London *Friend*. Leading and not-so-leading British Friends seem to rush into printed invective and closely reasoned dispute with an avidity which leaves no doubt in the reader's mind as to the intellectual tough-mindedness of the Society of Friends in Great Britain. No issue goes unchallenged. And I don't have in mind the "crank" reaction. In America, for instance, you can always count on a certain few Friends who will ride their hobby-concerns, and only those, when the right kind of red shirt is waved. To prolong the figure of speech, they would seem to be color-blind to everything else in the spectrum of Quaker thought. Does my invidious comparison prove only that British education is better training for reasoned composition? I'm not sure. The correspondence columns of the *Progressive* and the *Reporter* measure well with equivalent exercises in the *Manchester Guardian Weekly* and the *New Statesman*.

We need needling, and at exactly those points where we are oversensitive. Else how do we shed completely that anachronistic mask which Gerald Heard, perhaps too perceptively, described?

Now that President Eisenhower appears to have convinced Premier Khrushchev of the futility of Berlin *ultimata*, it would seem an appropriate moment for us as Philadelphia Friends, as well as for Americans in general, to take stock of less well-understood but equally dangerous tensions building up elsewhere. One measure of the thoroughness of our escape from antiquarianism is to observe how sharply we are aware of what Adlai Stevenson has recently (and rightly, I believe) declared to be the central problem of our time. This may be simply summed up in the truism that "them as has gits." The problem holds over us a double-edged sword, for the largest undeveloped populations of the world are multiplying in a frightening geometric ratio. Their multiplication is largely responsible for a terrifying descent

into poverty, malnutrition, and revolutionary violence. On the other hand, the "rich, the well-born, and the able" among the community of nations grow richer—in the case of the United States unbelievably so. In twenty years, by 1979, there may well occur a population explosion before which all other problems pale into insignificance.

This year the world has been uniquely touched and responsive to the appeal to liquidate the refugee problem. What is needed, however, is a similar but utterly magnificent program to meet head on and effectively the threat of population explosion. We need not a Refugee Year but a Save the Human Race Year, by a thorough-going shift of the balance of venture capital from economically mature nations to those still backward. Given the immensity of the present American national income, the goal for a Save the Human Race Year should lie in the *hundreds of billions of dollars*. The agency to effect the investment should be the United Nations and its specialized bodies.

Now that the Ford family is forced to give away the greater portion of its holdings in order to retain control of its business; now that two-thirds of American wealth belongs to equivalent self-perpetuating megalithic corporation, the transfer of such capital to U.N. investment no longer threatens either the "sacred" standard of living now achieved in the United States nor diminishes the third of American property still held privately. Similar conditions toward investment against population explosion may be encountered in the economic development of other nations, such as Canada and West Germany. Ironically, though still largely undeveloped, the "state capitalism" of the Soviet Union moves in the direction we have come to regard as uniquely sure. The time would seem ripe, perhaps by 1961, for such a momentous year as I have suggested above.

And what role lies with Philadelphia Friends? I would suggest that we might re-evaluate our corporate investments with our eye less beamed to conservative, sound stewardship in the orthodox sense, and rather

more attuned to what Jesus had pertinently to say to the rich young ruler. A ten-million-dollar token investment transfer to a U.N. Save the Human Race Year Fund from Philadelphia Yearly Meeting would go far to mobilize world opinion behind the idea. And it would help us to know we would be the better Christians for it.

ROBERT J. LEACH

A Veteran AFSC Worker

I HAVE read with much interest the paragraphs about Gilbert L. MacMaster which appeared in the FRIENDS JOURNAL for November 7, 1959, page 605. The German *Der Quäker* for November has an article about him. Friends may be interested to learn that Gilbert MacMaster first held membership with Friends in the New York Monthly Meeting, where a cousin of his was a member. He was not a Friend when he went abroad but joined after entering into the American Friends Service Committee child-feeding work. His name first appears in the Directory for 1921, but by 1931 does not appear. During these years Germany Yearly Meeting was established, and he removed his membership to the country of his residence.

The JOURNAL speaks of Gilbert's "concern for reconciliation between Poland and Germany." He arranged the first peace conference between the two countries after the First World War. This was in 1925, and was perforce held in Danzig, then an independent and neutral city, as neither Pole nor German would set foot in the other's country. The conference was under the auspices of the AFSC. Gilbert and I attended, and an English Friend from the Berlin office. Wilmer Young, now famous for his part in the Omaha Action, was then head of the AFSC center in Warsaw and also attended. Half a dozen each of hand-picked peace workers from Germany and Poland completed our group.

Four languages were used, as nobody spoke Polish except the Poles, and some of them had neither English nor German, only French. At the very first session an argument about the Polish Corridor broke through the language barriers and apparently threatened real violence.

Gilbert MacMaster, the presiding officer, rose to his feet. He was perfectly calm and unruffled, and smiled around the circle. "I think this would be a good time for us to have our

If we dwell on disappointments, we may become sour in spirit, and, especially as we grow older, we need to guard against this. We do not keep a failure of this kind to ourselves even when we think we do; the loss of grace in Christian living will be apparent. To strengthen ourselves it is right to remember that as Christians we believe that earthly life is not all; it is a preparation. We are "called the sons of God." The full glory of that calling is to be realized; the radiance of what is to be is reflected on our path, however shadowed that path may be. We have been caught in that radiance, and we shall be again, as we are by the sunlight among the trees in springtime. In the recollection of it and in the hope that we may see it again and yet again, why should disappointments count? Let life do its worst to us; and if we are even more careful to let life do its best to us, we shall come near the language of the Psalm: "I have set the Lord always before me. Because he is at my right hand, I shall not be moved."—HORACE B. POINTING, "On Disappointments," in the Wayfarer for October, 1959

afternoon coffee," he said. It was. We adjourned at once. Presently we were in mixed groups of Poles and Germans, with a Quaker in every group. (Gilbert's diplomacy? I have wondered.) The group with which I found myself talked dispassionately about the Polish Corridor. So, I think, did others, and the entire conference discussed the subject later.

The gathering was a triumph for Gilbert. At the final session the keynote was "our Polish neighbors" and "our German brothers." Later conferences were held in Berlin and Warsaw. Correspondence and visits were arranged between students of the two countries. A real reconciliation movement was started. Unfortunately, the swift rise of the Nazi movement soon afterward ended anything of the sort.

ANNA L. CURTIS

Friends and Investments

(Continued from page 34)

judgment? If it is impossible to make firsthand judgments, whose word shall we take? Shall we depend on mere hearsay? Investment houses spend millions of dollars examining, weighing, and evaluating the statements and figures put out by various companies and talking to company officials. Yet even they do not attempt to weigh the intangible factors referred to above. Whose word shall we take, and from whence will come the information?

Furthermore, how does one keep pace with changing situations? Very few corporations are static. New products are added, advertising agencies change, labor policies shift, and management occasionally turns crooked. Does one evaluate investments yearly? Biennially? Or does one carefully make the investment and then sit back and relax?

It is almost axiomatic with Friends that they love the difficult. But it is submitted that a frank facing of the problems and questions raised above leads inevitably to the conclusion that the making of a "moral" evaluation of corporations is not merely difficult; it is impossible.

Should we be more discriminating in our investments than we are in our daily purchases? In both we support the same corporations in different ways. When we buy a refrigerator—a substantial purchase—do we investigate the labor policy of the General Electric Company, of Westinghouse, or of Borg Warner? Do we, before we buy a box of shredded wheat, delve into the advertising policy of the National Biscuit Company? You may say that this investigation is ridiculous, that it is a matter of degree. If so, perhaps we should buy only one share of lots of corporations for \$20 each and make it a small matter.

No, the answer is not so simple. We live in and support a vastly complex society. Let us refrain from arrogating to ourselves the ability and duty of weighing conclusively in a moral balance great organizations, the inner

workings of which we cannot surely know. But let us, on the other hand, continue to be alive to our responsibilities, and let us continue, as many Friends now do, to choose from among the great array of investments those that are prudent and wise, and those that on the whole seem not to conflict with our fundamental Quaker principles.

WILLIAM MORRIS MAIER

Rebirth

By ROY Z. KEMP

With soul imprisoned in the mire
And clay,
He toiled and saved his earnings,
Day by day;
His inner nature never found
Its wings,
For starved minds will grasp at
Common things.

There is a way that man may go
And find
Life's larger meanings and new life;
A mind
In fellowship with human woe
And pain,
Will know the beauty of new birth
Again.

Books

SEGREGATION AND DESEGREGATION. By T. B. MATSON. The Macmillan Company, New York, 1959. 178 pages. \$3.50

AFRICA DISTURBED. By EMORY and MYRTA ROSS. Friendship Press, New York, 1959. 182 pages. \$3.50; paper, \$1.95

"Disturbed" is a word which may bridge the vastness between the white-black relations of the United States and those of Africa.

Segregation and Desegregation examines the issue of racial relations in America from the point of view of the Christian responsibility and devotes a chapter to the impact of segregation on world missions. The book might become a classic interpretation of the Christian role. It has a well-chosen reading list for those who want to probe more deeply.

One volume useful for further search into the truths of white-black disturbances can be the sprightly and informal *Africa Disturbed*. The authors remind us that Africans have grasped new ideas, and the consequences are burgeoning over the entire continent.

There is a profound lesson in the two books for those who want to understand white-black relations in America or Africa. There is a significant relationship between new ideas,

with their power to change old customs, and the great disturbances which often accompany altered patterns of social custom.

ALEX MORISEY

KARL BARTH AND JOHANNES HAMEL. *How to Serve God in a Marxist Land.* Introduction by Robert McAfee Brown. Association Press, New York, 1959. 126 pages. \$2.50

This thought-provoking book comprises the title essay by Karl Barth, the noted Swiss Protestant theologian, and a similar piece by Johannes Hamel, a Protestant pastor in the East Zone of Germany. An introduction by Robert McAfee Brown provides a useful summary and a brief critique.

Barth and Hamel are agreed that the Christian church is in effect undergoing a process of threshing at the hands of the Marxists. This process they see as an integral part of God's will in history, a challenge to the church to rediscover the fundamentals of its faith, unsupported by traditional trappings and privileges. Both men are clear about the materialistic and coercive elements in Marxism, but they are equally critical of the political and economic opportunism with which they identify the West. Both writers call for a third way. For them repentance must precede, but not exclude, a defense of religious positions, and love (loyal opposition) must govern protest. Christians in Marxist lands, they hold, should become as never before dependent on the spirit and printed word of God, instead of hearkening to the voices of statesmen, whether in Moscow or Washington.

JOHN CARY

THE POWER OF NONVIOLENCE, Second Revised Edition. By RICHARD B. GREGG. Fellowship Publications, Nyack, N. Y., 1959. 192 pages. \$2.50

In 1935 Rufus Jones wrote in the introduction to the first edition of *The Power of Nonviolence*: "Here is a new kind of book . . . a fine book of *what is* and *what ought to be*. . . . The book must go forth into print to do its work of leadership in the world. I rejoice to see it on its way, and I predict for it a far-reaching appreciative welcome."

Rufus Jones was right. There has been an appreciative welcome, and now the Fellowship of Reconciliation has published the second revised edition with a good deal of new material. Original chapters have been consolidated; experiences in nonviolence in Denmark and Norway during World War II are included; and the challenge of communism is dealt with. It is a textbook on the subject, with considerable emphasis upon the psychological and moral rightness of nonviolence as an effective substitute for war.

The general orientation for Richard Gregg's philosophy and analysis is Indian. While there is much of value in Gandhi's experience, one wonders if it can be transplanted to a highly industrial country. It would seem that there must be an indigenous movement, based perhaps on the Montgomery and other American experiences. In respect to India, it is a major tragedy that India did not develop a truly non-

violent national army that would now be prepared to deal with the China-border incidents in an entirely new way.

With the growing interest among Friends in nonviolence, this new edition of *The Power of Nonviolence* becomes a primary resource book.

LAWRENCE MCK. MILLER, JR.

THE GOSPEL IN DISPUTE, THE RELATION OF CHRISTIAN FAITH TO OTHER MISSIONARY RELIGIONS. By EDMUND PERRY. Doubleday and Company, Inc., New York, 1958. 225 pages. \$3.95

This volume is the latest addition to the Christian Faith Series, of which Reinhold Niebuhr is the Consulting Editor.

Dr. Edmund Perry, Chairman of the Department of History and Literature of Religions at Northwestern University and a Methodist minister, attempts to re-examine the biblical basis for the Christian mission and outlines a new strategy of thought and action for Christianity in relation to Judaism, Buddhism, Islam, and Hinduism. Copious notes at the end of each chapter indicate the thoroughness with which the author has prepared himself.

"How should we Christians estimate and relate the Gospel of Jesus Christ to the mission and message of other faiths?" we are asked in the very first paragraph. Near the end of the first chapter we find the statement: "To be a Christian at all anywhere in the contemporary world is to be a responsive and responsible *missionary* Christian."

This would be an admirable book for group discussion, provided the group using it might be unhurried. Many points might well stimulate soul-searching discussion. The often expressed fear of many Friends that we must not "impose" our religion on those who are satisfied with a religion that they already possess is answered in this manner: "The Christian missionary should offer men nothing but the Gospel of Jesus Christ in its full relevance to their lives in their civilization, and having placed the Gospel in these civilizations the missionary should be content to allow the Gospel to create its own form of Christianity in each civilization."

SYLVAN E. WALLEN

FROM ONE TO ANOTHER, Pendle Hill Pamphlet No. 102.

By NORMA JACOB. Pendle Hill, Wallingford, Pa., 1959. 32 pages. 35 cents

Norma Jacob's theme is that the mentally ill are part of the human family. Criteria for separately categorizing them cannot be found in science, religion, or history. The Friends' refusal, for example, "to accept the doctrine that any human being could be finally alienated" was behind the mental hospital reforms which they began to bring about as early as the eighteenth century. Modern psychiatry offers evidence that this religious insight is scientifically demonstrable; what the mentally ill respond to is care, in the deepest meaning of the word. Caring from the professional field has, among other things, initiated the open-door hospital policy, with the extraordinary and immediate effect it generally has on a patient population. From the lay source care is demon-

strated by such organizations as the National Association for Mental Health, particularly in its mental hospital volunteer programs. Care by Friends for the outcast lunatic has been at times revolutionary and extremely forceful, but not always sustained. Norma Jacob makes clear that work with the mentally ill and efforts toward further hospital reform are still a privilege and responsibility open to Friends, among others. She points to a number of established avenues along which such energies may be directed.

ROBERT C. MURPHY, JR.

About Our Authors

William Morris Maier, a member of Haverford Meeting, Pa., and of the Representative Committee of Philadelphia Yearly Meeting, serves as Treasurer of the Corporation of Haverford College and as a member of the Finance Committee of the Friends Fiduciary Corporation, of Westtown School, and of various other Friendly institutions.

Carl F. Wise, a member of Reading Meeting, Pa., is retired from his position as teacher of English in the Philadelphia public and adult school system. He recently joined the Board of Managers of the Friends Journal.

Robert J. Leach, our correspondent from Geneva, has been for some years a member of the faculty of the International School, Geneva, Switzerland.

Anna L. Curtis, a member of New York Monthly Meeting, is author of *Stories of the Underground Railroad*, *Ghosts of the Mohawk*, and *Quakers Take Stock*. She had extensive experience in European relief work.

Friends and Their Friends

The American Friends Service Committee, located at 20 South 12th Street, Philadelphia, Pa., since its founding 42 years ago, will move this year to a new location at 15th and Race Streets, Philadelphia.

Colin Bell, Executive Secretary of the Committee, said the Quaker agency had purchased a four-story building from a Philadelphia advertising firm. In acquiring the building the Committee returns to Quaker ownership a structure previously owned by Friends Central School. The property adjoins others owned by the Philadelphia Yearly Meeting of the Society of Friends and the Central Philadelphia Monthly Meeting.

"Our oldest member, Emily Greene Balch," says the *Newsletter* of Cambridge Meeting, Mass., "will celebrate her 93rd birthday on January 8, 1960. We extend our love and congratulations. She lives now in a nursing home at 8 Dana Street in Cambridge. In her younger years she was a professor at Wellesley College. In 1946 she was awarded the Nobel Peace Prize for her work with Jane Addams in founding the Women's International League for Peace and Freedom."

Would some of our readers be so kind as to mail us the issue of the FRIENDS JOURNAL for January 10, 1959? A university library needs this issue to complete its 1959 volume. Please mail the copy to the Friends Journal, 1515 Cherry Street, Philadelphia 2, Pa.

Henry J. Cadbury, Haverford, Pa., a founder of the American Friends Service Committee, one of its first workers, and the man whose name appeared on its first check, has stepped down as Chairman of the Corporation and the Board of Directors. He will continue to serve the Committee as Honorary Chairman. He had been Chairman for 25 years, having succeeded the late Rufus M. Jones. The Committee was founded in 1917.

Harold Evans, Philadelphia, was elected Chairman of the AFSC Corporation at the meeting of the Board of Directors on January 7. A member of Germantown Friends Meeting, he has been associated with the Committee since 1919. During 1919-20 he was on assignment in Germany with the AFSC child-feeding program and returned there in 1941 in connection with a similar program. Other missions for the Committee have taken him to Yugoslavia, England, and Switzerland. He is a member of the law firm of MacCoy, Evans, and Lewis.

Re-elected Vice Chairmen of the Corporation were Anna Brinton and William Eves, 3rd.

Eight Board members were named to second three-year terms. They are C. Edward Behre, Alexandria, Va.; Hugh Borton, Haverford, Pa.; Lucy P. Carner, Philadelphia; William R. Huntington, St. James, L. I., N. Y.; Sumner A. Mills, Indianapolis, Ind.; Ellis B. Ridgway, Jr., Swarthmore, Pa.; Elizabeth M. Scattergood, Philadelphia; and Harry E. Sproggell, North Wales, Pa.

New members named to the Board are Ralph Connor, La Grangeville, N. Y.; Thomas B. Harvey, Philadelphia; Cornelius Krusé, Middletown, Conn.; William Morris Maier, Bryn Mawr, Pa.; David C. McClelland, Cambridge, Mass.; and Mary Evans Bethel, Philadelphia.

Colin W. Bell, Swarthmore, was renamed Executive Secretary, and Clarence E. Pickett, Haverford, Pa., Executive Secretary Emeritus. William A. Longshore, Swarthmore, was re-elected Treasurer.

When Making a Contribution

In reply to several inquiries concerning the tax-exempt status of the Friends Journal Associates, we want to inform our donors that the U. S. Treasury Department in Washington has decided that the Friends Publishing Corporation is tax-exempt. The Cumulative List of the Treasury Department containing the tax-exempt organizations would be cumbersome in size and unreasonable in price if it were to contain all subsidiary groups contributing to tax-exempt organizations. Associates and contributors are advised to make their checks payable to FRIENDS PUBLISHING CORPORATION. Write at the bottom of the check FOR THE ASSOCIATES.

A minute adopted by the Friends Southwest Conference in session at Camp Cho-Yeh, Livingston, Texas, November 27 to 29, 1959, reads in part: "We are deeply concerned for our members Max and Margaret Carr in their trial due to Max Carr's conscientious stand opposing Act 10, a measure enacted in August 1958 by the Special Session of the Arkansas Legislature. This law requires that each teacher employed in a tax-supported school file an affidavit listing all memberships in and contributions to organizations during the preceding five years. We commend Max Carr for his courage, and we pledge our sympathy, prayers, and support.

"We are aware that Max Carr's position is based on a deep-rooted Christian concern imbedded in 300 years of Quaker heritage, which stands opposed to not only oaths of all kinds but also restrictions on civil liberties. Both democracy and civil liberties are nourished by the recognition of 'that of God' in every man. Such respect for human personality was embodied by our forefathers in the Bill of Rights."

The minute was adopted after Max Carr told the Conference the details of his experience this past year and a committee has been asked to formulate an expression of the feeling of the Conference. Max Carr taught at Arkansas State University, Fayetteville, Arkansas.

The Japan Committee of Philadelphia Yearly Meeting is happy to announce the appointment of Fumiye Miho of Honolulu Meeting to succeed Esther B. Rhoads in 1960 at the Tokyo Friends Center, sharing, as way opens, with Japanese Friends and others in extending Christ's message.

Fumiye Miho is eminently well-qualified for these new responsibilities. From 1940 to 1947 she was in Japan, caught there by the war. (On the fateful morning of August 6, 1945, she missed her train into Hiroshima.) She has attended Yale Divinity School, the Oxford Conference and the Young Friends Gathering in Reading (1952), and the American Friends Service Committee seminar in Klosters, Switzerland. She has held the chaplaincy at Colby Junior College, an AFSC appointment in Tokyo (1954-1956), living several months at the Friends Center, helping with Neighborhood Centers, seminars, lecture series, work camps, teaching Bible at the Friends School, and joining in various Meeting activities. She has participated in YWCA work, social work, religious education, fund raising for the meeting house, and the nuclear-test controversy of the *Golden Rule* and *Phoenix* in Honolulu. For the past year Fumiye Miho has been serving as Japanese language worker for the Lahaina Methodist Church on the island of Maui. She expects to be in Philadelphia for Yearly Meeting in the spring.

The 78th Annual Report of "Friendly Acres," the Friends Home for Children at 900 South Avenue, Secane, Pa., has been issued. Although the Home is nonsectarian, Friends principles have furnished guidance in the care and training of the children. As of May 31, 1959, fourteen girls and eight boys were residents at "Friendly Acres." The children attend a local school and Sunday school.

The Autumn, 1959, issue of *Quaker Religious Thought* (Vol. 1, No. 2) has as its main article "The Quaker Interpretation of the Significance of Christ" by Maurice Creasey, Director of Studies at Woodbrooke College, England, and comments by Harold Walker, Theodor Benfey, and Douglas Steere. Copies are available at 50 cents each from Edward A. Manice, 380 Yale Station, New Haven, Conn.

New Haven, Conn., has pioneered in being one of the first cities in the United States to permit the erection of a peace shelter on the public green in the heart of the city. Previously a sample fallout shelter had been erected. After this was built, religious leaders of every faith, together with Promoting Enduring Peace, Inc., thought it would be appropriate to have also a small peace booth which would display all the flags of the United Nations and from which free literature on peace would be distributed to all who cared to receive it.

At the formal dedication a few days before Christmas, representatives of the Catholic, Jewish, and Protestant faiths participated. The Wilbur Cross High School Brass Ensemble played Christmas music at the opening of the ceremony. Rev. James F. Carlone of St. Brendan's Church gave a prayer. Jerome Davis, Executive Director of Promoting Enduring Peace, told the purpose of the work as follows: "We believe that we are all citizens of one small world and therefore brothers one of another. We believe that all our citizens want peace and that it is appropriate if we have a fallout shelter to have also a peace shelter. We agree with President Eisenhower when he says that we must all promote enduring peace. We are convinced that the people of every country in the world want to do this.

"If we are to avoid World War III and genuinely build peace in the world, every single citizen has a moral responsibility to play his part. What are you doing for peace? What will you do? Let us read peace literature, let us give it to our friends, let us mail out peace post cards, and let us write our Congressmen and Senators to promote enduring peace."

Rev. George Teague of the First Methodist Church urged all to be peace workers and peace builders. The prayer of dedication was given by Rabbi Robert E. Goldberg of Temple Mishkan Israel.

It is hoped that many other communities in the United States may similarly build peace booths in public places, for we must be more zealous to build one world of peace than we are to spend billions for armaments.

Romeo Cascarino of Philadelphia is working on an opera based on William Penn. Originally intended as a choral piece, it has become a full-length opera with a large cast and four principal roles. Romeo Cascarino expects to complete the opera in the next year and a half. His *Pygmalion* was premiered by the Royal Philharmonic Orchestra, London, in 1957. His "Sonata for Bassoon," which brought him a Guggenheim award of \$6,000 in 1948, has been recorded by Columbia Records.

A new device for sound amplification and simultaneous tape recording will be installed, with an expert operator in charge, at the Rufus Jones Lecture in the 15th Street Meeting House, New York City, on the evening of January 29. The chairman of the meeting, Amelia W. Swayne, and the lecturer, Sophia L. Fahs, will be able to remain seated at a speakers' table during the whole of the proceedings from 8 to 9:15 p.m. Thus the announced discussion of "Why Teach Religion in an Age of Science?" will make full use of scientific equipment at its best. The installer and operator will be Rudi Dickel of Philadelphia, who has already proved helpful in the Frankford, Pa., Meeting Forum.

The University of Nebraska Press announces selection of *The Year of the Green Wave*, a collection of poems by Bruce Cutler of Manhattan, Kansas, as the first volume of its First-Book Poetry Series. The poems will be published in the spring of 1960, in both clothbound and paperback editions. *The Year of the Green Wave* was selected from over 100 manuscripts.

A native of Illinois, Bruce Cutler attended Northwestern University, the University of Iowa, and Kansas State University. He studied at the University of Naples in 1957-58 under the terms of a Fulbright Scholarship. From 1951 to 1955 he served with the American Friends Service Committee in Mexico, in El Salvador, and in Texas. He is currently an instructor in the Department of English at Kansas State University.

Bruce Cutler's poem "The Year of the Green Wave" is a poem of exceptional beauty. It was printed first in the *Friends Intelligencer* for July 18, 1953, page 389, and is reproduced here for those who did not see it at that time:

They say that galleon timber rides the dark
Sargasso, and the sentinel sharks that troll
those pearling coves off Venezuela bark
the sea-tangle from Spanish gold. Their roll
complects the bluefish and quick eel in weeds
below, as in wind, and the olive-brown
Sargasso clacks with feeding.

When stampedes
of bluefish cut the sealanes, this crown
of Neptune, so they say, turns and turns
among the trades, elusive as a sea-
daisy; and white as abalone burns
in sun, a seacrest breaks on a mast—free
for a moment, and then veined with the green
improbable earth that grows here, unseen.

Meeting of FWCC in Kenya, 1961

When the Friends World Committee for Consultation accepted last year the invitation of East Africa Yearly Meeting to hold the next triennial meeting of FWCC in Kenya in 1961, few thought that the attendance at such a meeting could be as large as at the two most recent meetings held in Germany (1958) and in Ohio, U.S.A. (1955). Approximately 100 mem-

bers attended each of these meetings of the Committee. But there is already, two years before the meeting is to occur, a widespread interest in this event on the Quaker calendar.

It is not surprising that the attention of Friends is attracted by a Yearly Meeting only 13 years old, which is, nevertheless, the largest and most rapidly growing of all the Yearly Meetings. The membership of East Africa Yearly Meeting is very close to 29,000. Add to this peculiarly Quaker interest the focus of world attention on the development of the African Continent, and the result is unprecedented anticipation of a FWCC Meeting still nearly two years in the future.

This unusual interest calls for the announcement of some preliminary information:

Location: The Meeting will be held at Kaimosi in the western part of Kenya. Kaimosi is the center for the East Africa Yearly Meeting and, also, for the Friends Africa Mission. Facilities of the Friends schools will be used, school dormitories providing accommodation for 80 Friends. Rooms in private homes will accommodate 20.

Date: The facilities will be required for school use from September 5. The approximate dates of a seven-day meeting are August 28 to September 4.

Program and Agenda: Broad outlines of the program will be announced about May 1, 1960. The role of Friends in the development of the African Continent will claim a large share of interest, but basic spiritual principles applicable to Quaker witness and service everywhere must also be considered in planning the program.

Participation: It is the responsibility of Yearly Meetings to appoint their quota of members to FWCC; if for the purpose of participation in the Kaimosi meeting substitutes need to be named, the Yearly Meetings are responsible for designating substitutes. Because preparation for the Kaimosi meeting and for making the journey to Kenya will require time, it is hoped that within the next few months Yearly Meetings will examine their list of representatives, keeping in mind appropriate participation in the next meeting of FWCC. These triennial meetings are committee meetings, and it is desirable that those who participate should be familiar with the work and concerns of FWCC.

Letters to the Editor

Letters are subject to editorial revision if too long. Anonymous communications cannot be accepted.

In Dean Freiday's article (December 19, 1959) on "The Quaker Epistle" there is the following statement: "Until this century no Friends body existed even in a consultative or advisory capacity beyond Yearly Meeting level." I know of one exception to that statement; there may be others.

The Associated Executive Committee of Friends on Indian Affairs (AECFIA) was founded about 1870 on the basis of Friends concern for the welfare of American Indians. The committee suffers from lack of competent leadership. People of ability and vision are needed to formulate and implement new programs of service. If Friends interested in tradition

would like to keep this committee active—and it is in danger of losing its life—this is a good time to suggest that they attend the next annual meeting, which will be held in May and announced in the pages of the FRIENDS JOURNAL.

It is likely that your Yearly Meeting belongs to the AECFIA, and perhaps you would be willing to attend as a delegate. Won't you put it on your calendar to check on the place and date?

Yellow Springs, Ohio

WILLIAM PREIS

I was much disturbed on reading the article in the issue of December 12, 1959, "Every Day Is Christ's Birthday." It seems to me to detract very much from the preciousness of the "gift of God through Jesus Christ our Lord." We are willing to acknowledge the good in Mohammed, Buddha, or any other of the world's great teachers, but not as Christs along with Jesus. The Apostle Paul has so ably expressed this in the second chapter of his epistle to the Philippians, verses 5 through 11.

Earlham, Iowa

ALFRED STANDING

BIRTHS

ALDEN—On September 18, 1959, to James C. and Anne Brewer Alden of 229 North Mole Street, Philadelphia, Pa., a daughter, BONNIE LEE ALDEN. Her mother and maternal grandparents, Nathaniel and Hilma Brewer of Newtown, R. D. 2, Pa., are members of Wrightstown Monthly Meeting, Pa.

DAUGHENBAUGH—On November 12, 1959, to Peter Scott and Shirley Daughenbaugh of Dublin, Pa., a son, SCOTT JAY DAUGHENBAUGH. His father and paternal grandparents are members of Wrightstown Monthly Meeting, Pa.

JONES—On December 24, 1959, at Salem, N. J., to Kenneth R. and Jean Mitchel Jones, a daughter, MARYELLEN MARGARET JONES. The parents and four brothers and sisters had just before become members of Salem Monthly Meeting, N. J.; hence the baby is a birthright member of Salem Monthly Meeting.

MANCILL—On November 13, 1959, to Robert F. and Janet M. Mancill, a son, JAMES BERNARD MANCILL. His father is a member of Hockessin Meeting, Del.

RILEY—On November 22, 1959, to Lyman W. and Dorothy M. Riley of Glen Mills, Pa., a son, BRIAN WALTER RILEY. All are members of Birmingham Monthly Meeting, Pa., at Birmingham.

ROSSELLI—On October 23, 1959, in London, England, to John and Eleanor Timbres Rosselli, their second son, DAVID ALAN ROSSELLI. David is the grandson of Rebecca Timbres Clark and the late Dr. Harry Garland Timbres and the great-grandson of the late Dr. and Mrs. O. Edward Janney of Baltimore.

SMITH—On December 18, 1959, at Salem, N. J., to Milton G. and Lyn Bacon Smith, a daughter, WENDY LYN SMITH. She will be registered as a birthright member of Salem Monthly Meeting, N. J.

MARRIAGES

CANHAM-McGHEE—On November 25, 1959, in the Brick Presbyterian Church, Rochester, N. Y., LINDA McGHEE, daughter of Mr. and Mrs. James E. McGhee of Spencerport, N. Y., and ROBERT CANHAM, son of Mr. and Mrs. Leslie Canham of Albion, N. Y. The groom is a member of Rochester Monthly Meeting, N. Y. Robert and Linda Canham are at home at 1370 Salt Road, Webster, N. Y.

NEWBOLD-BATCHELDER—On December 27, 1959, at Riverhead, N. Y., ARRIA JANE BATCHELDER, daughter of Mr. and Mrs. Stewart Putnam Batchelder, and LARRY EDWIN NEWBOLD, Lieutenant, United States Air Force, son of Alfred M. and Dorothy K. Newbold. The groom is a member of Chesterfield Monthly Meeting, Crosswicks Preparative Meeting, N. J.

WURTS-CONANT—On December 5, 1959, at the Manhasset, N. Y., Meeting House and under the care of New York Monthly

Meeting, N. Y., GERALDINE PAINE CONANT, daughter of Melvin A. Conant, Sr., and Margaret Paine Lanier, and RICHARD WURTS, son of Anna Hutchinson Wurts of Huntington, N. Y., and the late Lionel Wurts. Richard and Geraldine Wurts are living at 33 Parkview Terrace, Huntington, N. Y.

DEATHS

COATES—On December 7, 1959, unexpectedly, at his home, Quarryville, Pa., H. BENNETT COATES, aged 68 years, son of the late Howard and Alice Sutton Coates. Surviving are his wife, Edith T. Peters Coates; three children, Florence, wife of Calvin Settlemeyer of Belleville, Illinois, John of Oxford, Pa., and Ruth, wife of Francis Wodock of Danbury, Conn.; five grandchildren; and two brothers, Charles S. and Joseph A. Coates. A memorial meeting for worship was held at Eastland Meeting House, Pa., on December 13, 1959.

Bennett Coates was a valued member of Little Britain Monthly Meeting, Pa.; an active committee worker; and at various times Clerk of the Monthly Meeting, of Nottingham Quarterly Meeting, and of the Philadelphia Yearly Meeting on Ministry and Counsel. As interim Executive Secretaries of Baltimore Yearly Meeting, Stony Run, Bennett and Edith Coates visited extensively among the membership of both Baltimore Yearly Meetings, helping to strengthen the hope of further unity.

HOLMES—On December 19, 1959, following a long illness, at St. Petersburg, Fla., GEORGE LEWIS HOLMES, aged 81 years. He was a lifelong member of Moorestown Meeting, N. J. For the past ten years he had lived at St. Petersburg, Fla., and was an active member there since the beginning of the St. Petersburg Meeting. He is survived by his wife, Martha Covey Holmes; three daughters, Margaret L. Holmes, Helen H. Brinton, and Sara N. H. Houghton; six grandchildren and two great-grandchildren; and two sisters, Eliza H. Bennett and Elizabeth H. Reeder.

MILLER—On October 20, 1959, LOUISE H. MILLER of Crosswicks, N. J. She was a member of Chesterfield Monthly Meeting, Crosswicks Preparative Meeting, N. J.

PASCHKIS—On December 13, 1959, in Presbyterian Hospital, New York, N. Y., SUSANNE M. PASCHKIS, in her 71st year. She was a member of New York Monthly Meeting and active in the new Morningside Heights Meeting, New York City. Surviving are her husband, Victor Paschkis; a daughter, Maria L. Iino; a son, Albert E. Paschkis; and six grandchildren. Since she had willed her body to medical research, there was no funeral service. A memorial meeting was held on December 19, 1959, in the 15th Street Meeting House, New York City.

STOUGHTON—On December 30, 1959, at Bethlehem, Pa., BRADLEY STOUGHTON, at the age of 86 years. Surviving are his widow, Merwin Roe Stoughton; four children, Rosamond S. Draper, Leila S. Fehr, and Philip and Sandroe Stoughton; five grandchildren and two great-grandchildren. He was a member and one of the founders of Lehigh Valley Monthly Meeting, Pa. A memorial service was held in Bethlehem on January 2, 1960.

TILTON—On December 20, 1959, JOSEPHINE H. TILTON, in her 92nd year. The daughter of Benjamin W. and Mary Baker Tilton, she was a birthright member of 15th Street Monthly Meeting, New York, and attended Swarthmore College. Throughout the years she served on Monthly Meeting Committees, was for many years a member of the Penington Board, and from 1916 to 1926 served as Assistant Clerk of New York Yearly Meeting. She also represented New York Yearly Meeting on the Central Committee of Friends General Conference and served as Secretary of the Central Committee for about 18 years. Surviving is a nephew, Charles E. Tilton.

WOODMAN—On November 5, 1959, S. PAUL WOODMAN, aged 81 years, son of Comly and Martha S. Woodman. He was a birthright member of Wrightstown Monthly Meeting, Pa. He is survived by a daughter, Alice Woodman Wilson of Newtown, Pa., and two granddaughters; a brother, Dr. Robert C. Woodman of Middletown, N. Y.; and a sister, Grace Woodman Brown of Newtown, Pa. A memorial service was held at Wrightstown Monthly Meeting on November 8, 1959.

Coming Events

(Calendar events for the date of issue will not be included if they have been listed in a previous issue.)

JANUARY

16—Western Quarterly Meeting at West Grove, Pa., 10 a.m. and 1:30 p.m. Worship and Ministry, 9 a.m. Afternoon speaker, Richard K. Taylor, "My Summer Visiting in the United States with Young Russians and American Friends." Lunch will be served.

17—Abington Meeting, Jenkintown, Pa., Adult Class, 10 a.m.: Bliss Forbush, "Elias Hicks."

17—Central Philadelphia Meeting, Race Street west of 15th, Conference Class, 11:40 a.m.: Lydia Cadbury, "The Peace Teachings of Jesus."

17—Frankford Monthly Meeting, Penn and Orthodox Streets, Philadelphia, Adult First-day School Class, 11:30 a.m.: Rufus Cox and Ruth Parr, "1959 Family Institute."

17—Gwynedd Monthly Meeting, Pa., Adult First-day School Class, 10 a.m.: Colin W. Bell, "The Testimonies of Friends."

17—New Jersey Friends Committee on Social Order at the Montclair, N. J., Meeting House at 1:30 p.m. Meeting for worship at 11 a.m. Bring box lunch. Richard Bacon of the Pennsylvania Prison Society and Donald Goff, New Jersey Bureau of Correction, will be present. The recent Friends Conference on Crime and the state of the death penalty will be considered.

18—Third in a series of six lecture and discussion sessions at Westminster College Center, 5075 Campanile Drive, San Diego, Cal., 8 p.m.: Mary Mendenhall, "The Spiritual Roots of Friends."

21—Chester, Pa., Monthly Meeting Forum, 8 p.m. J. A. Waddington: "Christianity and Politics."

22—Women's Problems Group, 10:45 a.m., Race Street Meeting, Philadelphia, Pa. Anne Reid, Howard University, "Dramatics."

22 to 24—Conference for Meeting Clerks in New England at Woolman Hill, Deerfield, Mass. Write Woolman Hill or Edward A. Manice, 380 Yale Station, New Haven, Conn., for details.

22 to 24—Annual Meeting of Friends World Committee, American Section and Fellowship Council at 3107 and 5116 North Charles Street, Baltimore, Md. Speakers will include Margaret Gibbins of Scotland, Robert A. Lyon of the AFSC office in New England, Maria Comberti of Florence, Italy, William H. Cleveland, and Glenn A. Reece. Visitors are welcome. For hospitality address the Friends Meeting, 3107 North Charles Street, Baltimore, Md.

24—Abington Meeting, Jenkintown, Pa., Adult Class, 10 a.m.: Horace Mather Lippincott, "Lucretia Mott."

24—Central Philadelphia Meeting, Race Street west of 15th, Conference Class, 11:40 a.m.: Kenneth Cuthbertson, "The Peace Testimony since Constantine."

25—Fourth in a series of six lecture and discussion sessions at Westminster College Center, 5075 Campanile Drive, San Diego, Cal., 8 p.m.: David Wills, "Friends and the Offender."

26—Friends Fellowship House Forum at St. John's Social Room, 9th and Chestnut Streets, Reading, Pa., 8 p.m.: Rabbi Harold Kamsler, "Struggle for Freedom in Israel."

29—Rufus Jones 1960 Lecture at the 15th Street Meeting House, 221 East 15th Street, New York City, 8 p.m.: Sophia Lyon Fahs, "Why Teach Religion in an Age of Science?"

30—All-day conference on the Rufus Jones Lecture at Scarsdale, N. Y., Meeting House, 133 Popham Road, 10 a.m. to 4 p.m. (coffee, 9:30 a.m.). Resource person in afternoon discussion, Sophia Fahs. Make luncheon reservations in advance through Betty Ellis, 14 Sprague Road, Scarsdale, N. Y.

30—Chester Quarterly Meeting at Lansdowne, Pa., Meeting House. Worship, 10 a.m., followed by business. Wilmer Young, chairman; Allyn and Adele Rickett will tell what happened to them during their four years in Communist China. Lunch, 12:30 p.m. Afternoon session, questions and answers.

Coming: Second Friends Seminar on Indian Affairs, at Albuquerque, N. Mex., February 4 to 7, 1960, sponsored by the Associated Executive Committee of Friends on Indian Affairs, the American Friends Service Committee, and the Friends Committee on National Legislation. Representation is sought from all Yearly Meetings on the North American Continent, including Canada and Mexico; for further information, write Tillie Walker, AFSC, 20 South 12th Street, Philadelphia 7, Pa. The seminar will include worship, comments, panel and group discussion. Keynote address, Oliver La Farge; participating, Armin Saeger, Charles McEvers, representatives of various Indian tribes, E. Russell Carter, Edward F. Snyder, Selene Gifford, John Artchoker, Ralph Schloming, Dora O. Hollingsworth, Tillie Walker, and others.

Coming: Midwinter Conference of Philadelphia Young Friends at London Grove Meeting House, Pa., on February 6 and 7. Theme, "Simplicity and Temperance." Worship, discussion, recreation; speakers, Mildred Young, W. G. Burchkel, Tom Brown. Cost \$4.00 (exchange students, free). Send registrations by February 2 to the Young Friends Office, 1515 Cherry Street, Philadelphia 2, Pa.

MEETING ADVERTISEMENTS

ARIZONA

PHOENIX—Meeting for worship, 10 a.m., 17th Street and Glendale Avenue. James Dewees, Clerk, 1928 West Mitchell.

TUCSON—Friends Meeting, 129 North Warren Avenue. Worship, First-days at 11 a.m. Clerk, Julia S. Jenks, 2146 East Fourth Street; Tucson MA 3-5305.

CALIFORNIA

CLAREMONT—Friends meeting, 9:30 a.m. on Scripps campus, 10th and Columbia. Edward Balls, Clerk, 439 W. 6th Street.

LA JOLLA—Meeting, 11 a.m., 7380 Eads Avenue. Visitors call GL 4-7439.

LOS ANGELES—Meeting, 11 a.m., Univ. Meth. Church, 4th floor, 817 W. 34th Street.

PALO ALTO—Meeting for worship, 10 a.m., First-day school for children and adults at 11:15. 957 Colorado Avenue.

PASADENA—526 E. Orange Grove (at Oakland). Meeting for worship, Sunday, 11 a.m.

SAN FRANCISCO—Meetings for worship, First-days, 11 a.m., 2160 Lake Street.

COLORADO

DENVER—Mountain View Meeting, 10:45 a.m., 2026 S. Williams. Clerk, SU 9-1790.

CONNECTICUT

HARTFORD—Meeting, 11 a.m., First-day school, 11 a.m., 144 South Quaker Lane, West Hartford.

DISTRICT OF COLUMBIA

WASHINGTON—Meeting, Sunday, 9 a.m. and 11 a.m., 2111 Florida Avenue, N.W., one block from Connecticut Avenue.

FLORIDA

DAYTONA BEACH—Meeting, 11 a.m., First-days at 300 North Halifax Avenue. Information, Sarah Belle George, CL 2-2333.

GAINESVILLE—Meeting for worship, First-days, 11 a.m., 116 Florida Union.

JACKSONVILLE—Meeting for worship, 10 a.m., YWCA. Contact EV 9-4345.

MIAMI—Meeting for worship at Y.W.C.A., 114 S.E. 4th St., 11 a.m.; First-day school, 10 a.m. Miriam Toepel, Clerk. TU 8-6629.

MIAMI—University, Wesley Foundation, Sundays 7:30 p.m. Clerk, MO 1-5036.

ORLANDO-WINTER PARK—Meeting, 11 a.m., 316 E. Marks St., Orlando; MI 7-3025.

PALM BEACH—Friends Meeting, 10:30 a.m., 823 North A St., Lake Worth.

ST. PETERSBURG—First-day school and meeting, 11 a.m., 130 19th Avenue S.E.

GEORGIA

ATLANTA—Meeting for worship and First-day school at 10 a.m. 1384 Fairview Road, N.E., Atlanta 6. Phern Stanley, Clerk. Phone DR 3-5357.

ILLINOIS

CHICAGO—57th Street Meeting of Friends. Sunday worship hour, 11 a.m. at Quaker House, 5615 Woodlawn Avenue. Monthly meeting, 7:30 p.m., every first Friday. Telephone BUTterfield 8-3066.

INDIANA

EVANSVILLE—Meeting, Sundays, YMCA, 11 a.m. For lodging or transportation call Herbert Goldhor, Clerk, HA 5-5171 (evenings and week ends, GR 6-7776).

INDIANAPOLIS—Lanthorn Friends, 1040 W. 42nd Street. Meeting for worship and First-day school, 10 a.m. Telephone LI 6-0422.

IOWA

DES MOINES—Street entrance, 2920 30th Street; worship, 10 a.m., classes, 11 a.m.

LOUISIANA

NEW ORLEANS—Friends meeting each Sunday. For information telephone UN 1-1262 or TW 7-2179.

MARYLAND

SANDY SPRING—Meeting (united), First-days, 11 a.m.; 20 miles from downtown Washington, D. C. Clerk: Robert H. Miller, Jr.; telephone WA 4-4548.

MASSACHUSETTS

CAMBRIDGE—Meeting, Sunday, 5 Longfellow Park (near Harvard Square), 9:30 a.m. and 11 a.m.; telephone TR 6-6883.

WORCESTER—Pleasant Street Friends Meeting, 901 Pleasant Street. Meeting for worship each First-day, 11 a.m. Telephone PL 4-3887.

MINNESOTA

MINNEAPOLIS—Meeting, 11 a.m., First-day school, 10 a.m., 44th Street and York Avenue S. Harold N. Tollefson, Minister, 4421 Abbott Avenue S.; phone WA 6-9675.

MISSOURI

KANSAS CITY—Penn Valley Meeting, 306 West 39th Street, 10:30 a.m. Call HI 4-0888 or CL 2-6958.

ST. LOUIS—Meeting, 2539 Rockford Ave., Rock Hill, 10:30 a.m.; phone PA 6-0429.

NEW JERSEY

ATLANTIC CITY—Meeting for worship, 11 a.m., discussion group, 10:30 a.m., South Carolina and Pacific Avenues.

DOVER—First-day school, 11 a.m., worship, 11:15 a.m., Quaker Church Road.

MANASQUAN—First-day school, 10 a.m., meeting, 11:15 a.m., route 35 at Manasquan Circle. Walter Longstreet, Clerk.

MONTCLAIR—289 Park Street, First-day school, 10:30 a.m.; worship, 11 a.m. (July, August, 10 a.m.). Visitors welcome. Harold De Jager, Clerk.

NEW MEXICO

SANTA FE—Meeting, Sundays, 11 a.m., Olive Rush Studio, 630 Canyon Road, Santa Fe. Jane H. Baumann, Clerk.

NEW YORK

ALBANY—Worship and First-day school, 11 a.m., YMCA, 423 State St.; Albany 3-6242.

BUFFALO—Meeting and First-day school, 11 a.m., 1272 Delaware Ave.; phone EL 0252.

LONG ISLAND—Northern Boulevard at Shelter Rock Road, Manhasset. First-day school, 9:45 a.m.; meeting, 11 a.m.

NEW YORK—First-day meetings for worship:

11 a.m. 221 E. 15th St., Manhattan
Earl Hall, Columbia University
110 Schermerhorn St., Brooklyn
137-16 Northern Blvd., Flushing

3:30 p.m. Riverside Church, 15th floor
Telephone GRamercy 3-8018 (Mon.-Fri. 9-4) about First-day schools, monthly meetings, suppers, etc.

SCARSDALE—Worship, Sundays, 11 a.m., 133 Popham Rd. Clerk, William Vickery, 162 Warburton Ave., Hastings-on-Hudson, N. Y.

SYRACUSE—Meeting and First-day school, 11 a.m., YWCA, 339 E. Onondaga Street.

OHIO

CINCINNATI—Meeting for worship, 10 a.m., 3601 Victory Parkway. Telephone Lucile Knight, Clerk, at EA 1-2769.

CLEVELAND—Meeting for worship and First-day school, 11 a.m., 10916 Magnolia Drive. Telephone TU 4-2695.

PENNSYLVANIA

HARRISBURG—Meeting and First-day school, 11 a.m., YWCA, 4th and Walnut Sts.

HAVERFORD—Buck Lane, between Lancaster Pike and Haverford Road. First-day school, 10:30 a.m. Meeting for Worship at 11 a.m.

LANCASTER—Meeting house, Tulane Terrace, 1½ miles west of Lancaster, off U.S. 30. Meeting and First-day school, 10 a.m.

PHILADELPHIA—Meetings, 10:30 a.m., unless specified; telephone LO 8-4111 for information about First-day schools. Byberry, one mile east of Roosevelt Boulevard at Southampton Road, 11 a.m. Central Philadelphia, Race St. west of 15th. Chestnut Hill, 100 East Mermaid Lane. Coulter Street and Germantown Avenue. Fair Hill, Germantown & Cambria, 11:15 a.m. Fourth & Arch Sts., First- and Fifth-days. Frankford, Penn & Orthodox Sts., 10:30 a.m. Frankford, Unity and Waln Streets, 11 a.m. Green St., 45 W. School House L., 11 a.m. Powelton, 36th and Pearl Streets, 11 a.m.

PITTSBURGH—Worship at 10:30 a.m., adult class, 11:45 a.m., 1353 Shady Avenue.

READING—First-day school, 10 a.m., meeting, 11 a.m., 108 North Sixth Street.

STATE COLLEGE—318 South Atherton Street. First-day school at 9:30 a.m., meeting for worship at 10:45 a.m.

TENNESSEE

MEMPHIS—Meeting, Sunday, 9:30 a.m. Clerk, Myrtle Nash, FA 3-6574.

TEXAS

AUSTIN—Worship, Sundays, 11 a.m., First-day school, 10 a.m., 606 Rathervue Place. Clerk, Priscilla Zuck, GR 7-3414.

DALLAS—Sunday, 10:30 a.m., Adventist Church, 4009 N. Central Expressway. Clerk, Kenneth Carroll, Religion Dept., S.M.U.; FL 2-1846.

HOUSTON—Live Oak Friends Meeting, Sunday, 11 a.m., Council of Churches Building, 9 Chelsea Place. Clerk, Walter Whitson; Jackson 8-6413.

WANTED

SENIOR COUNSELORS: positions open for Outdoor and Canoe trip Camp. Applicants must be 19 or older and have had camping and canoeing experience. D-Arrow Camp for Boys, c/o Oakwood School, Poughkeepsie, New York.

HOUSEKEEPER under fifty, for motherless home, two small children, sleep in, Philadelphia. Box K-138, Friends Journal.

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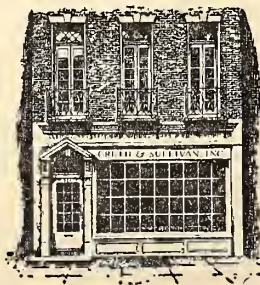
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A Quaker Weekly

VOLUME 6

JANUARY 23, 1960

NUMBER 4

THE world hardly knows any longer how to center down; how, in the midst of noise and confusion, to hush all voices except the still small voice; how, in the whirl and turmoil of ever-shifting scenes and sights, to cultivate "the single eye, the eye that sees the invisible." The world needs, I say, those who practice this rare and supreme art of communion, those who "have ears to hear what the Spirit saith."

—RUFUS JONES,
*The Faith and Practice
of the Quakers*

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The Left Hand and the Right Hand

. *by Finn Friis*

The Duologue

. *by Winifred Rawlins*

Germany's Youth

. *Editorial Comments*

The Harrington Demonstrations

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The Left Hand and the Right Hand

AS a comparatively new worker in the service of Friends, I have been struck by the fact that we so often do benefit by the work and activities of the people before us. Many doors are opened for us.

Friends are chiefly known for the relief work done in many countries around the world. The international contact work, carried out through the centers, the team at the United Nations, and the Quaker International Affairs Representatives, of whom I am one, is of more recent origin and not known so widely.

Many of those who work for or with Friends in Europe and elsewhere meet people who are grateful for something Quakers have done for them in the past. Here in Vienna I have heard this gratitude expressed by university professors and others, who as children or young students received food (*Quäkerpeisung*), and also by those who in the late thirties were helped to get out of Austria before it was too late.

Not long ago, in April, 1959, I rather unexpectedly found another example in one of the East-European Communist countries. When I called on a man holding a high position in the cultural life of that country, he told me that he would never forget what happened to him in 1942, when he was in France, locked up in the Fresné Prison in a section usually reserved for those who expected a death sentence. There he received a parcel from Friends. "How did they find me?" he asked. "And how did they have the courage?"

But it also happens that we meet people who do not approve of certain aspects of Quaker relief work. I was once asked by a representative of an Eastern country: "Why do Quakers, known as people working for peace, help people who work against peace?" (To him, "the people who work against peace" were the refugees who were against the régime in his country.)

When such a question is put to us, we might perhaps be led to consider whether our relief work sometimes makes our contact work more difficult. But I am, of course, convinced that such a possibility should not affect our relief activities.

To answer the question should not be difficult. I think one can say without hesitation that the Quakers have never been influenced by political motives in their relief work. At one time or another people of every shade of opinion—Socialists, National Socialists, Liberals, and Communists—have been helped if they were in real need. In several civil wars we have tried to help on both sides, and it was not our fault if in actual fact we were not allowed to do so.

FINN FRIIS

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FRIENDS JOURNAL

Successor to *THE FRIEND* (1827-1955) and *FRIENDS INTELLIGENCER* (1844-1955)

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PHILADELPHIA, JANUARY 23, 1960

VOL. 6—No. 4

Editorial Comments

Germany's Youth

SOMETIME before the beginning of the present anti-Semitic demonstrations in Germany and other countries, the Bavarian Broadcasting Station devoted two of its programs to questions that will appear particularly revealing at the present moment. Since the regret had been voiced all over Germany that modern youth has no great heroes to revere and emulate, the first Youth Program posed the question, "Are there people of the past or the present whom you admire and value positively? Who are they?" The second program requested an answer to the question, "Are there people from the past or the present of whom you are critical and whom you reject? Who are they?" Replies came from about 550 young people, ranging in age from 15 to 24 years and representing a wide social and educational stratification. The answers refuted the commonly held opinion that young people nowadays worship exclusively fashion models, movie stars, sport heroes, or, in general, successful men and women. Albert Schweitzer ranked first as an ideal. The reasons which the young people quoted for this choice proved that they were not merely listing an often heard name but had done some serious thinking about Schweitzer's moral stature as a religious leader. The person most frequently rejected as unworthy was Adolf Hitler. Every fifth person blacklisted him. For most participants Schweitzer and Hitler represented the two extremes of humanity and inhumanity.

Tentative Answers?

These results are as surprising as they are encouraging. As late as 1953, 1954, and 1955 German opinion polls disclosed that Hitler ranked second as the most admired person among adults. This later broadcasting program admittedly called forth only a relatively small number of answers from young people. Nevertheless, these answers are likely to reflect a trend toward moderation and a less fevered climate of opinion. During the years from 1953 to 1959 a good many events have had moderating influences. About one million copies of Anne Frank's *Diary* were distributed. The play based on her life ran for months on several German stages.

The press gave thorough and detailed reports about the concentration-camp trials that caused widespread indignation and a sense of national shame. Last but not least, the painful division of the country into two parts and world opinion about Germany's recent past are now clearly associated in the minds of most Germans with Hitler's fateful régime.

It is regrettable that the links to the cultural past of Germany in the minds of the young are either weak or nonexistent. Only 60 of the 550 young people admired a spiritual, scientific, or artistic leader. Bismarck, Schiller, and St. Exupéry were hailed for their moral leadership rather than their genius in other fields. Incidentally, the replies proved that only the very young (those 11 to 13 years of age) are fans of movie stars. Many girls admired their mothers or someone else in their environment, whereas the boys or young men were predominantly critical of their fathers, especially the young laborers and apprentices.

German school authorities are devoting some attention to such polls. They are aware of the enormous gaps in historical continuity which the recent history of their country has left in the hearts and minds of the entire nation. It is a moot question whether the anti-Semitic excesses are symptoms of resurgent nazism or result from the mesmerizing effect which pseudomysterious symbols and secret acts are apt to have on immature minds. We are inclined to the latter view. At any rate, the German economic miracle alone cannot repair the historic damage which the Hitler period has inflicted upon the world and the unfortunate German people themselves. Their dynamic energies have produced admirable as well as frightening results. Their firmness in dealing with the present problem will be the best assurance that a new phase in the political maturing of Germany has begun.

In Brief

A Danish newspaper reported that a television program on bullfighting was taken off the air in Copenhagen because there were so many complaints against showing cruelty to animals. The program was replaced by films of naval battles.

Toward the Nurture of Our Spiritual Resources

HALTING and humble, our Meetings struggle each year to report their respective spiritual conditions. It is easy to speak of activities, of sending food and clothing to the needy, of building up our First-day schools, of efforts to arouse public opinion on matters like disarmament, race relations, nuclear testing, capital punishment, and much else. But when any Meeting tries to assess the spiritual condition of which these activities are the end result, it is often at a loss.

Can it honestly say that the Meeting shows year by year a deeper, richer spiritual life? Are the silences charged with a sense of communal seeking? What of the vocal ministry? Is it limited to a few speakers, or is there general participation? Are voices lifted up in praise and supplication? Do we leave our Meetings strengthened in spirit and better able to deal with the perplexities of our daily life?

In that part of Pennsylvania where my father grew up, there were once four flourishing Friends Meetings. Not one remains. I have been shown their sites and told of their active days. It is true that there was a great migration west from that particular region, but that is not the whole story. Enough Friends were left to carry on one or two Meetings. Evidently with the weightier Friends gone and the practice of traveling ministers on the wane, the spiritual life of the remaining members gradually died of inanition. Most of those members joined neighborhood churches to which they might belong without too much burden of individual responsibility.

What happened to those Meetings could happen to ours if the spiritual life of each of us is not a growing thing, for the life of few religious groups depends so entirely as does ours on every individual in the group. So "the nurture of our spiritual resources," as our British cousins have phrased it, is our primary concern.

A wonderful thing about the life of the spirit is that, unlike the life of the body or that of the mind, it seems to have no limitations. Time takes its toll of bodies and minds—joints stiffen, memory fails. But the life of the spirit, given proper nourishment, may continue developing to the end of our days.

How to provide proper nourishment is the question. To be sure, we all have access to that great quickener of the spirit, the Bible, and to the sustaining power of prayer. But we seem to need also help from one another. Those of us able to go to Yearly Meeting, or to the biennial Friends General Conference, or to Avon, or to spend a stimulating term at Pendle Hill, or to attend

weekend conferences and days of devotion in the peace and quiet of Woolman Hill know how those experiences can reinvigorate and lift us to a higher spiritual level. Can equivalent experiences be brought within the reach of the many who, for one reason or another, are unable to attend such gatherings? What is to sustain their spiritual life? What can we do for Friends who live near no Meeting?

One approach might be a reading project such as that set up by a church in the Middle West as part of its centennial celebration. This church, the Plymouth Congregational Church of Minneapolis, sent to its more than a thousand members a pamphlet entitled *Enlarging Our Faith through Reading*. Pointing out that church anniversaries tend to focus too much on the past and too little on present preparations for the future, it says: "We of the living present can indicate the earnestness of our religious interest by reading one, two, or three religious books this winter [1957]. Will one thousand of us pledge ourselves to do this? . . . Think what this can mean to our personal lives, and what it can mean to our life as a congregation! . . . What better foundation for the decades ahead! . . . Why not make a written pledge to read whatever number of books you care to . . . and keep us posted . . . so that all may know how we are progressing in our shared undertaking. You can help make it A Reading Winter, A Thinking Congregation, A Meaningful Centennial!" This appeal was followed by a carefully annotated list of forty-one books arranged in four groups according to their difficulty. But for three exceptions (John Woolman's *Journal* is one of the three), they are all relatively contemporary works.

Some such approach should be congenial to Friends. Reading matter of a religious nature has always played a large part in the life of our Society. The very first Quakers to set foot on our mainland, Ann Austin and Mary Fisher, brought with them more than a hundred books, books which were promptly confiscated and burned on Boston Common. That was in 1656, when the Quaker movement was only four years old.

Through the three hundred years since then, there has never been a lack of religious and devotional books and pamphlets. Our problem today is not what to read (we have plenty of aids to help us choose) but rather how and when.

The secretary of St. Bernard once wrote of the room where he worked, "It is filled with the most choice and divine books. . . . This place is assigned to me for read-

ing and writing and composing and meditating and praying and adoring the Lord of Majesty."

Fortunate man! Our civilization provides few such opportunities. The ever-increasing flood of books, magazines, and newspapers has conditioned us to skimming. And for what we seek in religious books, skimming won't do. We need time for "meditating and praying and adoring the Lord of Majesty."

We need also to rub our minds against other minds, sharing the insights that grow and take shape in the very process of sharing. That is why some of us, grateful as we are for our Meeting libraries, our Quaker periodicals, and our inspirational publications, feel that for many something is still lacking, something that would draw them closer together and give them benefit of one another's thinking. Those already in discussion groups held by various Meetings will have had this experience. But such groups, as often as not, are on subjects not dealing with our spiritual life, and none of them reach the many who are housebound, whether by ill health, old age, young families, or distance. It was thinking of them that produced the idea of discussion groups by correspondence.

The plan for such groups—still in the making—is sponsored by the Connecticut Valley Quarterly Meeting, the result of a concern first considered at the February, 1959, meeting and acted upon at the October meeting. A central committee has been set up. It is to select a few topics, decide on basic reading for each topic, suggest supplementary reading, and provide a few provocative questions to initiate and channel discussion on each subject. This material is to be circulated among the members, resident and nonresident, and also among regular attenders.

Then, if there is sufficient interest, small groups, perhaps limited to four, would be organized, made up preferably of members of different Meetings and containing at least one nonresident member of one of the Meetings represented in the group. The hope is that such membership may offer on a small scale some of the values of intervisitation. After agreeing on an order of succession and reading the material decided on, the first

in each group would mail his thoughts, doubts, and questions to the second, who in turn will add his own ideas and send both documents to the third, and the third to the fourth in the round-robin fashion often used by large families to keep in touch with one another.

A somewhat similar plan has already been adopted by a Meeting in another Quarter, the Burlington, Vt., Meeting of the new North West Quarterly Meeting. It is more flexible in choice of subject and is not based on reading. According to the letter sent to the membership, one member will write briefly, perhaps half a page, on some subject dealing with Quakerism and things of the spirit and send it to the next person, who will add his thoughts before forwarding it to a third, and so on up to possibly six. The letter ends by saying, "This is one way to seek to strengthen the spiritual bond among Friends in a time when distances, personal affairs, and demands of modern life have altered the possibilities for Friends to sustain each other in the search for spiritual growth."

English Friends, too, have had this concern much on their minds and for a longer time. When in 1952 Woodbrooke offered a correspondence course on Quaker history and experience, the more than 200 who applied to take it showed how great was the desire for something of the kind. The enrollment showed also that the small Woodbrooke staff could not continue indefinitely to handle such numbers in addition to its regular work.

London Yearly Meeting in the same year appointed a Committee of Enquiry to consider "The Nurture of Our Spiritual Resources." The Committee's 39-page report, given at the 1954 Yearly Meeting and later published, is thoughtful, thorough, and stirring. A quotation from the Foreword will give an idea of its focus and tone: "In the Report now presented, while the Committee has kept within the specific terms of reference laid down by Yearly Meeting, it is of course recognized that the life of the Spirit is nurtured in many ways of which the pursuit of religious knowledge is but one. Nevertheless, it is the conviction of those who drew up this report that religious education, in the broad sense in which it is used throughout the following pages,

HAVE you ever stopped to think how large a part quiet places play in the story of religion? Moses was alone on the mountain; Elijah heard the voice of God alone on the mount. Jesus often went away from the crowd alone to pray. In quiet places, silent places, God often speaks to man. It is good for our souls to have quiet times of meditation as often as possible. Then things begin to straighten out, and God can speak to us. Noise confuses; silence brings order. This value of silence cannot be proved by words. To know its real worth, the quiet time in the Christian life must become a daily exercise of the soul. "Be still, and know that I am God."

—VIDA WRIGHT, as quoted in the October 15, 1959, Newsletter of Homewood Meeting, Baltimore

is one of the most vital ways in which we can foster the spiritual life.

"It is also recognized that to carry out the recommendations made, a renewed sense of dedication to the service of God is required, which will express itself in a reassessment of our use of time, a sacrifice of money, and a new willingness to help each other to 'an insight to be achieved, a love to be practised and a committal to be made.'"

The recommendations, all directed to adult needs, include study-fellowship groups, correspondence courses, conferences, lectures, visitation among Meetings, supervision of libraries, preparing and publishing study-outlines for short courses, and much else.

The study-outlines, brought out from time to time by the Friends Home Service Committee, may be of considerable help to us. They give an outline of the topic to be studied, some comments and questions, and often a brief reading list. Also available is much valuable material put out by Religious Education Committees on this side of the Atlantic.

It is heartening to know how widespread among us is this concern for deepening and enriching the life of the spirit, and not just for regular Meeting attenders but especially for those who cannot or do not ordinarily meet with us. Meetings at work on this problem can aid by sharing their findings with one another. Perhaps the FRIENDS JOURNAL will act as an informal clearing house for ideas and experiences.

Being a Quaker is not easy. We need all the help we can get—and give.

HELEN GRIFFITH

Hamlet on City Hall Tower

By WILLIAM BACON EVANS

This dizzy, downward glance makes my heart swim!
Thank God, it swims; else hurtling headlong to a bloody
doom,

Thou'd crash to earth. Vans crawl like ants
Along the narrow lanes and think they speed!
The trees that in our youth seemed to touch heaven
Are moss, yes, less than moss; mere specks of green.

The mites that scarce do move are men,
Each and all intent on some particular whim.
How senseless, futile, trifling, purposeless
Appear the thoughts and efforts of mankind!
For what is man in this vast universe?

The earth itself dashes through space,
And space has ne'er a bound.
The infinite oppresses, baffles, and would drive me mad,
Unless, embracing all, lies a beyond.

The Harrington Demonstrations

The January 8, 1960, issue of The Friend, London, contains a dramatic report of a new direct-action demonstration, from which the following is taken.

SEVENTY-SEVEN people—51 men and 26 women—were taken into custody in the gathering dusk on the public highway outside Harrington Rocket Base, near Kettering, last Saturday evening [January 2]. In small police utility vans and in other vehicles hired by the police for the occasion they were taken to Northampton and there charged that night with obstructing the police. Seventy refused the condition of bail, which was that they should undertake not to return to the base before the full court hearing, and were remanded to gaols at Leicester, Bedford, and Birmingham. The full hearing of the charges opened in Northampton on Wednesday. . . . We hope to report on this next week.

Those arrested and remanded to prison included at least 14 Friends and attenders [their names and Meeting affiliation follow].

Those arrested comprised almost the whole body of demonstrators organized by the Direct Action Committee Against Nuclear War to express a nonviolent protest against the purpose of the Rocket Base. This body of demonstrators, accompanied by police, had marched on Saturday afternoon from the small manufacturing town of Rothwell, three and a half miles away. On reaching the entrance to the Rocket Base, which was closed with light barriers, the column was warned by officers of the Northamptonshire Constabulary of the consequences either of attempting to enter the Base or of remaining on the verges of the public highway adjoining it. After standing on the road for two minutes in silence, the demonstrators formed several lines across the entrance to the base, and no police objection was offered to their doing so. After an interval this was followed by attempts to pitch tents on the verge of the highway, and the arrests then took place.

The column of demonstrators had been accompanied from Rothwell, at a short distance behind, by a second contingent of nearly 200 Direct Action supporters and sympathizers, carrying banners, who on reaching the entrance to the Base ranged themselves on the grass verge on the opposite side of the public road and remained there during the demonstration. After another interval a third and larger body of marchers, organized by the Campaign for Nuclear Disarmament, numbering about 255, followed by a long procession of cars, arrived from Rothwell. This body, dipping banners as they passed as a sign of their sympathy with the purpose (though not necessarily with the method) of the Direct Action demonstrators, did not halt but marched on to hold a meeting at Lamport, a village a few miles further on the road.

Direct Action "briefing meetings" before the event were held at Wellingborough Meeting House on Friday night—where members of the Meeting dispensed food and hot drinks and where sleeping accommodation was provided—and at Kettering Meeting House on Saturday.

"Symbolic Action," the editorial by Bernard Canter in the same issue, says in part:

"Three things, to us, stand out from the experience of that day at Harrington.

"First, that a difficult, and as yet far from completed, search is going on, for that form of symbolic act which will rightly match the gravity of the purpose and fit the peculiar and intangible conditions of the case. At the moment several interim solutions are being tried out simultaneously. Such diversity of experimentation may well continue, under a sense of inner compulsion working within many different sorts of people; and much further light may be gained so long as the search, and the intention to find, continue.

"Second, that this search has become a cooperative search. The differences between the experiments are not hidden, but openly disclosed and publicly discussed; and for the first time different forms of symbolic act are practiced by agreement in one place.

"And third, that while all these companies do, should, and must, think with the utmost care about what they are doing and how they shall do it and why, there is something beyond understanding that is impelling them and shaping their action.

"So, we must all keep close to our Guide. And all shall be well."

The Duologue

By WINIFRED RAWLINS

It was winter, with the brief day fading
To a soundless close. Quite empty of all motion,
All color but the color of cold withdrawn
And void of any impulse or response,
The afternoon hung in a corridor of time
Between daylight and nightfall.

Also, within the house,
Standing together near the uncurtained window,
Gazing without seeing at the quiescent sky,
The two friends waited. Words had ebbed to a silence;
Attention played with the outermost fringes of thought;
Almost without awareness of each other they stood
While the quiet extended.

Now the gathering dark
Deepened in the west, and a remote movement
Stirred in the highest branches. It almost seemed,
Now, as though something would intervene before night.

And he who broke the quiet
Within the room said, "But you cannot imagine
There is that which watches you, speaks to you, saves
you from fear . . ."

And the other, gravely, "I would not use such words,
I would not need to use such definite words."
Around the house a hardly perceptible wind
Drifted, and an owl's cry momentarily hung in the air.

Then the first again: "This thing you say you experience
Is therefore impersonal, vague, a cosmic principle?"

And the other, smiling: "But why do you try to describe it?"

It cannot be named. It can only be known and cherished.
And still it is that which both knows and cherishes you."

The friends drew nearer the window. Some sudden signal
From the now dark sky impelled their vision outward,
While simultaneously they moved within
To a new togetherness. The first spoke, very slowly:
"It seems you are saying that there is nothing can happen
That can really harm you; that everything is all right,
Wherever you are, and whatever you are doing."

His friend touched him
Lightly on the arm, looked into his eyes for an instant;
"Far more than that," he said, "far more than that. . ."

Then throwing open the window so that the living cold
Rushed into the room, meeting their slow deep breaths,
He pointed to an ever-shifting curtain
Of soft huge snowflakes, already heavy on the earth,
Settling on the swaying branches, soundlessly
Filling the waiting void with a measureless intent.

"Far more than that," he said; "if we could awaken to it,
We would know that running through all there is absolute joy."

Disarmament

An Appeal to Friends

AS the Quaker group present at the Fourteenth General Assembly, we have followed with deep concern the discussions on disarmament and the cessation of nuclear testing. The proposals made in the opening days of the Assembly by Mr. Lloyd of the United Kingdom, calling for "comprehensive disarmament" and by Mr. Khrushchev of the U.S.S.R., calling for "general and complete disarmament" gave the considerations a new and fundamental dimension. We have noted the suggestion of Mr. Lodge of the United States that the United Nations Disarmament Commission might examine: (1) the type of international police force that should be established, given general disarmament, (2) the principles of international law that should govern the use of such a force, and (3) the type of internal security forces that should be maintained in each country under general disarmament.

We believe the resolution drafted by the United States and the Soviet Union, sponsored by all eighty-two members and adopted unanimously by the Assembly, reflects a fundamental conviction widely held in member states in declaring that "the question of general and complete disarmament is the most important one facing the world today." The resolution provides for the transmission to the new ten-nation committee of the proposals made in the Assembly with "the hope that measures leading toward the goal of general and complete disarmament under effective international control will be worked out in detail and agreed upon in the shortest possible

time." This new committee is composed of the United States, the United Kingdom, France, Canada, and Italy, and the U.S.S.R., Poland, Czechoslovakia, Rumania, and Bulgaria.

Our group has also followed with great interest the concern of Ireland, endorsed by the Assembly, over the dangers inherent in an increase in the number of states possessing nuclear weapons.

In our discussions we have raised the question, which we now share with Friends, as to whether substantial progress on disarmament can be made without the participation in the negotiations of the People's Republic of China.

We are impressed with the sobering perplexity of the problems to be faced by those who will attempt to negotiate a general disarmament agreement. It is obvious that not even the most persistent effort and the most carefully devised plan can succeed without the determined support of that ever larger group of people who see in the race to stockpile intercontinental ballistic weapons an approach to the ultimate in both national and international insecurity.

Mindful of the close relationship between the success of the negotiations presently being conducted in Geneva by the United States, the United Kingdom, and the U.S.S.R. in an effort to achieve an agreement for the cessation of nuclear testing and the ten-nation disarmament negotiations due to begin in Geneva in the early spring, we have welcomed the renewed appeals at this session of the Assembly for a continued voluntary discontinuance of nuclear testing and the request to France to refrain from such tests.

We appeal to Friends, who are already, we believe, under a deep concern in these matters, prayerfully to take up a special responsibility and to join with all men of good will in helping to create a climate which will encourage the success of these important negotiations.

DENIS P. BARRITT,
Ireland
B. TARTT BELL,
United States
JOHN CORSELLIS,
England
EMILE CORTAS,
Lebanon

MARGARET S. GIBBINS,
Scotland
ELMORE JACKSON,
United States
SIGRID H. LUND,
Norway
D. HENRY THIAGARAJ,
India

Books

THROUGH A QUAKER ARCHWAY. Edited by HORACE MATHER LIPPINCOTT. Thomas Yoseloff, New York, 1959. 290 pages. \$6.00

It is extremely difficult to review this book adequately in a short space. It comprises sixteen separate essays, each by a different author, with no single theme or readily discernible unity.

The Editor, Horace Mather Lippincott, in his introduction says: "This book aims to present the present attitude of some of the Society's distinguished and best qualified members of proved attainment in varied endeavors. . . ." A person who has attained stature in some line of human endeavor is not

necessarily a "best qualified member" to speak for Quakerism because he may also be, coincidentally, a member of the Religious Society of Friends. The result of Horace M. Lippincott's method makes for strange bedfellows, perhaps representing a cross section of twentieth-century Quakers, but scarcely, I think, doing justice to twentieth-century Quakerism.

In the collection we find such diverse types as Wharton Biddle, Thomas S. Brown, Herbert Hoover, Henry J. Cadbury, Richard M. Nixon, Fritz Eichenberg, and many others. One of the contributors writes, ". . . we must pit violence against violence, for what other way is there to discourage the evil . . . ?" This reviewer is tempted to suggest the Quaker way. We also read that Herbert Hoover ". . . is considered the greatest Quaker in the world." This should prove an arresting statement even to those who are not altogether unaware of Herbert Hoover's many good qualities.

Through a Quaker Archway is an engaging title, and Horace Lippincott's introduction, "By Their Faith Ye Shall Know Them," is one of the best short expositions of Quakerism that I have read for some time. On the whole, it is an interesting collection of essays, which Friends may read and evaluate in the light of their own experience; it may, however, give a somewhat misleading impression to nonmembers of the Society.

JOHN H. HOBART

THROUGH FLAMING SWORD: A SPIRITUAL BIOGRAPHY OF GEORGE FOX. By ARTHUR O. ROBERTS. The Barclay Press, Portland, Oregon, 1959. Illustrated, 113 pages. \$3.00

In this short book, Arthur O. Roberts, who is Professor of Philosophy and Religion at George Fox College, has used the life of Fox as background to make a case for the evangelical approach to Christianity and Quakerism. Six brief chapters, occupying the first half of the book and based on Fox's writings and the standard modern works about him, tell the story from an evangelical point of view of the life and ministry of the founder of Quakerism. The long final chapter, completing the volume, expounds the idea of the nature of the "Friends Church, or Society of Friends, as some prefer to call it" and the doctrine of Christian holiness as these ideas grew out of the doctrinal principles of George Fox and the historical development of Quakerism since Fox's day.

Friends who are interested will find in Arthur Roberts a vigorous spokesman for evangelical-missionary Quakerism, a movement which he says "marks a dissatisfaction both with the humanistic and experiential aspects of the Quaker doctrine of atonement, as exemplified by a narrow approach to Christian virtues through social service, on the one hand, and through personal emotional experience on the other." He attacks the humanistic perfectionism into which "mainline Quakerdom" was led by Rufus M. Jones, and he regrets the extreme reaction of some of its opponents, who went almost completely out of the Quaker tradition and into the Holiness sects. He speaks for the "vision of a restored evangelical Quakerism" promoted by Edward Mott and the American Conference of Evangelical Friends, which first met in Colorado Springs in

1947. He would have that Quakerism organized in a holy community, the Church, led by a pastoral ministry, "Spirit-filled, Spirit-called, and recognized and released for the work"; at the same time he would maintain "a variety of meetings so that the gifts of all may be recognized." Then, Arthur Roberts believes, "the heart of the Quaker order will be rediscovered."

THOMAS E. DRAKE

MEIN LEBEN, Volume II. By EMIL FUCHS. Koehler und Amelang, Leipzig, 1959. 318 pages; photographs. (No price listed)

In this concluding volume of his autobiography, Emil Fuchs traces his life from the First World War to the present. He describes how in his ministry to industrial workers he became increasingly dissatisfied with the Protestant Church's conservative views on social and political issues. Emil Fuchs became convinced that only a profound change of heart could save the church from becoming impotent as a force for truth in the Weimar Republic. Through his activities in adult education for workers and through relief work in postwar Germany, Emil Fuchs came in touch with Friends. He did not become a member until the rise of Hitler, however, when he was barred from further activity as a minister or teacher. At this point he felt that his membership could not endanger the Society of Friends. Years of suffering under the Nazis followed for Emil Fuchs and his family.

After the chaos of the war Emil Fuchs resumed contacts with British and American Friends. His visit to this country will long be remembered by those who heard him talk on his experiences and concerns. In 1949 Emil Fuchs felt compelled to leave West Germany for his present post as Professor of Christian Ethics at the University of Leipzig. He held then, as he does now, that democracy is too liberal a form of government for Germany because it is too permissive toward men with selfish economic motives. He is convinced that the Christian vision of society can be realized only through a sternly enforced form of socialism.

Whether or not one agrees with the political means to which Emil Fuchs has most recently committed himself, one must consider this book a moving document of a faith upheld in the face of brutality and despair.

JOHN CARY

PERMANENT PEACE: A Check and Balance Plan. By TOM SLICK. Prentice-Hall, Inc., Englewood Cliffs, N. J., 1958. 181 pages. \$2.95

This stimulating contribution to the discussion of disarmament and world organization suggests that, as disarmament gets under way, an annual estimate be made of the total (and presumably diminishing) armed force needed for the world, and that this total be distributed 10 per cent in a U.N. active force posted strategically about the world, 40 per cent in a U.N. reserve force stationed in the countries of origin of the troops composing it, and 50 per cent in national forces. Each nation's forces and its contributions to the U.N. forces would be a fraction of the total, determined on the basis of its population and resources in a way that increased the

authority of those nations accepting heavier burdens. The idea of this sort of distribution of forces is to make U.N.-controlled disarmament more acceptable to nations by providing a series of checks and balances that would offset any tendency of the U.N. itself to become tyrannical as national disarmament advances.

The book assumes total national disarmament as to nuclear weapons. It outlines a system of gradually increasing reactions to threats of aggression as they become more serious. It suggests that the proposed system be set up in the United Nations if possible, but that it could be set up independent of but in close touch with the U.N. in case the opposition of any nation prevents U.N. action at first.

Permanent Peace assumes the necessity for developing means of settling disputes peacefully and of working out mutually satisfactory solutions of common problems. It deals chiefly with this one interesting suggestion. It deserves careful reading and searching discussion.

RICHARD R. WOOD

A CENTURY OF HIGHER EDUCATION FOR AMERICAN WOMEN. By MABEL NEWCOMER. Harper and Brothers, New York, 1959. 259 pages. \$5.00

For 40 years Mabel Newcomer taught in the Department of Economics at Vassar College. Closely associated with one of the earliest and most outstanding American colleges for women, she has been in a position to present her subject with authority. Her book is well documented and has appropriate statistical tables. At the same time it presents a thread of comment based on actual experience which gives the volume popular appeal.

The author sets forth early opinion in regard to education for women. The female mind was considered inferior to that of the male. Women were supposed to lack the physical stamina to meet the standards set for men. College education would reduce the number of marriages.

Not until 200 years after the earliest founding of colleges for men in this country were any women granted degrees. Oberlin was the first college to grant such degrees.

Mabel Newcomer describes the growth of women's interest in their own education and how gradually they proved the early prejudices false and changed their own status in society.

The author's research shows that college-educated women actually make better homemakers, are more capable in community activities, and are more interested citizens in general than those who have no college education.

Certain problems remain. Why do only 25 per cent of educable women go to college? Why do so many women leave college early to be married and make little or no attempt to pursue their education later? Are women college graduates contributing their full share to American art and education? Could women contribute their skills to ease our shortage of teachers and scientists?

I have enjoyed this book because it gives a comprehensive view of women's higher education in the past 100 years and because it manifests a clear understanding of modern changes

and trends. I also like its practical outlook, and I agree that no matter how great the change or how wide the offering, "student learning is what one must do for oneself."

HADASSAH MOORE LEEDS PARROT

About Our Authors

Helen Griffith, a member of Middle Connecticut Valley Monthly Meeting, is Professor Emeritus of English at Mt. Holyoke College. After her retirement she taught for several years in Negro colleges in the South.

Finn Friis is the Quaker International Affairs Representative in Vienna.

"The Duologue" by Winifred Rawlins is included in her latest book of poetry, *Fire Within* (published in 1959 by Golden Quill Press, Francetown, N. H.; 75 pages; \$2.75) and is printed here with the author's permission.

Friends and Their Friends

Hugh Borton, President of Haverford College, Haverford, Pa., has been re-elected Vice President of the Japan International Christian University Foundation at the annual meeting of its Board of Directors on January 8.

The distinguished educator and author, formerly Professor of Japanese and Director of the East Asian Institute at Columbia University, was also renamed Chairman of the Foundation's Personnel and Education Committee.

J. Floyd Moore of Greensboro, N. C., writes that readers of the FRIENDS JOURNAL might enjoy following the "shadow of things to come" in *The Friend*, London, for December 23, 1938. He says, "Rufus Jones, deeply concerned with German refugees at the moment was reported to have stressed the possibility of settlement in Alaska, especially in the central section with forest, mining, and farm land undeveloped. He thought the winters wouldn't be much more severe than in his native Maine! 'I believe there would be room for 100,000 people to be settled in Alaska. It would, of course, continue to be administered straight from Washington for the present, but I hope that one day this area may become the 49th state in the union, or, as it will probably have to be divided owing to its size, the 49th and 50th states.'"

Thirteen faculty members of the Boston University School of Theology recently sent a message of support and encouragement to the vigil against biological warfare at Fort Detrick. The vigil of people standing in silence at the entrance to Fort Detrick in Frederick, Md., is an appeal to all men to stop preparation for biological warfare.

In a letter to the vigil group the faculty members said, "We, as individual members of the faculty of the Boston University School of Theology, Boston, Mass., support and encourage the witness and resolution of those demonstrating

against the folly and immorality of the preparation by the United States of biological and chemical weapons at Fort Detrick, Md. . . . We call upon all nations to renounce biological, chemical, and radiological weapons."

The vigil, which was initiated by the Fellowship of Reconciliation, has written to President Eisenhower, asking that the United States take the moral initiative in renouncing biological weapons and forming an international agreement against their manufacture and use.

Clarence E. Pickett, Executive Secretary Emeritus of the American Friends Service Committee, and Russell S. Codman, Jr., President of the Japan Society of Boston and a prominent businessman, were formally approved on November 21, 1959, by the Japanese government as Honorary Consuls General of Japan at Philadelphia and Boston, respectively. It is the first time in 18 years that Japan is so represented in these two cities.

A release put out by *Japan Report* in the write-up on Clarence Pickett mentions, among other data, his service as a member of the President's Commission on Immigration and Naturalization, as a member of the Quaker Team at the U.N. Assembly and Director of the National Planning Association, and as Cochairman (with Norman Cousins) of the National Committee for a Sane Nuclear Policy.

Canada was the source of the first request for tickets to the 1960 Rufus Jones Lecture. In response to the offer of the Friends General Conference Religious Education Committee, a family in Hamilton, Ontario, asked for tickets by mail on the first day they were available. The second application came from a mother in Philadelphia Yearly Meeting who wanted to make sure that her daughter, now a resident in New York City, was invited to hear Sophia Fahs discuss "Why Teach Religion in an Age of Science?" on January 29, 8 p.m., in the 15th Street Meeting House, 221 East 15th Street, New York City.

A translation by M. C. Morris of a German poem by Gerhard Schwersensky, "Weihnachtsgruss an alle unsere Freunde," was read at the close of a meeting for worship last December in the Cleveland Meeting (Magnolia Drive), Ohio. The poem had been received by William Johnson, Secretary of the Lake Erie Association, who on the way to meeting asked M. C. Morris to jot down a translation. The poem was so favorably received it was felt it should have a wider circulation. The translation follows:

Attend, dear Friends, unto the Spirit true!
For Spirit ruleth over power and pelf.
It forms the ore for sickle or for sword,
Enslaves, or makes one master of oneself.

Attend, dear Friends, unto the Spirit true!
For in its warming glow hate melts away
Like ice and snow beneath the mild sun's ray.
It draws us away toward th'eternal view.

A statement issued by the World Council of Churches expresses deep sympathy with the Jewish people, "with whom Christians share a precious heritage, and expresses a desire that this dangerous recrudescence of anti-Semitism be suppressed from the outset."

Signed by Dr. W. A. Visser 't Hooft, Geneva, Switzerland, World Council of Churches General Secretary, and Dr. Franklin Clark Fry, New York, Chairman of the Council's Central Committee and President of the United Lutheran Church in America, the statement was issued in Geneva. Referring to the recent outbreak of anti-Semitic acts of vandalism, it called upon the World Council's 172 member churches to work for the abolition of all segregation and discrimination.

Dr. Visser 't Hooft said that although he had no special knowledge, evidence of outbreaks seemed to indicate they are "the work of a small group of wild people." He added that the vandalism may have the opposite of the effect hoped for by its perpetrators in that "it will awaken hundreds of thousands of Christians to the fact that anti-Semitism is still a danger and that they must take a positive attitude towards the Jewish people."

Dr. Fry noted that "it is significant that the paint-brush wielders have had to work in secret because it seems to indicate they know they do not have the support of public opinion." He said that in his opinion it was a "passing phase."

The Autumn number, 1959, of *The Bulletin of Friends Historical Association* contains the following articles: "Quakerism in Caroline County, Maryland: Its Rise and Decline," by Kenneth L. Carroll; "John Woolman's Reading of the Mystics" by W. Forrest Altman; "Jacob Taylor: Quaker Missionary Statesman," by Levinus K. Painter; and "General Francisco de Miranda and the Quakers," a translation by Samuel J. Bunting, Jr., of excerpts from a diary of de Miranda. There are in addition the usual departments, "Quaker Research in Progress," "Historical News," "Book Reviews," "Briefer Notices" by Henry J. Cadbury, and "Articles in Quaker Periodicals" by Lyman W. Riley. Annual dues, which include a subscription to the *Bulletin*, are \$3.00. Those interested in the objects of the Association are invited to send their names to Dorothy G. Harris, Secretary of the Friends Historical Association, Friends Historical Library, Swarthmore College, Swarthmore, Pa.

The University Meeting, Seattle, Washington, has sponsored a series of seminars each evening of January 10 through January 15. These community programs were conducted on alternate evenings by Howard H. Brinton and Anna C. Brinton, who considered, respectively, "Quakerism and Contemporary Religious Movements" and "Quakerism and Modern Society." Howard Brinton discussed the relation of Quaker belief and practice to other movements, such as ecumenical Christianity, existentialism, depth psychology, neo-orthodoxy, and Zen Buddhism. Anna Brinton outlined the Quaker way of life, stressing direct personal human relations guided by the inner light as it is confronted by "bigness" in government,

labor, education, and business. For the past 25 years University Meeting has brought to Seattle distinguished Quaker leaders. Among previous Quaker lecturers were Rufus Jones, Harold Chance, Clarence Pickett, Douglas Steere, and Elizabeth Gray Vining.

Annual Public Meeting of the AFSC

Colin W. Bell, the Executive Secretary of the American Friends Service Committee called on January 9 for a "higher standard of life" rather than a "higher standard of living" to meet the challenge of an "astonishing world." He spoke at the annual public meeting of the AFSC, held at its headquarters, 20 South 12th Street, Philadelphia.

Colin W. Bell said that the West is living in a "dream world" and must face up to the "stupendous facts of life coming at us between now and the year 2000." Certain Quaker ideals would have real relevance in today's world, he said. These would include belief in the nonviolent ordering of society, brotherhood, sacredness of individual human personality, worship as communication in depth, integrity of word, thought, and deed, and the power of love in action.

"In the background of all this [population explosion and technological advance leading to the greatest industrial revolution of all time] is the challenge of world law and government. We are faced with an immense question. Does the present system deliver the peace and happiness and four freedoms we want for all people?"

Colin Bell said the West has an appalling responsibility now that it possesses power which hitherto had been regarded as the prerogative of God—the power to raise all men up or to eliminate them.

A tribute marking the Jane Addams Centennial was delivered by Lucy P. Carner, a member of the Friends Service Board of Directors. Jane Addams volunteered for a survey of relief needs in Germany preceding the start of the AFSC's first big project there after World War I.

Appreciation was expressed for the 25 years of service given to the Committee by Hugh Moore, who headed its fund-raising staff. He gave up the administrative responsibility for the job but continues as an active member of the staff. Earle

When Making a Contribution

In reply to several inquiries concerning the tax-exempt status of the Friends Journal Associates, we want to inform our donors that the U. S. Treasury Department in Washington has decided that the Friends Publishing Corporation is tax-exempt. The Cumulative List of the Treasury Department containing the tax-exempt organizations would be cumbersome in size and unreasonable in price if it were to contain all subsidiary groups contributing to tax-exempt organizations. Associates and contributors are advised to make their checks payable to FRIENDS PUBLISHING CORPORATION. Write at the bottom of the check FOR THE ASSOCIATES.

Edwards, Associate Executive Secretary for Finance, will head the department.

Frank Hunt, Director of AFSC Overseas Refugee Program, described the Quaker aid to Algerian refugees in Tunisia and Morocco. He recently returned from North Africa, where he helped organize the Quaker program.

Virginia Barnett of Seattle described efforts to help Klamath Indians develop leadership as the federal supervision of reservations is terminated. Other reports on the AFSC School Affiliation program were presented by Mary Elizabeth Flock of the local office, Lucinda Iliff of Germantown Friends School, Ayako Saito of Japan, and Andrée Traxel of France.

Honolulu Meeting, Oahu Island

The Honolulu Meeting is situated in a pretty residential hill section. The meeting is held in a large room in the house made especially for the Meeting, occupied for the present by Ralph and Maude Powell, who are friends of Charles and Ruth MacLennan of St. Petersburg, all of whom are from Columbus, Ohio. I was surprised to see such a large attendance at the meeting, and Gilbert Bowles was one of the speakers that morning. The children come in the first part of the meeting, stay about fifteen minutes, and then go to their various classes. Maude Powell said about 20 children come to the First-day school. Smaller rooms in the house and porches are used for the classes. The Meeting has about 60 regular attenders.

The Powells had been in Honolulu only since April. They formerly lived in China for ten years. I'm sure their very friendly spirit will endear them to their new friends in Honolulu. A very lovely Hawaiian girl, Sakiko Okubo, very kindly drove me back to the hotel. She joined the Meeting a year ago and is now teaching at the Honolulu University, having graduated from Columbia. Our 50th state is an interesting place to see, and the people are very friendly.

CLARA WILDMAN CARTER

Letters to the Editor

Letters are subject to editorial revision if too long. Anonymous communications cannot be accepted.

I must confess that I am among that group of Friends whom Howard Kershner has designated as being a minority and for whom he does *not* presume to speak. In his letter to the Editor of the FRIENDS JOURNAL of January 9, 1960, he clearly implies that freedom of speech and assembly should be limited. In the past it has been the Russian Communists who censored books and limited freedom of speech and assembly, and who could not tolerate being made fun of or being criticized. Why would Howard Kershner flatter the Communists by having the American Friends Service Committee copy their techniques? Are we in the United States so weak and unsure of ourselves that one or two or even a thousand Communists can undermine our way of life? For one—and I do not presume to speak for anyone else—I find the action of the AFSC to which he referred most commendable; and I hope the AFSC will continue its efforts to promote better

understanding and to remove the obstacles that lie in the way of peace by all the means at its disposal.

Waynesville, Ohio

RAYMOND BRADDOCK

A large number of Friends will, I am sure, second Howard E. Kershner's vigorous protest (Letters to the Editor, January 9) against using the American Friends Service Committee as a sounding board for eulogizing communism and ridiculing American freedom.

Someone somewhere once wrote something like this: "They have ears, but they hear not; they have eyes, but they cannot see."

Chicago, Ill.

FREDERIC BABCOCK

I, as one Friend, am very glad the American Friends Service Committee is having discussions with Soviet citizens. One important way to increase chances that the two countries will settle their differences and live really peacefully is for citizens of each country to try to understand the other's way of life and also to know others as individuals. By treating communism as a forbidden subject we will never learn how to deal with it. By treating Communists as enemies we are encouraging greater misunderstandings.

The AFSC is not alone in listening to Soviet speakers. This is good American policy being practiced by President Eisenhower.

Gainesville, Fla.

ELISABETH C. TRIMMER

The review of William Bacon Evans' book *Jonathan Evans and His Time* did not point up a fact which is of particular interest to Friends. It is well stated by Howard H. Brinton in his foreword to the book. "He is depicted as a stern upholder of orthodoxy, but Friends are not generally aware that he set himself against the evangelical doctrines of Joseph John Gurney as uncompromisingly as he opposed the liberal doctrines of Elias Hicks. He occupied a middle position between the two extremes. . . ."

I hope many Friends will read this brief and interesting book.

Philadelphia, Pa.

JOHN H. CURTIS

Friends, deeply concerned like top scientists with the population crisis, might ask how the Catholic hierarchy can so aggressively deny freedom to help millions in misery abroad to limit their families when a majority of U.S. Catholics notoriously use contraception. Is it not a misleading claim that the hierarchy speaks for some 36,000,000 U.S. Catholics on this issue?

Another false claim is that Latin America—contributing through ignorance and lack of freedom (to use the contraceptives which millions of hungry, tired mothers want) to a dangerous population explosion—is 90 per cent Catholic and against birth control. Free Puerto Rico, with its many poverty-stricken mothers of numerous children eagerly seeking family

planning aid, disproves this. Honest U.S. Catholic experts admit that barely 20 per cent of Latin America's fast-multiplying 190,000,000 people are obedient, genuine Catholics. Observers marvel that the Vatican persists in its medieval dogma, suicidally encouraging the explosion of misery and Communist-breeding bitterness which is weakening religion and civilization in the Latin lands. Apparently nothing is as powerful as an idea whose time has come, except the Vatican. It has created a Clerical Curtain.

San German, Puerto Rico

CHARLES A. GAULD

Robert C. Smith's poetic description of the old North Meeting on North 6th Street, Philadelphia, portrays its remaining shell as a memorial to the blind spot for art that Friends formerly had (see page 24 of the issue for January 9, 1960). In my mind it is also a sad reminder of another tendency from which we may not have entirely recovered—the inclination to look the other way when confronted with a social problem. Edward Evans in his biography of Isaac Sharpless (in the Quaker Biographies series) reports that in 1912—two years before North Meeting was laid down—the revered former President of Haverford endeavored to develop an educational and recreational program in the vicinity of North Meeting for the working-class people living there. He was unable to secure permission from the Monthly Meeting to arrange a committee room so that boys could play basketball at no inconvenience to the Meeting. When he repeated the suggestion a little later, he "was requested not to raise the subject again" and was told "that the decision was final."

The end result is still visible to us as we drive down 6th Street. The property was sold for a (highly respectable) commercial use. I suppose the price was satisfactory and that the proceeds have been carefully used, although there may be at present no precise way of tracing them.

There are business assets and human assets, and very often human and religious elements may be discovered in mundane affairs. Some 48 years later it appears that we are much less prone to miss the kind of opportunity which North Meeting Friends had. Let us hope that at no time in the future will it be said that Friends in the 1960's neglected opportunities to use our worldly goods for the highest purposes our consciences could discover.

Bryn Mawr, Pa.

CHARLES PERRY

BIRTH

BRANSON—On December 13, 1959, to Byron and Wilhelmina Branson of Amelia, Ohio, a daughter, HANNAH BESS BRANSON. She was born at the home of her grandparents, Raymond and Sara Braddock, Waynesville, Ohio. B. Russell and Bess Branson of Guilford College, North Carolina, are the other grandparents.

DEATHS

BASSETT—On January 10, at the Friends Boarding Home, West Chester, Pa., ANNA E. BASSETT, in her 98th year, wife of the late Dr. Frank L. Bassett. She was a birthright member of Sandy Spring, Md., Meeting and a member of Swarthmore Monthly Meeting, Pa. Surviving are a son, Herbert T. Bassett; three grandchildren and

seven great-grandchildren. Interment was at the Friends Burying Ground, Salem, N. J.

LIGHTFOOT—On November 24, 1959, in Lankenau Hospital, Philadelphia, THOMAS LIGHTFOOT of Drexel Hill, Pa. He was a member of Central Philadelphia Monthly Meeting. Surviving are his second wife, Anna M. Lightfoot; his daughter, Dorothy L. Thomas of Newtown, Pa.; three grandsons; and his sister, Anna L. Suplee of Lansdowne, Pa.

PAXSON—On January 7, at Media, Pa., EDITH POWER PAXSON, in her 73rd year. She was a member of Swarthmore Monthly Meeting, Pa. Surviving are her husband, J. Warren Paxson; a son, James Paxson of Media, Pa.; and a sister, Angeline Power Thatcher.

SPLINT—On December 25, 1959, suddenly, at Swarthmore, Pa., SARAH FIELD SPLINT. She was a member of Swarthmore Monthly Meeting, Pa., and at the time of her death was actively engaged in providing a library for the Meeting's use in Whittier House. Surviving is a sister, Mrs. Henry Vonderleith of St. Petersburg, Fla.

TODD—On January 5, at her lifelong home, "Glenburne," Doylestown, Pa., ELLEN HART TODD, aged 85 years, widow of Henry Arnold Todd. Burial was at Buckingham Meeting burial grounds. She was a valued member of Doylestown Monthly Meeting, Pa., which her father had been instrumental in building. Surviving are a son, J. Arnold Todd; a daughter, Elizabeth Haines; six grandchildren and several great-grandchildren.

Coming Events

(Calendar events for the date of issue will not be included if they have been listed in a previous issue.)

JANUARY

22 to 24—Conference for Meeting Clerks in New England at Woolman Hill, Deerfield, Mass.

22 to 24—Annual Meeting of Friends World Committee, American Section and Fellowship Council at 3107 and 5116 North Charles Street, Baltimore, Md. Speakers will include Margaret Gibbins of Scotland, Robert A. Lyon of the AFSC office in New England, Maria Combetti of Florence, Italy, William H. Cleveland, and Glenn A. Reece. Visitors are welcome.

23—Friends Social Union Winter Luncheon, at The Warwick, Philadelphia, 12 noon. Speaker, Edmund N. Bacon, Executive Director of the Philadelphia Planning Commission, "The Philadelphia of Tomorrow."

24—Abington Meeting, Jenkintown, Pa., Adult Class, 10 a.m.: Horace Mather Lippincott, "Lucretia Mott."

24—Central Philadelphia Meeting, Race Street west of 15th, Conference Class, 11:40 a.m.: Kenneth Cuthbertson, "The Peace Testimony since Constantine."

24—Chester Quarterly Meeting on Worship and Ministry at Media, Pa., Meeting House, 125 West Third Street, 3 p.m. The first query (on ministry) will be considered.

25—Fourth in a series of six lecture and discussion sessions at Westminster College Center, 5075 Campanille Drive, San Diego, Calif., 8 p.m.: David Wills, "Friends and the Offender."

26—Friends Fellowship House Forum at St. John's Social Room, 9th and Chestnut Streets, Reading, Pa., 8 p.m.: Rabbi Harold Kamsler, "Struggle for Freedom in Israel."

29—Rufus Jones 1960 Lecture at the 15th Street Meeting House, 221 East 15th Street, New York City, 8 p.m.: Sophia Lyon Fahs, "Why Teach Religion in an Age of Science?"

30—All-day conference on the Rufus Jones Lecture at Scarsdale, N. Y., Meeting House, 133 Popham Road, 10 a.m. to 4 p.m. (coffee, 9:30 a.m.). Resource person in afternoon discussion, Sophia Fahs. Make luncheon reservations in advance through Betty Ellis, 14 Sprague Road, Scarsdale, N. Y.

30—Chester Quarterly Meeting at Lansdowne, Pa., Meeting House. Worship, 10 a.m., followed by business. Wilmer Young, chairman; Allyn and Adele Rickett will tell what happened to them during their four years in Communist China. Lunch, 12:30 p.m. Afternoon session, questions and answers.

30—Joint sessions of Chicago and Fox Valley Quarterly Meetings at Quaker House, 5615 Woodlawn Avenue, Chicago. Ministry and Counsel, 10 a.m. Afternoon theme, "Africa," followed by business session. Evening of fellowship and inspiration.

31—Abington Meeting, Jenkintown, Pa., Adult Class, 10 a.m.: Ruth E. Durr, "Whittier."

31—Central Philadelphia Meeting, Race Street west of 15th, Conference Class, 11:40 a.m.: George Willoughby, "Christian Pacifism, 1960."

31—Lecture at Willistown Meeting, Goshen Road north of Route 3, two miles from Edgemont, Pa., 7:30 p.m.: Douglas M. Deane, Secretary for Work with Refugees and Migrants, YMCA World Alliance, Geneva, Switzerland, "The World Refugee Year."

FEBRUARY

1—Fifth in a series of six lecture and discussion sessions at Westminster College Center, 5075 Campanille Drive, San Diego, Calif., 8 p.m.: Margaret Gibbins and Sigrid Lund, "Friends and the World." The event is under the auspices of the La Jolla Meeting, Calif.

4 to 7—Second Friends Seminar on Indian Affairs at Albuquerque, N. Mex., sponsored by the Associated Executive Committee of Friends on Indian Affairs, the American Friends Service Committee, and the Friends Committee on National Legislation. Representation is sought from all Yearly Meetings on the North American Continent, including Canada and Mexico; for further information,

write Tillie Walker, AFSC, 20 South 12th Street, Philadelphia 7, Pa. Speakers are listed on page 45, column two, of the issue for January 16, 1960.

6—Concord Quarterly Meeting at High Street Meeting House, West Chester, Pa. Worship and business, 10:30 a.m.; lunch provided, 12:30 p.m.; at 2 p.m., a panel presentation of "Friends First-day Schools" by members of constituent Meetings who are directly engaged in this work.

6, 7—Midwinter Conference of Philadelphia Young Friends at London Grove Meeting House, Pa. Theme, "Simplicity and Temperance." Worship, discussion, recreation; speakers, Mildred Young, W. G. Burchkel, Tom Brown. Cost, \$4.00 (exchange students, free). Send registrations by February 2 to the Young Friends Office, 1515 Cherry Street, Philadelphia 2, Pa.

Notice: A series of four talks for parents who seek to lead their children into a living Christian experience, at Haddonfield Monthly Meeting, N. J., sponsored by the Meeting on Worship and Ministry. John Nicholson of Westtown School gave the first talk on January 21 and will continue on January 28 a consideration of the same topic, "A Quaker Approach to Raising Children with Special Reference to Teen-agers." Josephine Benton, known for her special interest in books and reading in the home and her Pendle Hill Pamphlet *Martha and Mary*, will discuss "How to Introduce Young Children to the Religious Life" on February 4 and 11. The time for the series is 8 p.m.

MEETING ADVERTISEMENTS

ARIZONA

PHOENIX—Meeting for worship, 10 a.m., 17th Street and Glendale Avenue. James Dewees, Clerk, 1928 West Mitchell.

CALIFORNIA

CLAREMONT—Friends meeting, 9:30 a.m. on Scripps campus, 10th and Columbia. Edward Balls, Clerk, 439 W. 6th Street.

LA JOLLA—Meeting, 11 a.m., 7380 Eads Avenue. Visitors call GL 4-7459.

LOS ANGELES—Meeting, 11 a.m., Univ. Meth. Church, 4th floor, 817 W. 34th Street.

PALO ALTO—Meeting for worship, 10 a.m., First-day school for children and adults at 11:15. 957 Colorado Avenue.

PASADENA—526 E. Orange Grove (at Oakland). Meeting for worship, Sunday, 11 a.m.

SAN FRANCISCO—Meetings for worship, First-days, 11 a.m., 2160 Lake Street.

COLORADO

DENVER—Mountain View Meeting, 10:45 a.m., 2028 S. Williams. Clerk, SU 9-1790.

DISTRICT OF COLUMBIA

WASHINGTON—Meeting, Sunday, 9 a.m. and 11 a.m., 2111 Florida Avenue, N.W., one block from Connecticut Avenue.

FLORIDA

DAYTONA BEACH—Meeting, 11 a.m., First-days at 300 North Halifax Avenue. Information, Sarah Belle George, CL 2-2333.

GAINESVILLE—Meeting for worship, First-days, 11 a.m., 116 Florida Union.

JACKSONVILLE—Meeting for worship, 11 a.m., YWCA. Contact EV 9-4345.

MIAMI—Meeting for worship at Y.W.C.A., 114 S.E. 4th St., 11 a.m.; First-day school, 10 a.m. Miriam Toepel, Clerk. TU 8-6629.

MIAMI—University, Wesley Foundation, Sundays 7:30 p.m. Clerk, MO 1-5036.

ORLANDO-WINTER PARK—Meeting, 11 a.m., 816 E. Marks St., Orlando; MI 7-3025.

PALM BEACH—Friends Meeting, 10:30 a.m., 823 North A St., Lake Worth.

ST. PETERSBURG—First-day school and meeting, 11 a.m., 130 19th Avenue S.E.

GEORGIA

ATLANTA—Meeting for worship and First-day school at 10 a.m. 1384 Fairview Road, N.E., Atlanta 6. Phern Stanley, Clerk. Phone DR 3-5357.

HAWAII

HONOLULU—Meeting, Sundays, 2426 Oahu Avenue, 10:15 a.m.; tel. 999-447.

INDIANA

EVANSVILLE—Meeting, Sundays, YMCA, 11 a.m. For lodging or transportation call Herbert Goldhor, Clerk, HA 5-5171 (evenings and week ends, GR 6-7776).

INDIANAPOLIS—Lanthorn Friends, 1040 W. 42nd Street. Meeting for worship and First-day school, 10 a.m. Telephone LI 6-0422.

MARYLAND

SANDY SPRING—Meeting (united), First-days, 11 a.m.; 20 miles from downtown Washington, D. C. Clerk: Robert H. Miller, Jr.; telephone WA 4-4548.

MASSACHUSETTS

CAMBRIDGE—Meeting, Sunday, 5 Longfellow Park (near Harvard Square), 9:30 a.m. and 11 a.m.; telephone TR 6-6883.

WELLESLEY—Meeting, Sunday, 10:30 a.m. at Tenacre Country Day School, Benvenue Street near Grove Street.

WORCESTER—Pleasant Street Friends Meeting, 901 Pleasant Street. Meeting for worship each First-day, 11 a.m. Telephone PL 4-3887.

MICHIGAN

DETROIT—Meeting, Sundays, 11 a.m. in Highland Park YWCA, Woodward and Winona. TO 7-7410 evenings.

MINNESOTA

MINNEAPOLIS—Meeting, 11 a.m., First-day school, 10 a.m., 44th Street and York Avenue S. Harold N. Tollefson, Minister, 4421 Abbott Avenue S.; phone WA 6-9875.

NEW JERSEY

ATLANTIC CITY—Meeting for worship, 11 a.m., discussion group, 10:30 a.m., South Carolina and Pacific Avenues.

DOVER—First-day school, 11 a.m., worship, 11:15 a.m., Quaker Church Road.

HADDONFIELD—Meeting for worship, 11 a.m.; First-day school, 9:45 a.m. Midweek meeting, Fourth-day, 10 a.m. Lake Street.

MANASQUAN—First-day school, 10 a.m., meeting, 11:15 a.m., route 35 at Manasquan Circle. Walter Longstreet, Clerk.

MONTCLAIR—289 Park Street, First-day school, 10:30 a.m.; worship, 11 a.m. (July, August, 10 a.m.). Visitors welcome. Harold De Jager, Clerk.

NEW MEXICO

ALBUQUERQUE—Meeting and First-day School, 11 a.m., 815 Girard Blvd., N.E., Albuquerque. Marian Hoge, Clerk. Phone ALpine 5-9011.

NEW YORK

BUFFALO—Meeting and First-day school, 11 a.m., 1272 Delaware Ave.; phone EL 0252.

LONG ISLAND—Northern Boulevard at Shelter Rock Road, Manhasset. First-day school, 9:45 a.m.; meeting, 11 a.m.

NEW YORK—First-day meetings for worship: 11 a.m. 221 E. 15th St., Manhattan Earl Hall, Columbia University 110 Schermerhorn St., Brooklyn 137-16 Northern Blvd., Flushing 3:30 p.m. Riverside Church, 15th floor Telephone GRamercy 3-8018 (Mon.-Fri. 9-4) about First-day schools, monthly meetings, suppers, etc.

SYRACUSE—Meeting and First-day school, 11 a.m., YWCA, 339 E. Onondaga Street.

OHIO

CINCINNATI—Meeting for worship, 10 a.m., 3601 Victory Parkway. Telephone Lucile Knight, Clerk, at EA 1-2769.

CLEVELAND—Meeting for worship and First-day school, 11 a.m., 10916 Magnolia Drive. Telephone TU 4-2695.

PENNSYLVANIA

HARRISBURG—Meeting and First-day school, 11 a.m., YWCA, 4th and Walnut Sts.

HAVERFORD—Buck Lane, between Lancaster Pike and Haverford Road. First-day school, 10:30 a.m. Meeting for Worship at 11 a.m.

LANCASTER—Meeting house, Tulane Terrace, 1½ miles west of Lancaster, off U.S. 30. Meeting and First-day school, 10 a.m.

PHILADELPHIA—Meetings, 10:30 a.m., unless specified; telephone LO 8-4111 for information about First-day schools.

Byberry, one mile east of Roosevelt Boulevard at Southampton Road, 11 a.m.
Central Philadelphia, Race St. west of 15th. Chestnut Hill, 100 East Mermaid Lane, Coulter Street and Germantown Avenue. Fair Hill, Germantown & Cambria, 11:15 a.m. Fourth & Arch Sts., First- and Fifth-days. Frankford, Penn. & Orthodox Sts., 10:30 a.m. Frankford, Unity and Waln Streets, 11 a.m. Green St., 45 W. School House L., 11 a.m. Powelton, 36th and Pearl Streets, 11 a.m.

PITTSBURGH—Worship at 10:30 a.m., adult class, 11:45 a.m., 1353 Shady Avenue.

READING—First-day school, 10 a.m., meeting, 11 a.m., 108 North Sixth Street.

STATE COLLEGE—318 South Atherton Street. First-day school at 9:30 a.m., meeting for worship at 10:45 a.m.

TENNESSEE

MEMPHIS—Meeting, Sunday, 9:30 a.m. Clerk, Myrtle Nash, FA 8-6574.

TEXAS

AUSTIN—Worship, Sundays, 11 a.m., First-day school, 10 a.m., 608 Rathervue Place. Clerk, Priscilla Zuck, GR 7-3414.

DALLAS—Sunday, 10:30 a.m., Adventist Church, 4009 N. Central Expressway. Clerk, Kenneth Carroll, Religion Dept., S.M.U.; FL 2-1846.

HOUSTON—Live Oak Friends Meeting, Sunday, 11 a.m., Council of Churches Building, 9 Chelsea Place. Clerk, Walter Whitson; Jackson 8-6413.

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FRIENDS JOURNAL

A Quaker Weekly

VOLUME 6

JANUARY 30, 1960

NUMBER 5

*T*HE seed is above all. In it walk, in which ye all have life. Be not amazed at the weather; for always the just suffered by the unjust, but the just had the dominion. And all along ye may see, by faith the mountains were subdued; and the rage of the wicked and his fiery darts were quenched. And though the waves and storms be high, yet our faith will keep you to swim above them, for they are but for a time, and the Truth is without time.

—GEORGE FOX

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VOL. 6—No. 5

Editorial Comments

Refreshing Candor on Religious Issues

THE predominantly Protestant organization Protestants and Other Americans United for Separation of Church and State (POAU), 1633 Massachusetts Avenue, N.W., Washington 6, D. C., hails the year of 1959 as one of "refreshing candor in the discussion of religion and politics." In reviewing events of the last few months, the organization declared, "America is becoming more mature in discussing controversial religious issues, and this is a particularly hopeful sign as the nation approaches another presidential election. In the days of Al Smith, whispering and scandalmongering too often characterized public discussions of religion and the presidency. Thus far in the preconvention campaign, real issues have been discussed with reasonable calm and candor."

Since the organization is often wrongly accused of an anti-Catholic bias, the following statement is all the more remarkable: "The three top citations for refreshing candor in 1959 should go to the Catholic Bishops of the United States for their November statement on birth control, to Bishop James A. Pike of the Episcopal Church for his fearless and analytical reply, and to Senator John F. Kennedy for his statement in March, in which he characterized as unconstitutional the appropriation of public funds for parochial schools."

The organization has consistently defended separation of church and state. It therefore takes this opportunity to commend the Texas Convention of the Southern Baptists, which renounced a government gift of \$3,500,000 for a hospital in Texarkana, Texas, on the ground that the acceptance of such government funds by a sectarian institution would violate the spirit of the First Amendment. The Texas Baptists have set an honorable example for other denominations to follow, an example that honors their historical testimony of independence from political power. POAU's second citation goes to the Department of Justice for asserting federal-tax claims against the wine- and liquor-producing Christian Brothers of California, involving more than \$1,840,000. The Christian Brothers have claimed exemption from these taxes because they considered themselves an

organic part of the church. The third citation goes to the Protestants of Bremond, Texas, who are fighting to recapture their town's public school from a sectarian order which has taken over the school and placed its members on the public payroll. Their suit, now in the county courts, will be carried, if necessary, to the Supreme Court.

Shadows on the Sand in Gaza

The past Christmas season gave Palestine an all too brief and poetic appearance on the overcrowded screen of our memory. We know, of course, that the contemporary picture there lacks most of the sweet associations which the Christmas story conveys. The plight of Palestine's refugees is too insistent to be overlooked. In Gaza, which as ancient Philistia was the setting of Samson's tragedy, 230,000 Palestine refugees live in an area only 25 miles long and four miles wide. They are impatient to go home and resentful; they live in crowded quarters. There are also the 100,000 original residents who are cut off from the rest of the Arab world. The United Nations Relief and Works Agency supplies medical care and education. The Near East Christian Council, of which Christine H. Jones, a Friend, is the Executive Secretary, receives most of its financial support from the American churches. Christine Jones describes vividly the plight of the physically handicapped, the young—that means half of the 230,000 refugees—and the children. Schooling, training opportunities for young men, sewing centers, and various workshops are part of the Gaza Committee's achievements. Christine Jones appeals through the Information Service of the Church World Service (215 Fourth Avenue, New York 3) for clothing and financial assistance, hoping that the March 27 observance of the One Great Day of Sharing will move our hearts to remember the Palestinian refugees.

In Brief

"If I were looking quickly for 50 alcoholics, I would head for the nearest university and search among its faculty," said Dr. C. Nelson, a Philadelphia psychiatrist. The good doctor said that "brilliant" people are the principal victims of alcoholism. He also stressed, in

speaking to temperance leaders, that "total abstinence is the only sure answer to the alcohol problem," and that any use of liquor produces that "rosy-glow" feeling so dangerous to the growth of alcoholism.

A survey just completed by the National Council of Churches indicates that of 16,353 hours and 39 minutes of broadcast time in one week, only 508 hours and 48 minutes or 3.1 per cent of the time was given to sustaining (free) religious broadcasts. In all, 141 commercial

radio and TV stations were studied in 11 major U.S. cities during the week of November 1 to 7, 1959.

Last December a number of parents protested the use by breakfast cereal companies of war toys and symbols on their packages or on enclosed panels. Apparently, the companies in question (Kellogg Company and General Mills) replied in a standard form that such pictures had "great appeal."

Camus: The Rock and the Cross

ALBERT CAMUS died on January 4, 1960, in a senseless automobile accident for which the word "absurd"—to which he had given new currency and meaning—is too tragically appropriate. Other men of letters have died within recent years, some of them, perhaps, greater geniuses. But the death of none has left a wide section of the reading public in his own and other countries with such a sense of personal bereavement. His American translator, Justin O'Brien, wrote aptly in *The New York Times* of January 10 that the news left people "choked with emotion." The emotion was doubtless due partly to the suddenness of the event and the relative youth of its victim. But, more than that, Camus's public mourns in him the loss not merely of a great writer but of a living embodiment of moral values that the modern world is desperately fearful of losing. He was, perhaps more than any other writer of his time, the spokesman of the generation that was young during World War II and is approaching the middle of life in the Nuclear Age.

Camus is also a significant representative—one of the worthiest, because of his unquestionable moral integrity—of that considerable portion of the Western thinking world that has not given its adherence to the Christian faith in any of its institutionalized forms. I suspect that Rufus Jones would have recognized in Camus the familiar type of the man who, having built up in his mind a false image of God, which he rejects, will admit to no religion at all. It must be said that, given his Catholic background and the sharp line that Frenchmen inevitably draw between the "believer" and the "freethinker," no man of Camus's frame of mind could have considered himself in any but the latter camp. Nor, indeed, could most Friends.

Camus apparently felt compelled to close the door labeled "God" in order to explore in the opposite direction, through the door labeled "life" and "man." There is, in his choice, nothing of the pride of the blasphemer. He nowhere denied the existence of God, but believed that it is impossible to communicate with supernatural

reality or to benefit from what the Christian calls grace. Christian mysticism, to him, meant nothing other than escape from moral responsibility: if men rely on God, they will fail to solve the human problems that confront them.

For his symbol of revolt—which is a matter of doing without God, not of opposing Him—Camus chose the Greek hero Sisyphus, who was condemned to roll a stone to all eternity because of his defiance of the gods. In a youthful essay, "The Myth of Sisyphus," Camus expresses these ideas in a manner that is still undigested. In subsequent works his concepts show greater maturity and his sense of moral responsibility is keener, but the message remains essentially the same.

Camus's hero, unlike his Greek prototype, has made his choice freely. He would not venture into unknown and unknowable realms of metaphysical speculation, but would remain strictly within the human sphere and would accomplish his earthly tasks without hope of supernatural reward. In a way the theme is not new, but Camus gives it a new accent, one particularly suited to our time. The essence of reality is, as he calls it, the absurd—that is, the absurd discrepancy between man's thirst for knowledge and control of his environment, and his inability either to know or to control it. Camus's answer to this dilemma is the opposite of despair: man must, in spite of his limitations, use his faculties to their utmost in a spirit of brotherhood; all ideas of utopia, either earthly or heavenly, are ruled out. The keynote of his thought is sounded in the line from Pindar with which he heads "The Myth of Sisyphus":

Oh, my soul, do not aspire to immortal life,
but exhaust the field of the possible.

The legend of St. Dmitri, which Camus put into the mouth of the main character of his play "The Just Ones," exemplifies the divorce between the earthly and the heavenly kingdoms. St. Dmitri had an appointment with God Himself. On his way he met a peasant whose wagon was stuck in the mud, and he spent a whole hour

helping the peasant. Then he hurried on to his appointment; but God was not there any more.

Sisyphus-Dmitri reappears in Camus's novel *The Plague* in the form of the band of men who take on the apparently hopeless task of saving the city of Oran from the plague. Those men are all quite ordinary; not one of them is a saint, nor even a hero; they simply remain faithful to life and to the human condition. On the other hand, the protagonist of religious faith—the priest Paneloux—has started by recommending inaction and complete, penitent submission to the disaster, which he interprets as a visitation of divine justice. Aroused at last by confrontation with the useless death of a child, he, too, becomes an active member of the rescuing committee. And the plague is defeated—a conclusion that seems to vindicate the ethics of the secularists over those of the man of God. But it is not as simple as that: the causes that reverse the march of the epidemic remain mysterious and beyond the control of the men who so nobly reacted to its challenge. This sense of mystery lifts what would have been a moral tale to the dimensions of an epic. And it suggests that God is not absent.

The Fall must have come as a painful shock to those who had formed a comfortable picture of Camus as the champion of a healthy, optimistic humanism. The antihero, Jean-Baptiste Clamence, whose name ironically evokes the Forerunner, is a former doer-of-good-deeds who, after being forced to confront his own selfishness when he fails to rescue a drowning woman, devotes the rest of his life to unearthing the tawdry side of other men's lives.

The career of this "judge penitent" suggests a travesty of conversion. (At the time when the novel was written, the return of prodigal sons to the church was one of the significant developments in French intellectual life.) The secularist pharisee who hypocritically loved his fellows has become the man-hater who inveigles others into confessions of guilt by confessing his own. The more sins there are to confess, the better; and imaginary sins are preferred to real, because they confuse the issue. By a blanket admission of total guilt, a fiction of total innocence is achieved—the essential thing is to

avoid real judgment. Thus, together with a parody of the doctrine of original sin and the atonement, which may shock some, we are given a clear indication that Camus is now looking beyond the human sphere toward that realm where man is judged.

Clamence has always hated and will always hate God. His overpowering motive both before and after his "fall" has been a desire for power, which stems from a fear of freedom: "At the end of all liberty there is a sentence; that is why liberty is too heavy to carry." Thus, by the curious method of presenting the world through the eyes of an evil man, Camus suggests the obverse of the hell in which his character lives. In the mirror of Clamence's mind, we see the distorted reflections of the world of those other men (among whom one is to include the author) who are resisting the mad rush into iron-bound institutions of self- and mutual-confession presided over by a judge penitent. Those others, out of "respect for men," refuse to acknowledge God overtly, though they love Him secretly; one such is "an atheist novelist who prays every night."

There is a single, puzzling reference to Christ. He is "that other one" who died on the cross. Clamence says that he had to die because he was the guiltiest of all, having caused the death of countless innocent children. By calling Christ "that other one," Clamence reveals himself as the anti-Christ. His accusation against Christ is the supreme example of confusing and reversing values by mixing up the cards, through which Clamence is building his infernal kingdom. Such, it seems to me, is the proper interpretation of this passage, which has caused more than one Christian to indict Camus for blasphemous levity.

The title of the next work of Camus to reach the public (aside from the numerous translations for the theater that took up an increasing amount of his time, perhaps to the detriment of his creative thinking) bore the suggestive title, in the light of the above, of *Exile and the Kingdom*. It is a collection of short stories, two of which, by no means my favorites on other counts, again reflect Camus's religious preoccupations.

"The Renegade," subtitled "A Confused Mind," is

WHEN early Friends "thee'd" and "thou'd" each other they were being peculiar, because they asserted that no man was worthy of special tokens of respect. If modern Friends thee and thou each other, they are asserting that only Friends are worthy of special tokens of intimacy and affection. We should therefore welcome those little protests that come from time to time on such matters as the naming of the days of the week and the effort demanded to understand such mysteries as "First Day, 2nd Day of 3rd Month." Or the revulsion someone suddenly expresses over our refusal to use the harmless egalitarian "Mr.," with the attendant effort of learning two names before we dare address one person.

—HAROLD LOUKES, *The Castle and the Field*, Swarthmore Lecture, 1959

one of the most unmitigated visions of hell that Camus has produced. In it we participate directly in the agonizing surrender of a missionary priest to the forces of evil. He had set out to convert a tribe of satanic people who had built for themselves a city of salt in the desert. He had chosen them particularly because the task would be difficult. But it was they who had triumphed, overpowering him through a process of hypnotism and torture that had included cutting out his tongue. His one ambition, now, is to kill the priest who is being sent out to replace him, and to hasten the victory of evil. He has two brief moments of regret. His thoughts linger on "the just one," the "Lord of kindness," but he thrusts these thoughts away. Then, a tongue, which seems to be trying to replace the one that has been cut out, tries to formulate these words: "If you consent to die for hatred and power, who then will forgive us?" But evil cuts him down as a handful of salt is thrust into his mouth.

Like Clamence, the renegade priest has always been totally motivated by the thirst for power; and his religious fervor, like the humanitarianism of the former, has never been anything but a travesty of love. It is noteworthy that both men never essentially change. Both hate not only God but man, and evaluate him at his worst. Both shrug off the possibility of the triumph of good—and yet they are not quite sure. . . . No, no, Clamence reassures himself; it will never come to pass, because no man will ever consent to die for another.

To answer him, Camus calls upon the hero of his youth—Sysiphus. In "The Stone That Grows," the inhabitants of a South American town are devotees of a syncretic Christian possession cult; when the appointed bearer of their ritual stone has spent his strength in a Christian-Dionysian orgy, it is a man with no formulated religious beliefs, a foreigner newly arrived, who shoulders their burden for them. Thus the Kingdom in Exile will be slowly built by the patient, prosaic work of humble men who, without crying, "Lord, Lord," carry their rocks, which are beginning to look hauntingly like crosses; and carry not only their own, but those of their fellows. Camus is no theologian, but is it too much to suggest that the atonement—so ironically travestied in Clamence's double talk about guilt and innocence—is here seen in its concrete reality?

One awaits with interest the publication of the fragments of the novel that Camus's premature death did not permit him to complete. It was perhaps to be expected that this enigmatic man should leave us without the final key to his thought. His profound influence on the thinking of other writers—and not only writers, but

men and women in many walks of life—can already be felt, and is bound to grow. He owes this influence largely to the fact that he refused to live on borrowed light, but could say truly, with George Fox, "These things I knew experimentally."

VIRGINIA B. GUNN

The Inner Light

By LILIAN S. JARRETT

The future through the present finds its birth. The inner light, God's spirit in our heart,
May work as in those days of old when Jesus walked the earth,
Like miracles of showing unto sightless eyes his ways of truth and love.
Will ye be his disciples, too, my friends, and try to do as Jesus years ago,
Healing the sickened spirit and the blind with words of hope for heaven here and heaven yet to come?
He leads us by the hand and says, "Be cleansed."
Where is our heaven? Upon this beauteous earth of ours if we search,
Within our human hearts of flesh and blood it folds its wings,
Awaiting love's sweet breath, whose magic touch alone can wake to life on earth the joy of peace,
Upon whose shining wings of light we pass at length on through the growing glories of the vast unknown.

Spiritual Thirst

By FRANCIS D. HOLE

Worship is felt like the pulse or the breath,
Beyond printed page's fossil-like death.
Therefore we sit, expectantly feeling
The source of all writing, the way of all healing,
Sensing fulfillment and impending trial,
Blessedly drinking, yet athirst all the while.

Winter

By DOROTHY B. WINN

So now the earth is cold and still.
No genesis, no fruit
Is part of this quiescent time.
The seed pod and the shoot
Are dormant, while the sap runs low
In every living root.
All nature slumbers, far and wide,
Beneath a great white tide.

Food for the Soul

AH, that is food for the soul," we often say with pleasure. What is it, this food for the soul? Many things. And why should we eat of them? If we nourish our souls properly, they are growing, not only in childhood, as our bodies do, but all our lives.

Daily bread for the soul is found in living silences, those times when we small creatures let go our struggling wills and let God slip in. There is the silent prayer at dawn, when we greet the new day with eagerness to labor with God in forwarding His plan. There is the silence before bread and meat, a moment to refind, if we have wandered, the day's path on which we have set out. There are the small silences throughout the day, when our hearts whisper words of love and worship, when our souls receive His love. In one special hour there is time alone for meditation and reading, the source of the main spiritual nourishment of the day. It is meaty, unhurried, peaceful. And finally, at sunset, we bow down in silent thanksgiving. These are the silences that nourish the soul and bring it strength and vitality.

There are also dreams that feed the soul—a moment to gaze on a newborn child, when the years of his lifetime are gathered into a timeless dream of wonder. There is the dream that comes when one reads a great poem, and the imagination sweeps the soul off to thrilling heights of splendor. There is the same flight of fancy in a concerto, a chorale, a Rodin, a Millet—joys made of dreams to nourish the soul and make it free.

There is the food of Nature to be sought out and taken in great gulps of screaming winds or small snatches of puffy clouds. There are the feasts of autumn scarlets, golds, and saffron hues. There are the delicacies of a hummingbird flight, the breath of sweet fern, one perfect iris. The soul takes on the colors of Nature's fruits, and here its serenity is nourished. For it is in Nature that one feels the hand of God rotating the earth, placing the stars, and changing the seasons—birth, growth, fullness, death, rebirth, serenely following over and over and over.

Pain is the bitter spice that strengthens the soul and makes it kind, for when we have known pain, we understand. This food will find its way unsought to our table, and we must learn to use it wisely.

And when we have eaten of pain, we will seek joy to hide the bitter taste. With dancing and singing, with laughing and flute playing we will feed our souls with the sweets of gaiety and happiness. We must seek out our friends daily with smiling faces and be gay, for there is much sorrow to be balanced with joy.

Surely, we must think carefully what we feed our souls. We must beware of poisoned foods. The modern cult of ugliness, cruelty, and violence shrivels the soul. What are the thoughts that fill our minds? Are they helping us grow? ". . . whatsoever things are true, . . . honest, . . . just, . . . pure, . . . lovely, . . . of good report; if there be any virtue, and if there be any praise, think on these things," and let us not fill our minds with ugliness. The conscious cultivation of beauty, dreams, and silence, of joy as a balance to pain, will nourish our souls until they are so radiantly healthy that all we do will shine with a pure and steady light.

ALISON DAVIS

Letter from India

WITH three of the large Indian universities now closed indefinitely because of student indiscipline, the growing disorganization of educational policies and institutions is at last being recognized at top level for what it is, a major national difficulty. During the past year in Calcutta I have participated in four student seminars and in several work camps, the first three dealing indirectly with this matter and the last tackling it explicitly. Our subjects have been, starting with the earliest, "Modern Democracy and the Conscious Cooperation of Intelligent Citizens," "The Role of Youth in Social Welfare Work," "Students' Use of Leisure Time," and, finally, "Student Unrest," and it is through these that I have gained my impressions.

The universities are greatly overcrowded, the quality of the teaching is by no means up to earlier standards, and there is nothing sure about the students' employment after graduation. Parents are for the most part indifferent. Communist politicians are active inside the universities and out, and most fantastic of all are the widespread phenomena of student strikes and mass exits from examination halls if an examination is not to the liking of the students.

The President of India at a recent convocation has said, "There is too much stress on rights in our country. Every section of the people is not only anxious to claim but also to enforce its rights, while in the midst of the resultant noise the call of duty is either forgotten or relegated to a position of insignificance." And the fact seems to be that the students under the Communist or pro-Communist leading of the student unions have begun to think of themselves as a class, inevitably opposed to teachers and to authority and quickly ready to take direct action.

All this has been called a "crisis of character," with roots lying throughout the whole society. Dishonesty

and cynicism are in the air, and it is certainly true that the students are more sinned against than sinning. But to say this does not help very much, and it has been our effort in the seminars to point out the positive possibilities of the situation as it stands and with all the existing wrongheadedness of overcentralized procedures, external examiners, neglect of personal contact, and exposure to unscrupulous politicians. The idea of education has given place to the need to pass an examination in order to gain status, if not a job.

The question might be asked: Just who of the hundreds of thousands of students are these that attend our seminars? I asked this question of one of our seminar leaders, a Professor of Economics in Calcutta University. I was told they are by no means the best, for the best are in politics—and “politics” in this context means communism. Needless to say, we do not draw—nor do we wish to—the politicians, for the seminars make the underlying assumptions of democracy: not whether we shall have it, but how we shall have it. And this alone is not an idle question. I was told, for example, by a young enthusiast that India is now the world’s show-piece of democracy, and in another connection he stated equally emphatically that the minority must be “annihilated” by the majority. This view of democracy as a mechanical matter of counting noses is widely prevalent, while what I take to be the fundamental tenet of democracy—that the rights of the minority be preserved by the majority—could easily be lost sight of. At present, however, the trouble is almost the reverse, a failure of self-control.

We do have good discussions. The need is voiced for a new ideal to replace the ideal of independence. Both awareness of the baneful effects of deplorable cinemas and magazines and a real hunger for the blessings of character and self-discipline are apparent. There is at the same time a determination not to submit automatically to imposed judgments or arbitrary decisions, though there is perhaps a less notable discrimination in the matter when such a judgment is imposed by the student union. Widespread is the view that a screening process for university entrants should be enforced so that undesirable elements can be weeded out at the start. Students, of course, are well aware of the shortcomings of their own parents and of their failure to take an interest in their education, and parent-teacher associations are frequently advocated. The appalling shortcomings and dishonesty in university administration are very rightly an object of attack. One often thinks during all of this turmoil of Mahatma Gandhi’s advocacy of basic education, that is, practical education

given in small and widely scattered schools and colleges, designed to make the student self-sufficient both economically and morally. In Calcutta today the great thing is to become a clerk, preferably in government service. It cannot be doubted that, as in other ways, present Indian leadership has moved away from Gandhi, while maintaining still a game of make-believe with the sayings of the great man. This hypocrisy, too, is noted by the students.

To what does all this add up? The President, who is much closer to Gandhi than Mr. Nehru, went on to add: “The plant of democracy, whether one looks upon it as indigenous or exotic, has nowhere grown without careful nursing. The system which democracy has come to represent is the most complicated political fabric one can think of, which in respect of utility and durability is unrivaled in many ways. . . . We believe in the dignity of the individual as much as in the upholding of the rights of the society in which he lives. . . . We want every individual to contribute to the building up of the state according to his or her ability, and at the same time we are anxious that the state underwrite a suitable standard of living. . . . For the achievement of these aims the democratic way is best suited. . . .” Here in a nutshell is the problem and its potentially contradictory terms. Add to it the prospect of 520 millions in 1980, and we have the major elements of the next decade in India. Probably future seminars will take up these awe-inspiring matters. We hope not so much to find answers in words as to prepare ourselves for answers by deeds.

Foreign help in India is certainly needed. What help can Quakers give? Would it not be possible that when an individual feels moved to make his way in India, his local Meeting could support him until he found his niche? Personal contact is the gift that Quakers as such might best be expected to offer. Facing here a “crisis of character” is the gift most needed.

BENJAMIN POLK

British Bookshelf

(Continued from page 66)

The last two books are about the most serious problem of our time, disarmament. Charles Carter in a very short booklet, *Some Economic Problems of Disarmament*, has written of economic and social difficulties which would automatically arise after any scheme of disarmament was put into operation. He suggests ways of meeting the chaotic conditions of unemployment and trade depression. There is much to think about here, and it forms a good introduction to Philip Noel Baker’s book, *The Arms Race*.

This has already been reviewed in your columns, but

deserves constant attention. It is undoubtedly the most challenging book of the year. The writer has spent most of his life actively working in international affairs and campaigns for world disarmament. His great experience and distinguished service inspire the book. We owe him more than we can measure for a book of economic, political, and military significance. It could prove the blueprint for negotiations for lasting peace, when "the end of war, so long overdue" is finally reached.

ALICE B. THORNE

About Our Authors

Alice B. Thorne writes her article on recent British Quaker publications at our invitation. She will keep our readers informed in a similar way from time to time during the year. She lives at Carr End, Jordans Way, Beaconsfield, Bucks., England. Books and pamphlets mentioned in the article may be ordered from the Friends Book Store, 302 Arch Street, Philadelphia 6, Pa.

Virginia B. Gunn, a member of Central Philadelphia Monthly Meeting, teaches French at Friends Select School, Philadelphia. She was brought up in France and in 1945-46 she worked for the U.S. Information Service in Paris. She is a graduate of Swarthmore College.

A letter by Alison Davis says, "I live in Hampton, Conn., where my life is filled with country living on a small farm, with village activities (such as serving as a member of the School Board), and with looking after my professor husband and two medium-sized children. I am a graduate of the Lincoln School, Providence, R. I., and the American Friends Service Committee work camp program. I attend the Storrs Meeting at the University of Connecticut."

Benjamin Polk, our regular correspondent for India, is a Friend living in Calcutta. An architect, he has been engaged in projects for the governments of India, Burma, and Pakistan. Some of his work has been accorded national recognition.

Friends and Their Friends

Horace and Rebecca Alexander sailed for Bombay on January 8. They will be in India and Pakistan for three months.

Rajah Gopal, a teacher of world religions at Friends Central School, Philadelphia, and Lansdowne, Pa., Friends School, has returned to India after six years in Mexico, Canada, and the United States. He hopes to put into practice a few ideas gathered here which would help the village people of his own country.

Francis C. Anscombe is the author of *I Have Called You Friends*, a story of Quakerism in North Carolina (380 pages). Clothbound, it is available at \$5.00 a copy from the Christopher Publishing House, 1140 Columbus Avenue, Boston 20, Mass.

Five names should be added to the list of 77 people arrested for demonstrations outside Harrington Rocket Base near Kettering, England, on January 2. (See page 54 of the *FRIENDS JOURNAL* for January 23, 1960.) The 82 Direct Action demonstrators, according to information in *The Friend*, London, for January 15, "went free from the County Hall, Northampton, on January 6, having been 'conditionally discharged.' The magistrates, over whom Mr. J. T. H. Pettit presided, took this course after defending counsel (Mr. Greville Janner) had told them that the great majority of the accused would not consent to enter into a signed undertaking not to repeat the acts for which they had been arrested.

"The decision means that, although the 82 had pleaded guilty to obstructing the police in the course of their duty, a conviction was not recorded against them; but that if the present offence were to be repeated the present case would be taken into consideration. . . .

"The magistrates applied their decision to the whole body of the accused, despite their awareness that nine of them had been arrested in the similar demonstrations near Swaffham, Norfolk, in 1958.

"As compared with the six hours and 45 minutes of the hearing at Swaffham on December 29, 1958, when 47 rocket-base demonstrators were in court, the similar proceedings at Northampton were more expeditious. They lasted only 50 minutes, despite the fact that this time there were so many more accused persons, that, instead of their appearing in the dock or otherwise on the floor of the court, they filled the public gallery, and a gallery designed for the grand jury at Assizes, while the 'public' was crowded into a confined space below them. Mr. Janner suggested that never before in the history of English courts had so large a body of people faced a hearing together at one time. . . .

"In his speech for the 82 accused Mr. Janner thanked the court for its arrangements for expediting their hearing, and suggested that it was one of the most extraordinary cases to come before an English court. Here were 82 persons, united and speaking with one voice; having done what they believed to be right and in accordance with conscience; a representative section, he claimed, of the British public, including housewives, schoolteachers, a builder's laborer, an Anglican priest, a retired health visitor and a writer. They were all estimable persons, all holding views with great strength and sincerity, and pressing those views with a complete disregard of their personal comfort and safety. . . ."

The above excerpts are taken from the article "Demonstrators in Court in Northampton." Jack Mongar, who writes "Harrington—By a Friend Who Participated" in the same issue, calls on Friends "to ponder deeply on what we did at Harrington. It was a radical protest against the preparation for war that becomes ever more reckless."

The first of a series of five area conferences for Overseers was held at Kennett Square Meeting, Pa., on January 10. Fifty-one persons from 21 Meetings attended. These sessions are sponsored by the Friends Peace Committee, Philadelphia,

and grew out of the question, "When people apply for membership, are Overseers by-passing the peace testimony?" Henry J. Cadbury, speaker at the first meeting, set in perspective the historic role of Overseers as related to the peace testimony and connected it to their role today and tomorrow. Round tables provided opportunity for discussion in small groups, dealing with the threefold question: "What responsibility relative to the peace testimony have Overseers toward (a) those applying for membership, including transfers? (b) Nonmember attenders? (c) Members, especially young people?"

These are delegated meetings, with appointments made by the Committee of Overseers in each Monthly Meeting. The Chairmen of Meeting Peace Committees are also invited.

Meetings are held on Sunday afternoons from 3 to 5:30. The second meeting was held at Swarthmore, Pa., on January 24. The remaining meetings are scheduled at Newtown, Pa., on February 7; at Woodbury, N. J., on February 21; and at Central Philadelphia on March 6. Persons especially interested may confer with their Meeting's Overseers relative to appointment.

ANN RUTH SCHABACKER

Letters to the Editor

Letters are subject to editorial revision if too long. Anonymous communications cannot be accepted.

Howard Kershner writes you, taking exception to two meetings sponsored by the Service Committee, at which Russian Communist speakers were presented. Depending entirely on his report, I would like to ask Howard Kershner if it does not seem to him of paramount importance to world peace that American people should come to some better understanding of the Russians and their theories than we now have? He is right, of course, that the promoters of such meetings should take care to avoid giving the impression that Friends endorse communism. There are ways of being objective. It is not in the tradition of Friends or of Christians to back away from unpleasant tasks that need to be done, for fear of being defiled. Let's try to overcome our enemies by making them our friends. To do so, we must first understand them. There is "that of God in every man."

Tacoma, Wash.

STANLEY T. SHAW

I am inclined to agree in part with Howard Kershner, writing in the FRIENDS JOURNAL of January 9. The Communist holds no concept of Christian ethics or morality, and therefore to lie or deceive is no sin against his conscience, if he has one.

I am not, however, against all intercourse with the Communists. Meeting them on a basis of good will, exchanging cultural accomplishments is a healthy relationship, if it is kept on a basis of respect and understanding.

On the other hand, I am not in sympathy with the view expressed by Colin W. Bell. I am well aware that the Service Committee is a self-perpetuating corporation and that a large number of those employed are not Friends, although many

do join later. But when I joined the Haverford Unit in 1917, I was under the impression that it was representing the ideals and testimonies of the Society of Friends. And I am quite sure that Rufus Jones, Henry Cadbury, Henry Scattergood, Charles Evans, Wilbur Thomas, and a host of other leading Friends of that time thought the same thing. I believe, also, that most of the members of the Haverford Unit felt the same way. It seems to me that the Service Committee needs the spiritual motivation of the Society of Friends, and some of the regional branches are, I believe, operated on that basis.

Seattle, Wash.

BENJAMIN A. DARLING

In the January 16 issue of the FRIENDS JOURNAL it was heartening to read the questions posed by Carl Wise in "What Is a Friend?" alongside the revolutionary proposal of Robert Leach in his "Letter from Geneva." Coincidentally, John Sykes wrestles with identical points in *The Quakers—A New Look at Their Place in Society* (Wingate, London, 1958). "If we want governments to give more for economic development in Asia and elsewhere, if we feel the public has funds to spare, we should, as a Society, do something drastic ourselves." Robert Leach's proposal of a "token investment" to the tune of 10 million dollars from Philadelphia Yearly Meeting to a U.N. Save the Human Race Fund struck me as "something drastic."

Sykes charts the course of Quaker history to show the Society within society and shows that when Friends become secure and wealthy, they become cautious, ingrown, and unlikely to do something drastic. The saving grace of the Society always lay with individual members, those who continually wrestle with divine revelation while yet extending a cup of water in Christ's name. Within our Society some have abandoned the water while others are mute about naming Christ.

To walk that delicate line between service to God and service to man, individual Friends must strive to carry a cup of water while wrestling with an angel. In order to help the human race, we must start healing work within our broken Society. Something as drastic as this would make a token of 10 million dollars from one Yearly Meeting an easy task.

Philadelphia, Pa.

NANCY K. NEGELSPACH

The issue of January 16 is a particularly challenging and helpful one; many questions come to mind, but I will confine my comments to the question raised by Robert Leach as to why the Letters to the Editor section has had so little meat in it. I have three answers:

(1) Many Friends simply do not want to think deeply. They do not want to be challenged, and therefore they bring pressure on our poor Editor to stop the Letters.

(2) Letters are cut by the Editor without any indication that they have been cut. Few of us can be as brief, concise, and to the point as we should like, and some editing is certainly in order; however, the way in which it has been done has not encouraged thoughtful letters.

(3) We as a nation tend to place the maintenance of

our standard of living above the hunger of our brothers at home and abroad, and do not want to face this question.

The "Letter from Geneva" deserves reading and rereading.

Mickleton, N. J.

HENRY W. RIDGWAY

I wish to express my appreciation of the articles by Carl Wise and William Maier in the FRIENDS JOURNAL of January 16. The questions which both have raised are, I feel sure, among those which occur to many thoughtful Friends. It is good to see them asked openly in print.

I have often wished to be part of a small group in which questions such as Carl Wise has raised, and many additional ones of the same nature, could be earnestly and honestly discussed. And I wish to add a question to those posed by William Maier: If all the people in the United States followed Friendly principles, such as living within their incomes, buying only what they needed and could pay for without incurring debt, etc., what effect would this have upon income from industrial investments of individual Friends or Friends Meetings? It is difficult indeed to separate ourselves from the world as it is. And it is humbling to realize that we owe many things to many people whose principles we may not approve or care to follow.

Black Mountain, N. C.

GRACE T. NEAL

The recent article by William Morris Maier (January 16) on "Friends and Investments" should evoke some valuable examination. I am sure that few Friends would doubt the complexity of the investment market. But we should not either discount the effort or dismiss the motive behind such a concern as important as how we are going to invest our money consistent with our beliefs. I feel sure that the problem of investments of money was as complex to John Woolman in the 1750's as it is to us in the 1960's, but John Woolman knew "cumber" by its works.

There are numerous areas of investment which do not conflict with Friendly principles. Friends could, in fact, aid their Society immensely if they would consider a possible Quaker investment company to finance construction of meeting houses. There is a need for several millions of dollars within the Friends General Conference—money that will be put to good use in providing a home for our new Meetings besides earning adequate profit for the investor.

I personally would suggest that Friends who find that an inheritance develops into an instrument for the discounting of our historic testimonies, or a weakening of personal faith in God as expressed in our Christian teachings, should then give such monies to charity.

Merchantville, N. J.

DAVID NEWLANDS

Considering the kind of investment that is least contaminated by the lack of brotherly love, allow me to recommend consumers cooperation. Investors get only bank interest, but they have the advantage of being both owners and buyers, and in control of the business. Profits after rent and interest

go partly to a saving to buyers on the cost of goods and partly to building up capital.

The system has been going for a hundred years with great success in England, and it has been adopted in many other countries. The Farm Bureau and its allied societies in America make great savings for farmers and help to hinder profiteering by other business.

It is hard to get attention given to the natural law stated by Jesus that you cannot serve God and riches, but Quakers seem to be thinking on that line.

Oxford, Pa.

A. CRAIG

Coming Events

(Calendar events for the date of issue will not be included if they have been listed in a previous issue.)

JANUARY

31—Abington Meeting, Jenkintown, Pa., Adult Class, 10 a.m.: Ruth E. Durr, "Whittier."

31—Central Philadelphia Meeting, Race Street west of 15th, Conference Class, 11:40 a.m.: George Willoughby, "Christian Pacifism, 1960."

31—Lecture at Willistown Meeting, Goshen Road north of Route 3, two miles from Edgemont, Pa., 7:30 p.m.: Douglas M. Deane, Secretary for Work with Refugees and Migrants, YMCA World Alliance, Geneva, Switzerland, "The World Refugee Year."

FEBRUARY

1—Fifth in a series of six lecture and discussion sessions at Westminster College Center, 5075 Campanille Drive, San Diego, Calif., 8 p.m.: Margaret Gibbins and Sigrid Lund, "Friends and the World." The event is under the auspices of the La Jolla Meeting, Calif.

2—Address at Haverford College, Haverford, Pa., in Roberts Hall, 7:15 p.m.: John Scott, foreign correspondent, author, special assistant to the publisher of *Time* magazine, "The Soviet Empire."

4 to 7—Second Friends Seminar on Indian Affairs at Albuquerque, N. Mex., sponsored by the Associated Executive Committee of Friends on Indian Affairs, the American Friends Service Committee, and the Friends Committee on National Legislation. Speakers are listed on page 45, column two, of the issue for January 16, 1960.

4 and 11—Talks for parents at Haddonfield Monthly Meeting, N. J., 8 p.m.: Josephine Benton, "How to Introduce Young Children to the Religious Life."

5—Talk at 1515 Cherry Street, Philadelphia, 7:30 p.m.: Maria Combetti, a Friend living in Florence, Italy, Secretary of the Friends of the Friends, Italy, "Welfare Work in Italy." Refreshments.

5, 6—"Quaker Dialogue" at Manhasset Meeting, N. Y., sponsored by the Advancement Committee of Friends General Conference: three two-hour sessions with Rachel Davis Dubois, applying "group conversation" method to "The Meeting for Worship" (Friday, 8 p.m., Fred Flynn's home), "The Meeting for Business" (Saturday, 10 a.m., meeting house), "Our Outreach into the Community" (Saturday, 2 p.m., preceded by a box luncheon).

6—Concord Quarterly Meeting at High Street Meeting House, West Chester, Pa. Worship and business, 10:30 a.m.; lunch provided, 12:30 p.m.; at 2 p.m., a panel presentation of "Friends First-day Schools" by members of constituent Meetings who are directly engaged in this work.

6, 7—Midwinter Conference of Philadelphia Young Friends at London Grove Meeting House, Pa. Theme, "Simplicity and Temperance." Worship, discussion, recreation; speakers, Mildred Young, W. G. Burchkel, Tom Brown. Cost, \$4.00 (exchange students, free). Send registrations by February 2 to the Young Friends Office, 1515 Cherry Street, Philadelphia 2, Pa.

7—Frankford Monthly Meeting, Penn and Orthodox Streets, Philadelphia, Adult Class, 11:30 a.m.: Howard H. Brinton, "The Place of the Book of Discipline in the Society of Friends."

7—Swarthmore Friends Forum, Swarthmore, Pa., Meeting, 9:45 a.m.: first of four talks concerning governments and the social order, by Edward G. Janosik, Associate Professor of Political Science at the University of Pennsylvania, "Governments in Delaware County and Community Needs."

7—Frankford Friends Forum, Unity and Waln Streets, Philadelphia, 3 p.m.: Ralph A. Rose, member of the Friends Meeting of Washington, D. C., with many years of service with the American Friends Service Committee and Friends World Committee, author, "Seeds of War in Our Own Lives."

8—Last in a series of six lecture and discussion sessions at Westminster College Center, 5075 Campanile Drive, San Diego, Calif., 8 p.m.: "The Experience of Worship." The series is under the auspices of La Jolla Meeting, Calif.

9—Community Meeting, Meeting House, Plymouth Meeting, Pa., Germantown Pike and Butler Pike, 8 p.m.: Dorothy Hutchinson, "The Individual Christian and International Relations." The talk is part of Friends participation in the Nation-wide Program of Education and Action for Peace of the National Council of Churches.

12—Friends Fellowship House Forum, Reading, Pa., 8 p.m.: T. Y. Rogers, Jr., "Race Relations; North and South."

13—Abington Quarterly Meeting at Norristown, Pa., 11 a.m.

13—Burlington Quarterly Meeting at Trenton, N. J., 1:30 p.m.

13—Caln Quarterly Meeting at Coatesville, Pa., 10 a.m.

MARRIAGES

PRUITT-JULIARD—On December 27, 1959, at Merion Meeting, Pa., FRANCE I. JULIARD, a member of Merion Meeting, daughter of Andre L. Juliard and the late Denise M. Juliard, and DEAN G. PRUITT, a member of Radnor Meeting, Pa., son of Dudley and Grace Pruitt. The couple will be residing in Evanston, Illinois, where Dean is a research social psychologist in the field of international relations at Northwestern University.

REED-HATHAWAY—On December 26, 1959, in the Dover, N. H., Meeting House, EVA HATHAWAY, daughter of Mrs. Harold R. Frink of Newington, N. H., and GORDON E. REED, son of Mr. and Mrs. Erwin C. Reed of Conway, Mass. This was the first wedding to take place in this Meeting for 63 years. The parents of John Greenleaf Whittier were also married there in 1804.

SCHNEIDER-SWAIN—On December 27, 1959, in the Fall Creek Meeting House near Pendleton, Indiana, SUE CAROL SWAIN,

daughter of Charles E. and Helen Swain, 626 East 46th Street, Indianapolis, and LT. DAVID EDWARD SCHNEIDER, son of Mrs. Charles T. Ketz of Clearwater, Florida, and the late Edward G. Schneider. The bride and groom are now living in Aberdeen, Maryland. The bride, a member of Fall Creek Monthly Meeting, is the granddaughter of George and Elizabeth Hardy Swain, who celebrated their 61st wedding anniversary on December 28, 1959.

DEATHS

CARPENTER—On December 20, 1959, following a weeklong hospitalization, in Philadelphia, FLORENCE RIGGS CARPENTER of Philadelphia, Pa., aged 76 years, wife of the late Charles E. Carpenter, Sr. She is survived by a son, Charles E. Carpenter, Jr., and two grandsons of Poughkeepsie, N. Y.; and a sister, Margaret H. R. Augur of Fanwood, N. J. A service in Philadelphia on December 23 was followed by interment and a memorial meeting at the Sandy Spring, Md., Meeting on January 9, 1960.

SATTERTHWAITE—On December 22, 1959, E. BURTON SATTERTHWAITE, aged 86 years, a birthright member of Horsham Monthly Meeting, Pa. For many years he was active in Meeting and community affairs.

Dr. Otto E. T. Von der Heyde

Dr. Otto E. T. Von der Heyde of Hollidaysburg, Pa., and member of Dunning's Creek Monthly Meeting of Friends, Fishertown, Pa., passed away on January 1, 1960. Dr. Von der Heyde was the son of Dr. Hans and Sophie Von der Heyde, and was born in Constantinople, Turkey, May 15, 1874.

He became a convinced member of Dunning's Creek Meeting in May, 1942, and remained active in Meeting affairs until recent years, when limited physical activity caused irregular attendance. Surviving is his wife, the former Bertha Sheeder, also a member of this Meeting.

His sincere interest and thoughtful observations on current world affairs as related to our personal religious life will be greatly missed by his associates in Dunning's Creek Meeting.

J. ROBERT MILLER, Clerk
Dunning's Creek Meeting

Corrections: Karen Ann Leiter (born July 3, 1959) and Barbara Smith (born September 15, 1959) are children of attenders at the First-day school of Horsham Meeting, Pa., not members of Horsham Meeting.

H. Bennett Coates was Clerk of Baltimore Yearly Meeting, Stony Run, Committee on Ministry and Counsel (not Philadelphia).

MEETING ADVERTISEMENTS

ARIZONA

PHOENIX—Meeting for worship, 10 a.m., 17th Street and Glendale Avenue. James Dewees, Clerk, 1928 West Mitchell.

TUCSON—Friends Meeting, 129 North Warren Avenue. Worship, First-days at 11 a.m. Clerk, Julia S. Jenks, 2146 East Fourth Street; Tucson MA 3-5305.

CALIFORNIA

CLAREMONT—Friends meeting, 9:30 a.m. on Scripps campus, 10th and Columbia. Edward Balls, Clerk, 439 W. 6th Street.

LA JOLLA—Meeting, 11 a.m., 7380 Eads Avenue. Visitors call GL 4-7459.

LOS ANGELES—Meeting, 11 a.m., Univ. Meth. Church, 4th floor, 817 W. 34th Street.

PALO ALTO—First-day school for children and adults, 10 a.m. Meeting for worship at 11. 957 Colorado.

PASADENA—526 E. Orange Grove (at Oakland). Meeting for worship, Sunday, 11 a.m.

SAN FRANCISCO—Meetings for worship,

First-days, 11 a.m., 2160 Lake Street.

COLORADO

DENVER—Mountain View Meeting, 10:45 a.m., 2026 S. Williams. Clerk, SU 9-1790.

CONNECTICUT

HARTFORD—Meeting, 11 a.m., First-day school, 11 a.m., 144 South Quaker Lane, West Hartford.

DISTRICT OF COLUMBIA

WASHINGTON—Meeting, Sunday, 9 a.m. and 11 a.m., 2111 Florida Avenue, N.W., one block from Connecticut Avenue.

FLORIDA

DAYTONA BEACH—Meeting, 11 a.m., First-days at 300 North Halifax Avenue. Information, Sarah Belle George, CL 2-2333.

GAINESVILLE—Meeting for worship, First-days, 11 a.m., 116 Florida Union.

JACKSONVILLE—Meeting for worship, 11 a.m., YWCA. Contact EV 9-4345.

MIAMI—Meeting for worship at Y.W.C.A., 114 S.E. 4th St., 11 a.m.; First-day school, 10 a.m. Miriam Toepel, Clerk. TU 8-6629.

MIAMI—University, Wesley Foundation, Sundays 7:30 p.m. Clerk, MO 1-5036.

ORLANDO-WINTER PARK—Meeting, 11 a.m., 316 E. Marks St., Orlando; MI 7-3025.

PALM BEACH—Friends Meeting, 10:30 a.m., 823 North A St., Lake Worth.

ST. PETERSBURG—First-day school and meeting, 11 a.m., 130 19th Avenue S.E.

GEORGIA

ATLANTA—Meeting for worship and First-day school at 10 a.m. 1384 Fairview Road, N.E., Atlanta 6. Phern Stanley, Clerk. Phone DR 3-5357.

ILLINOIS

CHICAGO—57th Street Meeting of Friends. Sunday worship hour, 11 a.m. at Quaker House, 5615 Woodlawn Avenue. Monthly meeting, 7:30 p.m., every first Friday. Telephone BUTterfield 8-3066.

IOWA

DES MOINES—South entrance, 2920 30th

Street; worship, 10 a.m., classes, 11 a.m.

LOUISIANA

NEW ORLEANS—Friends meeting each Sunday. For information telephone UN 1-1262 or TW 7-2179.

INDIANA

EVANSVILLE—Meeting, Sundays, YMCA, 11 a.m. For lodging or transportation call Herbert Goldhor, Clerk, HA 5-5171 (evenings and week ends, GR 6-7776).

INDIANAPOLIS—Lanthorn Friends, 1040 W. 42nd Street. Meeting for worship and First-day school, 10 a.m. Telephone LI 6-0422.

MARYLAND

SANDY SPRING—Meeting (united), First-days, 11 a.m.; 20 miles from downtown Washington, D. C. Clerk: Robert H. Miller, Jr.; telephone WA 4-4548.

MASSACHUSETTS

CAMBRIDGE—Meeting, Sunday, 5 Longfellow Park (near Harvard Square), 9:30 a.m. and 11 a.m.; telephone TR 6-6883.

WORCESTER—Pleasant Street Friends Meeting, 901 Pleasant Street. Meeting for worship each First-day, 11 a.m. Telephone PL 4-3887.

MICHIGAN

DETROIT—Meeting, Sundays, 11 a.m. in Highland Park YWCA, Woodward and Winona. TO 7-7410 evenings.

MINNESOTA

MINNEAPOLIS—Meeting, 11 a.m., First-day school, 10 a.m., 44th Street and York Avenue S. Harold N. Tollefson, Minister, 4421 Abbott Avenue S.; phone WA 6-9675.

MISSOURI

KANSAS CITY—Penn Valley Meeting, 306 West 39th Street, 10:30 a.m. Call HI 4-0888 or CL 2-6958.

ST. LOUIS—Meeting, 2539 Rockford Ave., Rock Hill, 10:30 a.m.; phone PA 6-0429.

NEW JERSEY

ATLANTIC CITY—Meeting for worship, 11 a.m., discussion group, 10:30 a.m., South Carolina and Pacific Avenues.

DOVER—First-day school, 11 a.m., worship, 11:15 a.m., Quaker Church Road.

MANASQUAN—First-day school, 10 a.m., meeting, 11:15 a.m., route 35 at Manasquan Circle. Walter Longstreet, Clerk.

MONTCLAIR—289 Park Street, First-day school, 10:30 a.m.; worship, 11 a.m. (July, August, 10 a.m.). Visitors welcome. Arthur J. Stratton, Clerk.

NEW MEXICO

SANTA FE—Meeting, Sundays, 11 a.m., Olive Rush Studio, 630 Canyon Road, Santa Fe. Jane H. Baumann, Clerk.

NEW YORK

ALBANY—Worship and First-day school, 11 a.m., YMCA, 423 State St.; Albany 3-6242.

BUFFALO—Meeting and First-day school, 11 a.m., 1272 Delaware Ave.; phone EL 0252.

LONG ISLAND—Northern Boulevard at Shelter Rock Road, Manhasset. First-day school, 9:45 a.m.; meeting, 11 a.m.

NEW YORK—First-day meetings for worship:

11 a.m. 221 E. 15th St., Manhattan
Earl Hall, Columbia University
110 Schermerhorn St., Brooklyn
137-16 Northern Blvd., Flushing
3:30 p.m. Riverside Church, 15th floor
Telephone GRamercy 3-8018 (Mon.-Fri.)

9-4) about First-day schools, monthly meetings, suppers, etc.

SCARSDALE—Worship, Sundays, 11 a.m., 133 Popdam Rd. Clerk, William Vickery, 162 Warburton Ave., Hastings-on-Hudson, N. Y.

SYRACUSE—Meeting and First-day school, 11 a.m., YWCA, 339 E. Onondaga Street.

OHIO

CINCINNATI—Meeting for worship, 10 a.m., 3601 Victory Parkway, Telephone Lucile Knight, Clerk, at EA 1-2769.

CLEVELAND—Meeting for worship and First-day school, 11 a.m., 10916 Magnolia Drive. Telephone TU 4-2695.

PENNSYLVANIA

HARRISBURG—Meeting and First-day school, 11 a.m., YWCA, 4th and Walnut Sts.

HAVERFORD—Buck Lane, between Lancaster Pike and Haverford Road. First-day school, 10:30 a.m. Meeting for Worship at 11 a.m.

LANCASTER—Meeting house, Tulane Terrace, 1½ miles west of Lancaster, off U.S. 30. Meeting and First-day school, 10 a.m.

PHILADELPHIA—Meetings, 10:30 a.m., unless specified; telephone LO 8-4111 for information about First-day schools. Byberry, one mile east of Roosevelt Boulevard at Southampton Road, 11 a.m.

Central Philadelphia, Race St. west of 15th. Chestnut Hill, 100 East Mermaid Lane. Coulter Street and Germantown Avenue. Fair Hill, Germantown & Cambria, 11:15 a.m. Fourth & Arch Sts., First- and Fifth-days. Frankford, Penn & Orthodox Sts., 10:30 a.m. Frankford, Unity and Waln Streets, 11 a.m. Green St., 45 W. School House L., 11 a.m. Powelton, 36th and Pearl Streets, 11 a.m.

PITTSBURGH—Worship at 10:30 a.m., adult class, 11:45 a.m., 1333 Shady Avenue.

READING—First-day school, 10 a.m., meeting, 11 a.m., 108 North Sixth Street.

STATE COLLEGE—318 South Atherton Street. First-day school at 9:30 a.m., meeting for worship at 10:45 a.m.

TENNESSEE

MEMPHIS—Meeting, Sunday, 9:30 a.m. Clerk, Myrtle Nash, FA 3-6574.

TEXAS

AUSTIN—Worship, Sundays, 11 a.m., First-day school, 10 a.m., 606 Rathervue Place. Clerk, Priscilla Zuck, GR 7-3414.

DALLAS—Sunday, 10:30 a.m., Adventist Church, 4009 N. Central Expressway. Clerk, Kenneth Carroll, Religion Dept., S.M.U.; FL 2-1846.

HOUSTON—Live Oak Friends Meeting, Sunday, 11 a.m., Council of Churches Building, 9 Chelsea Place. Clerk, Walter Whitson; Jackson 8-6413.

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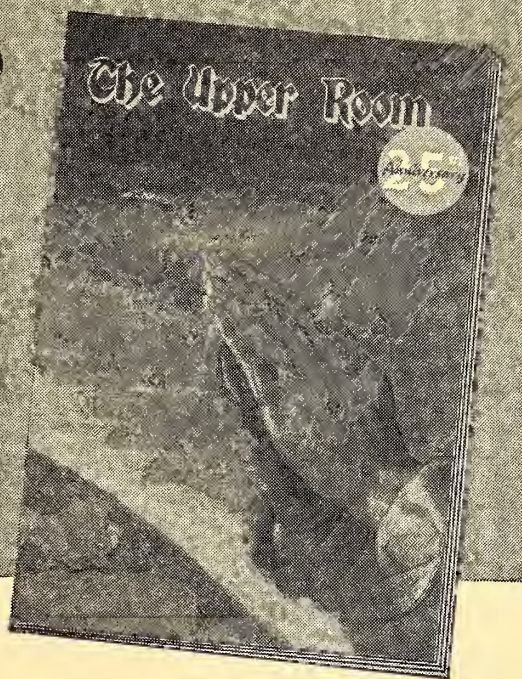
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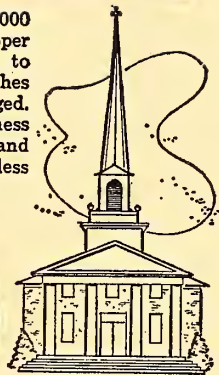
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FRIENDS JOURNAL

A Quaker Weekly

VOLUME 6

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*I*T may well be that the greatest tragedy of this period of social transition is not the glaring noisiness of the so-called bad people, but the appalling silence of the so-called good people. It may be that our generation will have to repent not only for the diabolical actions and vitriolic words of the children of darkness, but also for the crippling fears and tragic apathy of the children of light.

—MARTIN LUTHER KING

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VOL. 6—No. 6

Editorial Comments

The American Civil Liberties Union

THE American Civil Liberties Union (170 Fifth Avenue, New York City 10) observed its 40th anniversary on January 24, 1960. Friends will read with special satisfaction the first 1960 issue of *Civil Liberties* containing the colorful record of the organization's history. Patrick Malin Murphy, a Friend, has been Executive Director of the ACLU since 1950. The vigorously pursued policies, so characteristic of the ACLU, deal with many issues and principles that are basic components of Friends testimonies. The record of the ACLU is a dramatic one and pinpoints significant events in the continuous struggle to realize and safeguard individual freedom in our democracy. Not only did the ACLU actively appear in the embarrassing Scopes ("Monkey") Trial, the tragic case of Sacco and Vanzetti, and the Scottsboro trial; numerous times it has also bravely defended the right to free assembly, as well as other civil liberties. Courage was frequently needed. Upton Sinclair, Roger Baldwin, and Norman Thomas—to name only these—were arrested in the course of defending or asserting these rights. At the moment, ACLU lawyers are arguing against police abuses in San Francisco, taking a stand against unjustified local censorship of books and magazines, and assisting a couple of different racial origins who want to marry in Arizona. Various people are under trial for their views rather than for any action which really threatens the community; they are receiving ACLU assistance.

On this occasion, we feel certain, William Penn atop City Hall in Philadelphia would salute the ACLU by at least tipping his hat, if not raising it just a bit, if he could. He was a mighty forerunner of the organization's ideals and purposes. Yet Friends everywhere will gladly speak for Penn this time. They are grateful for the valiant work of the ACLU and should support it actively.

Russia and Her Writers

The Soviets appear to have realized their error in disciplining Boris Pasternak as severely as they did. Turkov, the unbending Secretary and spokesman of the Writers' Congress, has now been replaced by Konstantin Fedin, one of the most gifted older authors. His favorite

novelistic topic is the tragedy of the intellectual who tries to become an active member of the proletarian revolution. Fedin has not been in difficulties because he is a skillful compromiser. The last chapters of his novels usually end in a solution that pleases orthodox Communists.

Writers in Russia are part of the new aristocracy and occupy high and most lucrative positions. Naturally, they are not free in our Western sense. The Soviets expect their art to be a blending of promotional propaganda and educational skill. Pasternak is, therefore, one of those exceptions that prove that more than forty years of Soviet rule have not been able to eradicate independent thinking in some Russians. It is becoming obvious that Russian dictatorship and terrorism, having managed neither to enforce traffic rules nor to suppress religion, still has an impressive backlog of jobs to perform.

Pasternak's case is only one in a sad sequence of suppressions and witch hunts among Russian writers that began in 1932. Two years later the rewriting of Russia's history was inaugurated, and in 1937 and 1938 several independent writers disappeared mysteriously, notably Pilnyak, Babel, Olesha, and Kolzov. From 1946 on, authors were asked to stress anti-Western and especially anti-American topics. After Stalin's death a cautious liberalizing of these policies was noted, and in 1954 the Writers' Congress openly criticized the monotonous mediocrity of Soviet novels. Still, Pasternak's case illustrates that freedom in our sense is a far-off dream, although Stalin's former brutalities are not likely to be repeated. Any prospects for continued liberalization may, however, depend entirely on the political climate within Russia and relaxed international relations.

The sensitive mind of poets and writers is bound to suffer under such conditions. Censorship and suppression are nothing new in Russia. It is only fair to remind ourselves of the literary censorship which czarism exercised, much to the damage of Russia's reputation. Authors like Tolstoi, Dostoevski, and Gorki had some of their work mutilated, if not altogether suppressed. Progress will be slow. In such circumstances there comes to mind the proverb which says, "Truth will not die, but it lives a wretched life."

Seven Keys to Spiritual Living

THE great religions of the world have all concerned themselves with spelling out in written form an effective procedure for spiritual living. The Jews have given us the Ten Commandments, and the Buddhists the eightfold path of righteousness. Jesus gave us the Sermon on the Mount, and Paul outlined what he conceived to be the Christian program for salvation. Each of these religious plans delineates a program for reconstructing human personality and group life. The plans all acknowledge that the materials of human personality have to be put together in a special way if human beings are to gain a sense of spiritual fulfillment during the journey of life. Various plans seek to achieve their objectives in different ways. Some, like the Ten Commandments, stress rules for living. Others, such as the Sermon on the Mount and the eightfold path of righteousness, stress the development of inward spiritual attitudes.

Written creeds have always been distasteful to Friends. The objection is not, however, to a written guide, as evidenced by our books of discipline, but to the imposing of such written material upon the individual contrary to his voluntary assent. The writer would like to spell out what he has found to be an effective guide to living, based upon insights which can be gleaned from contemporary psychology as well as from great scriptural classics.

Religions of the world have at different times and places stressed the achievement of spiritual happiness, experiencing the presence of God, or following God's will. Individual currents in philosophy and psychology have emphasized the importance of an experience of fulfillment as the end for living. Fulfillment comes when human beings generate ideas for realization and then, in acting to realize these ideas, experience satisfaction. This analysis of the process of human life is little more than a statement that human beings acquire desires and then act to satisfy their desires unless a spiritual dimension is read into the concept of fulfillment.

If we think of fulfillment as an experience of bringing about something of value, then fulfillment is indeed an appropriate end of life. What we are then saying is that human beings generate ideas of worthwhile things to accomplish and then become instruments whereby such ideas are made a reality.

The most valuable things in life are people. Only human beings are psychologically capable of an experience of fulfillment. Therefore the deepest fulfillment of each of us comes through living for others.

Yet mere living for others makes of religion nothing more than good works, and perhaps nothing more than

an attempt at good works, if the means chosen are misguided. It is only by turning to the highest ideals which we can discover in ourselves and in the group that the goal of living for others can be fulfilled. We see in communism, for example, an effort by many to live for the good of the group. Unfortunately, the means chosen of self-imposed regimentation or leader-imposed regimentation resurrect the evil ghosts of repression of the individual under Calvinism four centuries ago. The cycle of individual rebellion and religious warfare becomes repeated all over again when misguided humanitarianism make the tragic mistake of seeking by force to impose a new way of life which can grow in a genuine manner only from within.

The highest ideals of human life, to me, are what religious tradition means by the "spirit of God." The finest ideals which the human race in its upward struggle has produced, those which seem a part of the process of continuous development towards something higher and finer, are the spirit of God working within the personality of each one of us. Theologians will cluck their tongues and say that to find a place for "that of God" in the human personality is a profaning of the divine nature of God. To which I would reply that the only way God can be man's constant companion, as He was for George Fox and John Woolman, is by finding a place for Him in the personality of the individual.

The implication is that God as we experience Him is not always infallible. A reading of the Old Testament makes it quite plain that the God of the ancient Jews was not infallible according to present-day social and psychological understanding. But He was a real God whom they could experience and who led them successfully during forty-year journey from bondage and oppression to a new homeland. In the same way today, we also can find the reality of God in our lives, to walk with us each foot of the way in the long and complex journey of life.

What has been so far reviewed can be summed up in terms of the prescription for life: "Find fulfillment in living for others through the spirit of God." This principle provides a rich and fertile insight with which to begin a daily family exercise of meditation and devotion. This principle, properly elaborated, provides a plan for living. The principle implies that our living for others cannot stop where the larger problems of economic and political organization of the world community begin. Yet the principle underlines the importance of the motivation of people by the spirit of God. Hence social and economic reconstruction provide the bare bones of

beginning towards a better way of life for the human race. We recognize, also, that the extent of our influence upon others is determined by the way we ourselves live. By finding spiritual fulfillment in living for others through the spirit of God we inspire others to a like effort.

A next stage in daily meditation is to examine ourselves for meeting the needs of others. Are we free from fear, anger, or mistrust of others? Do we have faith in the power of love to move men, even as that power, expressed through the humanitarianism of early Quakers, moved their neighbors towards peace and democracy?

A third and vital stage in daily devotion is prayer to God to grant more of His spirit to our lives. Specifically, we need to pray for faith in the power of love, energy to change what can be changed, acceptance of what cannot be changed, and, above all, truth as the guide in all that we undertake.

To our secular generation the practice of prayer is frequently an alien one. It is false to think of God as remote and inaccessible except through supernatural and unscientific channels. Rather, the personality of God is contained within the personalities of human beings. Each of us has in his personality-system a fragment of divine nature. This is something personal and personlike. When we pray, we are not just talking to ourselves; we are making a profound appeal to the divine personality within us for spiritual growth. The strongest impetus to spiritual growth occurs when we do not passively meditate but when we use concepts and symbols of appealing to or imploring God to dominate all of our lives.

If the threefold approach to daily meditation is to review God's plan, to examine ourselves, and to pray for help, another threefold approach for action can be proposed as a continual reminder. Throughout our daily activities let us remind ourselves to turn to love as an aim and to faith in the power of love. Let us reflect continually upon what we are doing in order that it may be carried out as God would have it. It is of great importance that we always obey the spirit speaking within us,

lest by our turning a deaf ear we allow this voice to become extinguished through disuse.

Each of these six points surrounds, like points in the star of David, a seventh, which is to love our fellow creatures. The word *creature* implies something created by God. We mean, then, love for people in whom the spirit of God is at work. Our love must always be that which offers maximum opportunity for the spirit of God to grow and to dominate the individual's life.

These seven keys to life contain no magic or superstition, no philosophical speculation. They can be employed and verified by anyone who wishes to take them and use them. One cannot, however, expect a transformation to occur in a few days. Months, even years, are required for substantial spiritual growth. The gift of religion is not that it makes life perfect in the sense of flawlessness, but rather that it makes life much superior to what it would otherwise be. By its aid the forces of darkness in the world are dethroned, and the spirit of God reigns in our hearts.

PURNELL H. BENSON

Caedmon

By MIRIAM MULFORD THRALL

He turned the Bible's tales to radiant verse
That symbolized the glory of the Lord,
Opening the hearts of men, bringing accord
Where rivalry had been. The storm-swept sea,
Forever pounding on the rocks, echoed
Within his sacred poems, heightening their tense
Emotive beauty, easing the conscience's load
Of guilt. In humbleness, with no pretense
To leadership, he changed the lives of men
Through guiding intimacy with God. Happy
To serve, he did the daily tasks and then,
Praising the Lord, met death highheartedly.
His grave is where great Whitby's white cliffs rise
In lofty promontory by the sea,
Resounding to the thundering tides, to cries
Of circling gulls, to winds that ceaselessly
Bowl heavy clouds above the far-stretched moors.

UNIVERSAL truth is not something like the greatest common divisor of the least common multiple, but something beyond measure. We may have a glance of it talking with anybody about his faith, about his joys, about his sorrows, we may experience it listening to music or being in nature, or in prison, or lonely. Only one thing is needed for it, i.e., that our eyes are turned inwardly, away from the phenomena of the world, its causes and results, to the possibilities and virtues of what we happen to encounter. Then we have entered into another world, where there is neither transcendence nor immanence nor any division. When we can meet our fellow men seeing with such eyes, we may perceive the light that pervades everything, the spirit that speaks to every condition, the love that takes away the occasion of all wars and conflicts.—OTTO BOETES, "Our Common Faith," in the Friends World News, December, 1957

Reality Testing and Pacifist Theory

IN the fall of 1957, American army soldiers moved into Little Rock, Arkansas, to enforce a law which I heartily endorse. Though I am a pacifist in theory, I felt that human rights were trampled by the Arkansas racists, and I found myself rather envying the role those "invading" soldiers were playing. This reaction made me ask myself why the pacifist viewpoint was not applicable to this situation. Why had Nehru dropped *Satyagraha* when it came to settling the dispute over Kashmir between India and Pakistan? Obviously, it was a matter of estimating the best method for dealing with the particular opponent. It was, above all, an ability to judge the opponent's testing of reality.

For example, it was a fairly safe conclusion that a Hindu peasant lying on the railroad tracks would stop a British troop train successfully, or prevent it from moving. The Hindu correctly judged the British Tommy as a man familiar with Christian philosophy, one who would not harm the Hindu if the Hindu showed no sign of harming the soldier, even though the Hindu might engage in quiet resistance to the Tommy's desires.

On the other hand, a person living in Nazi Germany who went to Hitler to protest his behavior by saying, "I thoroughly disagree with what you are doing, and I urge you to stop it; I mean no harm to you, and I see no reason why you should mean any harm to me," would soon find himself languishing in a concentration camp or gas chamber. Hitler's reasoning was that if you were not for him, you were against him.

How was Hitler's reality testing? Not good. Nor was the reality testing good of any person who went to him with such a statement. Someone, of course, had to make the initial discovery, and indeed Neville Chamberlain did make this discovery at Munich. Hitler and the society which followed him were out of contact with reality. The mechanism of this loss of contact can be readily traced from the vindictiveness and lack of charity and understanding of the Versailles Treaty to the quest of the German people for a place in the sun via power. The result of this was a blaming, overly suspicious approach to the ever-increasing problems of the 1920's, culminating in the outburst of anti-Semitism and the Aryan supremacy theory of the conquered Germans.

This seeking out and blaming a minority within a recently conquered group is not uncommon. It is a sop to the massive feeling of anxiety about individual adequacy that occurs within such a group. Not only was it seen in the Germans, but it has also occurred in the South, where the heirs to the conquered feelings of their

forefathers underscored the theory of white supremacy. More recently these symptoms have burst forth among the offspring of the South African Boers, defeated by the British.

In the two latter groups the Negro race has been the scapegoat whereby feelings of inadequacy were assuaged and comfort found in the direct visualization of those worse off. Little does the white Southerner realize that he must stand next to the man in the gutter when he holds him down. Nor did the Nazi realize that he stood next to the man in the gas chamber and that a little of the Nazi died with each gassed Jew.

Pacifist theory has wrestled for a long time with the problem of reality testing in the opposing violent human being. It has not (because most pacifists do not know much about it) recognized that a nation can become mentally ill just as an individual can. Hitler was mentally ill, severely so, and the nations which followed him were out of contact with reality on a massive basis. They were truly psychotic (a psychosis is a mental illness characterized by a complete failure of reality testing in at least one area).

In our society, when an individual goes out of contact with reality and endangers himself or others, he is restrained and treated until he is no longer a threat. Force may be necessary. Indeed, he may kill some of the people attempting to restrain him, or his delusions may fasten on some innocent bystander or passer-by whom he maims or kills. Mental illness in the individual, nonetheless, must be, and is, recognized by society.

Gradually it is dawning on society that large segments of society can fall ill and go out of contact with reality, attacking or maiming a neighboring segment without being aware of the nature or quality of its acts. These segments are truly psychotic, usually on a temporary basis, but sometimes such episodes can persist for decades and generations. Examples are seen in a small group in juvenile and criminal gang activities. A large psychotic group was seen operating in the behavior of the Nazis towards the Jews.

When it becomes evident that a group is out of contact, there is no psychiatrist available on the group level at least none to diagnose any group larger than the gang. The diplomats are the psychiatrists on the international scene. When Germany went berserk in World War II, she had to be forcibly subdued, restrained, and treated (along with Italy and Japan) for better or for worse. The United Nations is currently in this role of international psychiatrist and was able to function ade

quately in meeting the Anglo-French-Israeli invasion of Egypt. These nations, however, following a temporary psychotic episode, were responsive to reasoning. A different situation prevailed in Hungary, and still does.

The source of international illness is apparently the quest for power, and it has occurred even among so-called "Christian" groups. The cure lies in large part in education and, above all, in advancing the philosophy of the various groups. The more backward national groups are most likely to indulge in fighting to settle problems within the group, as evidenced by the violent revolutions of smaller nations. But those which can wreak the greatest havoc are the larger advanced nations who break the bounds of reality and who have massive destructive force at their disposal.

These concepts of psychiatry should be available to all people in making a decision as to the appropriateness of pacifism in a given situation. Pacifism, i.e., a live-and-let-live policy that respects others and one's self, is one of the goals of modern civilization. Not all countries

or peoples are near it as yet, but they will be eventually. In the future, no doubt, methods of diagnosis, restraint, and therapy for the mentally ill nation will be improved. A United Nations restraining force will probably always be essential, since it is unlikely that nations will ever be completely free of outbreaks of national mental illness in which aggressive forces may be brought to play in a destructive manner. A United Nations diagnostic body must be better developed to diagnose and treat mentally sick national groups.

In the meantime, each individual, Friend or non-Friend, must make the decision for or against a given military action with his own conscience and with his own reality testing methods, faulty though they may be. If he misjudges, he should not be surprised if the mistake is fatal. The use of the concepts of mental illness, however, may facilitate the individual in making the right decision, not only for himself but for others as they become aware of this individual within the group.

GEORGE NICKLIN

Worship and Ministry: Meeting or Committee?

Thoughts on the Fall Consultation

THE gathering of about 250 members of Monthly Meetings on Worship and Ministry at Arch Street Meeting House, Philadelphia, during the afternoon and evening of November 7, 1959, was the first of its kind since the merger of the two Philadelphia Yearly Meetings. So useful was it to those who attended that a similar consultation is being planned for the coming year. Howard Brinton and James Walker introduced consideration of the past history and present status of the Meeting on Worship and Ministry, while Richard Taylor, Martin Foss, Ruth Maris, and David Richie introduced various aspects of Worship and Ministry. Their leadership provoked stimulating and fruitful thinking on these topics.

One of the most important problems in this area is the uncertainty on the part of some Monthly Meetings regarding the purposes and functions of their Meetings on Worship and Ministry, and there is hope that the afternoon session may have led to a greater unity of concept. This uncertainty stems from two principal causes which affect different Meetings in different ways. There are the two traditions of Philadelphia Quakerism which are still in the process of forming a single unit, and there is also the increasing number of convinced Friends coming into the Society. The first two groups do not always understand each other's background, and sometimes the third group understands neither. It is quite

clear that everyone is willing and eager to do the right thing, but there is sometimes a lack of clarity as to what the right thing is.

At the Fall Consultation, and frequently elsewhere, the question was raised, "Why a *Meeting* rather than a *Committee* on Worship and Ministry?" The present book of *Faith and Practice* definitely prescribes the use of the term *Meeting*, and there was a desire to understand why. Is there a difference between these two concepts, and if so, what is it?

Words of and by themselves are not an adequate answer to this subtle question. It is the overtone of the words which must carry the meaning, and must make the distinction. A *Meeting* seems to radiate greater depths and greater responsibility than does a *Committee*. A *Committee* is expected to get things done; a *Meeting* is expected to prepare the way for the right things to be considered. A *Committee* deals with concrete and definable problems, however spiritual the approach to these matters may be, while a *Meeting* deals with underlying and intangible values, however secular the approach may at times become. A Meeting on Worship and Ministry should so conduct itself and define its sphere that it brings out this distinction.

Although the framers of the present *Faith and Practice* did not go out of their way to explain their action,

they expressly prescribed only two subdivisions of the Monthly Meeting. These are the Monthly Meeting on Worship and Ministry, and the Overseers. It is worth noting that the Overseers are not called a Meeting but designated simply as "Overseers," and that they are mentioned after a full discussion of the Meeting on Worship and Ministry. The way is open, of course, for the creation of such committees as the Monthly Meeting may require for "specific tasks or for long-term programs," but these committees are not mandatory under the Discipline, while the Meeting on Worship and Ministry is mandatory. It must answer its own special Queries, and must report to its Quarterly Meeting on Worship and Ministry. The reasoning behind this primacy of the Meeting on Worship and Ministry is that under special conditions the functions of any of the various committees may be dispensed with, but the functions of the Meeting on Worship and Ministry (and of the Overseers) are the indispensable undergirding of the Monthly Meeting's existence and survival.

If this is a correct interpretation of the difference between the Meeting on Worship and Ministry and the various committees of the Monthly Meeting, some interesting predicaments come into focus concerning the new and inexperienced Friend who is appointed to the Meeting on Worship and Ministry, sometimes as its Clerk. The present writer recalls how he was co-opted as a member of the Meeting on Worship and Ministry even before he had transferred his membership to the Monthly Meeting and how he horrified some of the more experienced Friends (like William Cadbury) by his fumbling attempts to understand and carry out his functions. His perplexity stemmed from the preponderance of convinced Friends in his Meeting and in many other Meetings, a preponderance which is not merely quantitatively flattering but qualitatively of the greatest significance to Quakerism.

It is perhaps inevitable and far from undesirable that some Meetings on Worship and Ministry should consist largely of recently convinced Friends, but it is under-

standable that these Friends should sometimes be uncertain, not to say bewildered, as to the spiritual duties and intangible responsibilities which are presupposed rather than spelled out by the Discipline. These Friends are conscientious in their desire to do what is expected of them, but in the nature of the case they are not seasoned in Quakerism. Leadership and guidance from the more experienced would be of great assistance to the newcomers and help them avoid many pitfalls inherent in a loosely knit fellowship.

This situation is aggravated by the custom of periodically rotating the membership of many Meetings on Worship and Ministry. The consequence is to deprive the Monthly, Quarterly, and Yearly Meetings on Worship and Ministry of certain seasoned and valued leaders who could well serve the general spiritual welfare. Whether as a corrective to this practice or for some other reason, one Monthly Meeting mentioned at the Fall Consultation has recently recorded two Ministers. Whatever the motive, the permanency of these Ministers as members of the Meeting on Worship and Ministry cannot fail to give their Monthly Meeting, as well as their Quarterly and Yearly Meetings, a continuity and stability of spiritual leadership lacking in a group with a schedule of staggered or rotating membership associated with a committee. Since the practice of recording Ministers (as well as of recognizing Elders) continues to be permitted under the Discipline, other Meetings might find it helpful to consider the application of this tradition to their own conditions.

Howard Brinton's account of the early history of Ministers and Elders provided an excellent background for the consideration of these problems. Meetings of Ministers have been held since the beginning of Quakerism, and for almost a hundred years a weekly Meeting of Ministers and Elders was held in Philadelphia to examine the needs of the various meetings for worship in the area and to provide for them. Other duties of the Meeting of Ministers and Elders included appointing meetings for Negroes and Indians, founding schools, and

*If we are right in believing that the appeal of Jesus was to the human insight, then it must surely follow that Christian teaching and preaching ought to make the same appeal. Perhaps one of the greatest causes of the failure of Christianity—a partial failure only, but serious, for all that—is that far too often Christian preachers and teachers have begun at the other end, teaching developed doctrines about Christ and from them deducing that we ought to accept him. Ought they not rather to present Jesus as he lived and taught and died, and so let him speak for himself? Instead of preaching doctrines about God, ought they not rather to tell of people in whom God has worked? Would not doctrine insofar as it was needed follow? And would not something very much more important follow—recognition that Jesus was right, and so following him? Recognition that God is love, and so trusting Him? The purpose of Christianity is life with God. Doctrines about Him are subsidiary to that.—WILLIAM E. WILSON, *Essential Christianity**

the religious education of children. Its great concern has always been for the meeting for worship and for the quality and character of the ministry, because, as James Walker pointed out in recalling the words of Neave Brayshaw, "As goes the meeting for worship, so goes the Society of Friends."

The Fall Consultation served an important function in trying to clarify the purposes and functions of the Monthly Meetings on Worship and Ministry, and it is hoped that this and other aspects of its work will be discussed further in the pages of FRIENDS JOURNAL during the coming months.

ALBERT FOWLER

About Our Authors

Purnell H. Benson is a member of the Committee on Ministry and Counsel of Summit Monthly Meeting, N. J. After ten years of university teaching he is currently engaged in writing and research. In April Harper and Brothers will publish his *Religion in Contemporary Culture*.

"Caedmon" by Miriam Mulford Thrall deals with the author of the most ancient piece of extant Christian song in English. Caedmon lived in the last half of the seventh century. Most of the poems originally attributed to him are now thought to be the work of unknown members of the Caedmon school. His authorship of a nine-line "Hymn," preserved in a Northumbrian version of Bede's *Ecclesiastical History*, is generally accepted. Bede tells the story of Caedmon's miraculous gift of song, his becoming a monk in the monastery at Whitby, his paraphrasing of Old Testament stories and apostolic doctrine, and his serene death.

George Nicklin, M.D., a member of Westbury Preparative Meeting, N. Y., is a practicing psychiatrist in New York City.

During the year 1959 Albert Fowler edited *Cranberry Lake, 1845-1959*, published by the Adirondack Museum and printed by the Hemlock Press, Alburtis, Pa., and articles by him have appeared in *Modern Age* and *Books Abroad*. He is a member of Radnor Monthly Meeting, Pa.

Friends and Their Friends

A "Believe It or Not" feature in a Washington, D. C., *Post* for late December, 1959, shows a picture in color of a sailing vessel heavily washed by a storm-tossed sea. Black clouds pierced by forked lightning cover most of the sky. The caption reads: "The storm that saved a group of Quakers from being punished for their faith! A ship in which nine Quakers were being deported from London for forced labor in Jamaica ran into a storm so violent that it took 60 days to cover the first 75 miles to Deal. At Deal the crew refused to continue the voyage, and the captain was compelled to return the Quakers to London, where they were released by the King (1662)."

The Friends Social Order Committee, Philadelphia, has released David S. Richie, Secretary, for a visit to Africa. Traveling under a concern from the Committee, David Richie plans to leave by air on March 5. After a brief reunion with friends in England, Paris, and Germany, he will attend the 12th Conference of International Work Camp Organizers sponsored by UNESCO in Nis, Yugoslavia, to be followed by a one-week tour of work camps in Yugoslavia. He will then visit a service project sponsored by EIRENNE at Rabat, Morocco. Proceeding down the West Coast of Africa, he hopes to help James Robinson complete arrangements for the 1960 Operation-Crossroads Africa summer work camps in Guinea, Sierra Leone, Liberia, Ghana, and Nigeria, and to help the YWCA in Liberia to hold its first weekend work camp. In June he will visit Johannesburg and Durban in the Union of South Africa, and Bulawayo, Salisbury, and Mt. Selina in Southern Rhodesia. In July he will serve as coleader of an interracial work camp in Dar-es-Salaam, Tanganyika. In August there will be visits with Friends in Kenya and Uganda. The present schedule calls for a return to Philadelphia on August 30 by way of Cairo, Zurich, Paris, and London.

Frank P. Donovan, Jr., of Minneapolis, Minn., is the author of a biography, *Harry Bedwell, Last of the Great Railroad Storytellers* (Ross and Haines, Inc., 413 South Fourth Street, Minneapolis 15, Minn.; 35 illustrations; \$3.75). Bedwell was agent for the Pacific Electric Railway at Whittier, Calif., for 18 years, and there is a passing mention of Whittier College in the book. "Harry Bedwell," says an advertising flyer, "was a railroader from his youth, and he wrote of what he had done, and what he had seen done, and these tales remain today as the outstanding writings in a specialized and nostalgic field of Americana."

Frank P. Donovan, Jr., a member of Philadelphia Monthly Meeting, has worked for the Public Relations Department of the Association of American Railroads and has handled domestic travel for the American Friends Service Committee. He has edited *Trains* magazine, and in 1950 he published *Mileposts on the Prairie*, a history of the Minneapolis and St. Louis Railway. He has written or edited six other rail books and one on banking.

A Pendle Hill weekend with Richard B. Gregg on the subject of "Nonviolent Resistance: The Need, Effectiveness, and Preparation," will be held from February 19 to 21. The total cost is \$20, and the weekend is open only to those enrolling for the entire time. Richard Gregg is the author of *The Power of Nonviolence*, *The Self Beyond Yourself*. He has visited India several times, lived in Gandhi's ashram, and is today one of the leading exponents of the methods and teachings of Gandhi. Write to the Secretary, Pendle Hill, Wallingford, Pa., for details.

The Editors want to express their appreciation to the many subscribers who so readily responded to the recent request for copies of the issue for January 10, 1959.

An article in a recent issue of the New York *Herald Tribune* describes an experiment conducted by Dr. George Nicklin of Bellevue Hospital, who has contributed the article "Reality Testing and Pacifist Theory" to this issue. Participating in the experiment as a volunteer was a young conscientious objector supplied by the American Friends Service Committee, William Wisdom. In the experiment almost a third of the blood of a normal person (the volunteer) was exchanged by transfusion with that of an actively hallucinating patient, to discover whether there is a poison of mental patients that drives them to their bizarre behavior. Dr. Nicklin later reported on the experiment, on behalf of himself and five other doctors, to a meeting of the Society for Biological Psychiatry held at Atlantic City, N. J. No psychological change in either patient was evident for six hours. Then the mental patient became disturbed, but was quiet again within 24 hours, possibly the result of the stress of the experiment. Two days later both men had bronchitis. The experiment shows, says Dr. Nicklin, that it is safe to make a cross-transfusion between a normal person and a mental patient; the experiment does not disprove the existence of toxin.

Bill Shoemaker, according to the *Newsletter* of Urbana-Champaign Meeting, Illinois, has been awarded the decoration of the Order of Civil Merit by the government of Spain, bestowed on him "as a scholar who has constantly strived toward a better and broader understanding of Spanish culture in the United States of America." The award has no political or military implications.

Members of Media and Providence Meetings, Pa., who participated in the Rose Valley Chorus' production of *Die Fledermaus* included Robert Kerr, Garrett Forsythe, Philip Hoffman, Eleanor Echelmeyer, and Glen Oneal. Albert Newbold, John P. Harrison, and Robert Beck, Jr., were members of the orchestra.

Friends at North Columbus Meeting, Ohio, were pleased to have as visitors at meeting for worship on December 27 Tom Blackburn, now employed in Washington, D. C., and Walton Blackburn, who has just returned from South America. "For four months," says the Meeting *Newsletter*, "Walton was in Paraguay, working in the Bruderhof. He visited for a week in Bolivia, taught school for four months in Costa Rica in the Monteverde community, worked for a time at carpentry, and visited a work camp in Mexico for a week."

A photograph in *The Philadelphia Inquirer* for January 12, 1960, shows four men and two women picketing Fort Detrick in Frederick, Md. Headed by Lawrence Scott, a Friend of Philadelphia, they were protesting the germ-warfare tests conducted by the Army at Fort Detrick. Part of the caption reads: "Some 700 persons from around the U.S. have picketed since the protest was begun last July by the Middle Atlantic Region of the Fellowship of Reconciliation."

L. Jackson and Patricia Franck Sheffield have taken over a large part, 800,000 acres, of the island of Andros in the Bahamas and are going to develop it. It is a tremendous undertaking as there are no roads or wharves. Patricia Franck Sheffield is a member of Solebury Monthly Meeting, Pa.

Isabel Zimmerman, a member of the Friends Meeting of Washington, D. C., was written up in the *Northern Virginia Sun* of Alexandria, Va., as the competent Director of the Alexandria Cancer Society's Center, "always ready with the answers—and with help."

Frank Ankenbrand, Jr., a member of Greenwich Monthly Meeting, N. J., was recently elected Southern Regional Director of the Scholastic Press Association of New Jersey. At the December meeting of the Philadelphia Graphic Arts Forum he was elected President; previously he had served the organization as Treasurer and Vice President. At the same meeting Dorothy Hoyle, a member of Philadelphia Monthly Meeting, was elected Secretary.

A brochure, *Kings in Omar's Rose Garden* by Frank Ankenbrand, Jr., has been published by the Offhand Press, Swarthmore, Pa., as keepsakes for the Philadelphia Graphic Arts Forum. These vignettes, done from the translation of Justin Huntly McCarthy, have been released in honor of the centenary (1959) of the publication of Edward Fitzgerald's English rendering of the *Rubaiyat of Omar Khayyam*. The booklet was designed by Charles B. Shaw, and the woodcuts are by Paul Shaub, former President of the American Color Print Society.

"It looks as though Albert B. Maris will soon find himself commuting between Chicago and Washington," says the January *Newsletter* of Lansdowne Meeting, Pa. "Chief Justice Warren has appointed him Chairman of the standing Committee on Rules of Practice and Procedure of the Judicial Conference of the United States. This committee has been created by the Conference to make a continuous study of the procedural rules used in the federal courts and to recommend such changes as may be needed from time to time. Albert has just returned to Lansdowne after presiding over the first meeting of the committee. Since the Lake Michigan water diversion hearings, over which he is presiding as the Supreme Court's special master in Chicago, are in recess until February, Albert and Edith will be at home in Lansdowne until the middle of January, when they plan to leave for a cruise with six friends in a West Indian schooner from Martinique to Grenada. This trip will be followed by the annual session of the United States Court of Appeals for the Third Circuit, which is held at St. Thomas. What a retirement program!"

Bulawayo Meeting House

Bulawayo Friends, Southern Rhodesia, write that they are rejoicing in the completion of their new and spacious meeting

house, where the first worship service occurred on November 29, 1959. At this time they were favored by the attendance of both African neighbors and visiting Friends from Salisbury. "Though we are very proud and very glad of a building that is our own," they write, "yet we know that we hold it in trust for the work that it is there to help. The work to be done is greater than the building. We may sigh as did Cecil Rhodes, 'So much to do, so little done.' But as long as we remember that, as Friends, we are primarily mediators between race and race, between creed and creed, and that it is our attitude as peacemakers that matters rather than our actions, then the burden and heat of the day will be more easily borne."

JAMES F. WALKER

Letters to the Editor

Letters are subject to editorial revision if too long. Anonymous communications cannot be accepted.

I have read the request in the FRIENDS JOURNAL that religious words and religious beliefs be exactly defined, and am deeply disturbed that such requests arise in this generation.

Nowhere, as far as I am aware, can be found any satisfactory definitions of such well-known words as "religion" or "spiritual," or even "sin" or "heaven." The well-known definitions of sin in Cruden's *Concordance*, for instance, are extremely unsatisfactory.

Seldom do needs for such exact definitions arise in the minds of those who seek to do the will of our Father who is in Heaven. What we really need most is to see our own failures to live up to our possibilities, and to paint vivid pictures of how to improve our way of life, lessons needed to enable us to walk peacefully and with assurance along the paths of right conduct. If we study adequately the right paths of seeking higher things of everyday action, we will have no time for worrying over how to define those paths.

New York, N. Y.

EDWARD THOMAS

Robert Leach's "Letter from Geneva" (January 16) seems a little naive in invidiously comparing the caliber of JOURNAL correspondents of some well-known papers with a political slant (except for the London *Friend*).

Perhaps JOURNAL readers, generally speaking, are less quick to jump into print and "needle," except for certain rare ones who write critically, almost vilifyingly—even unfairly—about such much needed, notable Friendly enterprises as the American Friends Service Committee and the Friends Committee on National Legislation.

Havertown, Pa.

WILLIAM M. KANTOR

There are those who consider investment in stocks as speculation, or gambling of a sort, and that profits made in this way, if used for themselves, feed in the investors a desire for gain without labor of brain or brawn. According to economic law and the teachings of Christ, the moral basis for the acquisition of property is labor.

The progress of civilization should be measured by the

desire to serve and share rather than by a desire to acquire and possess. Something fine seems to die in one who measures success in himself or others by property acquired by chance of any kind. This is not to say that one should be opposed to the acquisition of wealth but rather that wealth should be acquired by the development and use of God-given talents. As a rule, those who acquire wealth in this way consider themselves stewards who expect to give an account of their stewardship. An example is Albert Schweitzer, who used the Nobel Peace Prize for hospital buildings.

It might be suggested that Friends who make investments give their profits to the Society of Friends or the American Friends Service Committee. As for losses, well, Kipling wrote that one way to prove "you are a man, my son," is to lose everything "on a game of pitch and toss, and turn again."

New York, N. Y.

MARY S. POWELSON

Our economic system is the outgrowth of downright robbery, the original way to get wealth without work. Military conquerors became landlords and collected rent. All the land titles in the world, including those that a king gave to William Penn, were acquired in that way and are now defended by national armed forces. Does that square with the teaching of Jesus, or with the law of God, that we should love our neighbors as we love ourselves?

Some Christians are living in the way that the first disciples lived. The Bruderhof in Pennsylvania and the Hutterites in South Dakota have been true to the faith for 400 years. If all Christians used their votes for the purpose, they could do away with the service of Mammon.

Oxford, Pa.

A. CRAIG

Would Christ Jesus have approved of our use of drugs, beyond certain emergencies when they may become a temporary stimulant to a flabby faith in God's ability to sustain thriving life and health?

Can we consider ourselves followers of Christ Jesus while wasting or hoarding our wealth, knowing that others are living in ignorance and lack?

Are we justified in hiring others to speak, sing, or make music for us, even though it be of excellent, professional quality, while we sit in the service with wandering thoughts, sleep in a pious doze, or even skip the service altogether?

Can't we find better uses for our money?

Are we too busy with our "good" deeds to come to meeting and refresh or renew the soul and mind?

Can we honestly call ourselves friends or Friends and keep our light hidden so that others are unaware of our splendid opportunities to encourage each other in working together for the glory of God?

Los Angeles, Calif.

CLIFFORD NORTH MERRY

BIRTHS

CHERIM—On December 7, 1959, at Philadelphia, Pa., to Stanley M. and Solveig Gregersen Cherim of Moylan, Pa., a son, JAN

GREGersen CHERIM. Stanley M. Cherim is a member of Merion Monthly Meeting, Pa.

SWALGEN—On January 12, to Antonia and Casmier S. Swalgen of 36-21 Lark Street, Levittown, N. Y., a son, STEVEN JOHN SWALGEN. His mother is a member of Flushing Monthly Meeting, N. Y.

MARRIAGE

OTTO-BAY—On November 26, 1959, in Trinity Episcopal Church, Buckingham, Pa., CECILIA SARA BAY, daughter of Mr. and Mrs. Charles A. Bay of Brookdale Farm, Lahaska, Pa., and RALPH NEWLIN OTTO, son of George and Ella Otto of Friendly Acres, Newtown, Pa. The groom is a member of Newtown Monthly Meeting, Pa. Newlin and Cecilia Otto are living in Langhorne, Pa., at Parke and Hulmeville Avenues.

DEATHS

KESTER—On January 20, suddenly, HOWARD E. KESTER of Glenside, Pa., an active member of Newtown Monthly Meeting, Pa. He was born in Grampian, Clearfield County, Pa., on June 27, 1898, a birthright member of the Religious Society of Friends. Surviving are his wife, Eliza Derbyshire Kester; his mother, Myrtle M. Kester; his sister, Mrs. Albert C. Mammel; and his children, Mrs. Henry Stempen, H. Paul Kester, A. Stephen Kester, and Cynthia J. Kester; and six grandchildren. A memorial service was held at Newtown Meeting on January 31.

JAMES—On January 17, at Carmel, Calif., WILLIAM C. JAMES, aged 66 years, a member of Berkeley Meeting, Calif. About a year ago he retired as Secretary-Treasurer of the Philadelphia Quartz Company in Berkeley; he had held the position since 1927. He was active in civic affairs, having served on the Berkeley City Council and the Board of Directors of the Berkeley Chamber of Commerce.

He was one of the founders of the Pacific Coast Association of Friends, which later became Pacific Yearly Meeting, and was instrumental in starting the Friends Center in San Francisco. He was known to hundreds of Friends along the Pacific Coast, was a welcome visitor at meetings for worship, and a generous host.

Surviving are his wife, Anna E. James; two sons, Walton James of Orinda, Calif., and Edwin James of Pasadena, Calif.; a daughter, Marjorie James Leavitt of Fresno, Calif.; two brothers, Robert James of Wallingford, Pa., and Arthur James of West Chester, Pa.; a sister, Lauretta James Evans of Medford, N. J.; and eight grandchildren. A memorial meeting was held at Third Street Meeting House, Media, Pa., on Sunday, January 31, at 3 p.m.

VAIL—On January 24, suddenly, at her home, Plainfield, N. J., ELVERETTA CUTLER VAIL, aged 80 years, widow of Clarence B. Vail. She was an active member of Rahway and Plainfield Monthly Meeting, N. J. Surviving are a daughter, Marguerite V. Varian of Plainfield, N. J.; three sons, Lawrence C. Vail of Bound Brook, N. J., Wilson Z. Vail of Fanwood, N. J., and Norwood B. Vail, at home; a brother, Chester Cutler of St. Petersburg, Fla.; and seven grandchildren.

Olive Rogers Lindley

Olive Rogers Lindley was born near Amo, Indiana, in 1880. A birthright member of the Society of Friends, she was a concerned and faithful worker in the Meeting. As a student at Earlham College she was President of the Young Women's Christian Association and a member of the Phoenix Literary Society. Prior to her marriage to Harlow Lindley, she was Assistant to the Dean of Women at Earlham. As the wife of Professor Lindley, she continued her interest in students and their problems.

Olive Lindley, like her husband, had a deep and abiding religious faith. She seemed to understand and accept human frailties.

She survived her husband but a few months, passing away on December 26, 1959. A memorial service was conducted for her by the North Columbus Meeting of Friends, Ohio, on December 30, 1959. In attendance were her son, Roger Lindley, and daughter, Eleanor Frissell, and their families. She was interred with her husband in Union Cemetery, Columbus, Ohio.

Bradley Stoughton

Lehigh Valley Meeting, Pa., records with sorrow the death of Bradley Stoughton on December 30, 1959, at the age of 86. He had a distinguished career both in teaching in the Metallurgical Engineering Department at Lehigh University and in industrial and scientific research, and was a Director of Lukens Steel Company. He will be remembered among Friends for his boundless enthusiasm and diligence in working for the advancement of the Meeting as Overseer, Treasurer, and building committee member. His zest for living, love for children, sincerity, and generosity will bring him ever close to us, as God is close.

Alice R. Erb, Clerk

Coming Events

(Calendar events for the date of issue will not be included if they have been listed in a previous issue.)

FEBRUARY

7—Purchase Quarterly Meeting at Purchase Meeting House, N. Y. Bible study, 9:45 a.m. ("The Sermon on the Mount," with Alice Hartley as leader); meeting for worship, 10:30 a.m.; Junior Quarterly Meeting (Maryanne W. Lockyer, convener), 10:30 a.m.; High School Discussion Group (Ralph Odell, Chairman), 10:30 a.m.; business, 11:30 a.m.; basket lunch, 12:30 p.m. (beverage and dessert provided); business continued, 1:30 p.m., and report of Jhan and June Robbins on their visit to Boris Pasternak.

7—Central Philadelphia Meeting, Race Street west of 15th, Conference Class, 11:40 a.m.: Roy McCorkel, "Service as a Means of Peaceful Change."

7—Frankford Monthly Meeting, Penn and Orthodox Streets, Philadelphia, Adult Class, 11:30 a.m.: Howard H. Brinton, "The Place of the Book of Discipline in the Society of Friends."

7—Swarthmore Friends Forum, Swarthmore, Pa., Meeting, 9:45 a.m.: first of four talks concerning governments and the social order, by Edward G. Janosik, Associate Professor of Political Science at the University of Pennsylvania, "Governments in Delaware County and Community Needs."

7—Frankford Friends Forum, Unity and Waln Streets, Philadelphia, 3 p.m.: Ralph A. Rose, member of the Friends Meeting of Washington, D. C., with many years of service with the American Friends Service Committee and Friends World Committee, author, "Seeds of War in Our Own Lives."

7—Area conference for Overseers, sponsored by the Friends Peace Committee, Philadelphia, at Woodbury, N. J., Meeting House, 3 to 5:30 p.m.

8—Last in a series of six lecture and discussion sessions at Westminster College Center, 5075 Campanile Drive, San Diego, Calif., 8 p.m.: "The Experience of Worship." The series is under the auspices of La Jolla Meeting, Calif.

9—Community Meeting, Meeting House, Plymouth Meeting, Pa., Germantown Pike and Butler Pike, 8 p.m.: Dorothy Hutchinson, "The Individual Christian and International Relations." The talk is part of Friends participation in the Nation-wide Program of Education and Action for Peace of the National Council of Churches.

12—Friends Fellowship House Forum, Reading, Pa., 8 p.m.: T. Y. Rogers, Jr., "Race Relations; North and South."

13—Abington Quarterly Meeting at Norristown, Pa., 11 a.m.

13—Burlington Quarterly Meeting at Trenton, N. J., 1:30 p.m.

13—Caln Quarterly Meeting at Coatesville, Pa., Meeting House, 6th and Chestnut Streets. Meeting for worship, 10 a.m., followed by business; lunch, 12:30 p.m., provided by Coatesville Friends; dramatization, 1:30 p.m. "The Penn-Mead Trial before King Charles II"; Quarterly Meeting on Worship and Ministry, 2 p.m. Programs for children and young people.

14—Baltimore Quarterly Meeting at Stony Run Meeting House, Baltimore, Md. Discussion, 9:45 a.m., led by Bliss Forbush, on "Questions for the Meetings of Ministry and Counsel," pages 92 and 93 of the Discipline, with special reference to numbers D, F,

and H; meeting for worship, 11 a.m.; lunch, served by Stony Run Friends; at 2 p.m., Charles Read will speak on the Foreign Service work of the American Friends Service Committee.

14—Abington Meeting, Jenkintown, Pa., Adult Class, 10 a.m.: Ronald Youngblood, graduate student at Dropsie College, Philadelphia School of Hebrew Studies, "The Old Testament Prophets Speak to Our Times."

14—Fair Hill Meeting, Germantown Avenue and Cambria Street, Philadelphia, Conference Class, 10 a.m.: Barbara J. Hinchcliffe, "Historical Background of the Society of Friends," with particular reference to religious and social roots.

14—Swarthmore Friends Forum, Swarthmore, Pa., Meeting, 9:45 a.m.: Guy W. Davis, Director of the Joint State Government Commission (Harrisburg), "When the State Steps In."

15—Conference on "Aging with a Future—Every Quaker's Concern," in the Race Street Meeting House, Philadelphia, 3 to 5 p.m. Speaker, Dr. Maurice E. Linden, Director of the Division of Mental Health in the Department of Public Health, City of Philadelphia. The Social Service Committee of Philadelphia Yearly Meeting encourages attendance of all interested Friends, particularly Overseers and members of Boarding Home Committees.

18—Chester Monthly Meeting Forum, sponsored jointly with

the Chester Council of Churches, at the Chester, Pa., Meeting House, 24th and Chestnut Streets, 8 p.m.: Leon A. Schertler, "Project Hope."

19—Address at Dominic Burns School, 195 Putnam Street, Hartford, Conn., 8 p.m., sponsored by the Hartford Monthly Meeting: James S. Duncan, Chairman of the Hydro-Electric Power Commission of Ontario, "Communist China—A Time for Reappraisal." Introduction by Elmore Jackson, Director of Quaker Program at the U.N.

19—Bucks Quarterly Meeting on Worship and Ministry at Newtown, Pa., 6:30 p.m. Covered dish supper; beverage and dessert by host Meeting. Speaker, Howard Comfort, Clerk of the Yearly Meeting on Worship and Ministry.

20—Bucks Quarterly Meeting at Yardley, Pa., 10 a.m. Worship and business; box lunch, 12:30 p.m. (beverage and dessert by host Meeting); 1:30 p.m., business.

Notice: All Friends and friends of Friends are invited to attend meeting for worship held on the second and fourth Sunday afternoons of each month in Orono, Maine. On February 14, 3:30 p.m., at the University of Maine Christian Association, College Avenue and Riverdale Street. For further information, communicate with Robert Kirkhart, 188 Main Street, Orono, Maine.

MEETING ADVERTISEMENTS

ARIZONA

PHOENIX—Meeting for worship, 10 a.m., 17th Street and Glendale Avenue. James Dewees, Clerk, 1928 West Mitchell.

CALIFORNIA

CLAREMONT—Friends meeting, 9:30 a.m. on Scripps campus, 10th and Columbia. Edward Balls, Clerk, 439 W. 6th Street.

LA JOLLA—Meeting, 11 a.m., 7380 Eads Avenue. Visitors call GL 4-7459.

LOS ANGELES—Meeting, 11 a.m., Univ. Meth. Church, 4th floor, 817 W. 34th Street.

PALO ALTO—First-day school for children and adults, 10 a.m. Meeting for worship at 11. 957 Colorado.

PASADENA—526 E. Orange Grove (at Oakland). Meeting for worship, Sunday, 11 a.m.

SAN FRANCISCO—Meetings for worship, First-days, 11 a.m., 2160 Lake Street.

COLORADO

DENVER—Mountain View Meeting, 10:45 a.m., 2026 S. Williams. Clerk, SU 9-1790.

DISTRICT OF COLUMBIA

WASHINGTON—Meeting, Sunday, 9 a.m. and 11 a.m., 2111 Florida Avenue, N.W., one block from Connecticut Avenue.

FLORIDA

DAYTONA BEACH—Meeting, 11 a.m., First-days at 300 North Halifax Avenue. Information, Sarah Belle George, CL 2-2333.

GAINESVILLE—Meeting for worship, First-days, 11 a.m., 118 Florida Union.

JACKSONVILLE—Meeting for worship, 11 a.m., YWCA. Contact EV 9-4345.

MIAMI—Meeting for worship at Y.W.C.A., 114 S.E. 4th St., 11 a.m.; First-day school, 10 a.m. Miriam Toepel, Clerk. TU 8-6629.

MIAMI—University, Wesley Foundation, Sundays 7:30 p.m. Clerk, MO 1-5036.

ORLANDO-WINTER PARK—Meeting, 11 a.m., 816 E. Marks St., Orlando; MI 7-8025.

PALM BEACH—Friends Meeting, 10:30 a.m., 823 North A St., Lake Worth.

ST. PETERSBURG—First-day school and meeting, 11 a.m., 130 19th Avenue S.E.

GEORGIA

ATLANTA—Meeting for worship and First-day school at 10 a.m. 1384 Fairview Road, N.E., Atlanta 6. Phern Stanley, Clerk. Phone DR 3-5357.

ILLINOIS

DOWNERS GROVE (suburban Chicago)—Meeting and First-day school, 10:30 a.m., Avery Coonley School, 1400 Maple Avenue; telephone WOODLAND 8-2040.

INDIANA

EVANSVILLE—Meeting, Sundays, YMCA, 11 a.m. For lodging or transportation call Herbert Goldhor, Clerk, HA 5-5171 (evenings and week ends, GR 6-7778).

INDIANAPOLIS—Lanthorn Friends, 1040 W. 42nd Street. Meeting for worship and First-day school, 10 a.m. Telephone LI 6-0422.

KENTUCKY

LOUISVILLE—Meeting and First-day school, 10:30 a.m. Sundays, Neighborhood House, 428 S. First St.; phone TW 5-7110.

MARYLAND

SANDY SPRING—Meeting (united), First-days, 11 a.m.; 20 miles from downtown Washington, D. C. Clerk: Robert H. Miller, Jr.; telephone WA 4-4548.

MASSACHUSETTS

CAMBRIDGE—Meeting, Sunday, 5 Longfellow Park (near Harvard Square), 9:30 a.m. and 11 a.m.; telephone TR 6-6883.

WELLESLEY—Meeting, Sunday, 10:30 a.m. at Tenacre Country Day School, Benvenue Street near Grove Street.

WORCESTER—Pleasant Street Friends Meeting, 901 Pleasant Street. Meeting for worship each First-day, 11 a.m. Telephone PL 4-3887.

MICHIGAN

ANN ARBOR—Meeting at 1416 Hill, 10:30 a.m. to 11:30 a.m.; Adult Forum from 11:45 a.m. to 12:30 p.m. each Sunday.

DETROIT—Meeting, Sundays, 11 a.m. in Highland Park YWCA, Woodward and Winona. TO 7-7410 evenings.

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LANCASTER—Meeting house, Tulane Terrace, 1½ miles west of Lancaster, off U.S. 30. Meeting and First-day school, 10 a.m.

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FRIENDS JOURNAL

A Quaker Weekly

VOLUME 6

FEBRUARY 13, 1960

NUMBER 7

THE silence of a religious and spiritual worship is not a drowsy, unthinking state of the mind, but a sequestering or withdrawing of it, from all visible objects and vain imaginations, unto a fervent praying to, or praising the invisible omnipresent God, in His light, and love; His light gives wisdom and knowledge, and His love gives power and strength, to run the ways of His commandments with delight. But except all excesses of the body and passions of the mind are avoided, through watchfulness, the soul doth not attain true silence.

—JOHN BELLERS,
An Epistle to the Quarterly Meeting of London and Middlesex, 1718

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Cornelissen, and Gladys M. Bradley*

Women in the Christian Church

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Editorial Comments

Women in the Christian Church

THE ministry of the laity has occupied the attention of the General Board of the National Council of Churches. Ninety-nine per cent, or more, of our church people are laymen and women. Yet, as Mrs. Theodore O. Wedel, former President of the United Church Women, stated at a Board meeting in Detroit, "Many still see themselves as a kind of cheering section on the clerical sidelines." There is a good deal of doubt concerning the readiness of these "cheering sections" to remain as unreservedly enthusiastic about their position as the clergy in some churches expect them to be. Women in particular seem to show signs of growing fatigue when they have to listen again and again to quotations from St. Paul's antiquarian decrees about the inferiority of women that relegate them to the back areas of church life, where they are permitted to cook and serve church suppers. The picture is not quite as bleak now, and many churches are successfully employing women as teachers and, in some cases, as social workers. But in general the share which women have in the life of the church is minimal. Most clergymen still ignore the extraordinary reserve of energy, experience, and talent in their women membership. At present Mrs. Wedel sees few indications that the church plans to make better use of its laymen potential. She demands a new involvement of the laity in church life. Ministers need a great deal of help in areas ideally suited for trained laymen and women, such as teachers, personnel interviewers, financial assistants, social workers, and counselors.

Women in the Ministry

A 1959 inquiry among the 168 member churches of the World Council of Churches (it now has 172 member churches) discloses that 48 churches admit women to the full ministry, nine churches ordain women for part-time assignments, 90 churches do not ordain women, and 21 did not supply any definite information on their policies. The percentage of churches allowing women to work full-time or part-time as ministers is higher than ever, but still remains small enough (38 per cent), considering the remarkable progress women have made in so many other fields. Some of the arguments against the

ministry of women are still of a biblical and theological character, ranging from the Genesis story, in which woman was a later creation or was made out of man and for him, to Paul's well-known assertion of male spiritual superiority. Some of these views were inspired by customs of antiquity that appeared natural to Paul, such as the need for women to be veiled in the assembly (1 Cor. 11:2-16); not being allowed to teach (1 Tim. 2:12); and the repeated admonition of having to be silent in the church (1 Cor. 14:34, 35, and others). But opposing quotations are also heard. Take, for example, the Genesis passage that speaks of male and female as created in God's image, or the Pauline remark in Galatians 3:28 that stresses the unity in Christ Jesus, in which there is "neither male nor female." It seems a bit surprising that some churches benignly quote the elementary facts of Jesus' continuous association with women and their presence at significant events. Yet the reminder might not be out of place that four of the so-called weaker sex were bravely present under the cross when only one apostle took the risks implied in the guilt-by-association "justice" that was in vogue then and which is by no means an invention of our own McCarthy period.

Churches not ordaining women are the Eastern Orthodox churches, 15 of the Anglican Communion, and 15 of the 26 Lutheran churches. Of the 41 Reformed or Presbyterian churches, 25 do not ordain women, whereas nine admit them fully, and two in special cases. Less than half of the 14 different Methodist groups ordain women. The same proportion prevails in the 11 Baptist Councils or Conventions. Of the eight Congregational unions or churches, six have women in the full ministry. In all these groups a more liberal policy is noticeable in Africa, Asia, and Europe.

In Brief

Between 1940 and 1955 the rate of alcoholism per 100,000 adults has grown in Arkansas by 136 per cent; in Maine, 127.7 per cent; in New Hampshire, 124.2 per cent; and in North Dakota, 109.6 per cent. All other states are below 100 per cent, with Washington counting 87.9 per cent and Louisiana only 5 per cent. Only Wyoming,

Oregon, and Louisiana reported a decrease during these 15 years. The increase in Pennsylvania was 37.7 per cent.

The Schield Bantam Company of Waverley, Iowa, rebuilds used farm equipment and ships it overseas to agriculturally underdeveloped countries at a fraction of the original cost. Farmers donate tractors, corn shellers, and ploughs, and individuals or churches pay for the reconditioning and shipping. Some cooperatives abroad rent the equipment.

Shad Mohammed Riza Pahlevi of Iran has ordered a country-wide drive against draft dodgers. A committee of

top military men is charged with implementation of the conscription law, calling all men for two years at the age of 21. Exceptions are made only for the deformed, the infirm, students, and those with dependents unable to work. In the first two days of patrolling Teheran's streets, mobile squads of "conscription hunters" rounded up about 2,000 men. Similar action is being taken throughout the country.

Real estate in Afghanistan which once sold for \$1.00 went up to \$2,000 since UNICEF/WHO malaria-spraying teams cleaned up the area.

Two Experiences in Meditation

I

*O Sabbath rest of Galilee!
O calm of hills above,
Where Jesus knelt to share with Thee
The silence of eternity
Interpreted by love!*

—Whittier

I USED to think of silence as a place. When we meditate, we are invited to "enter into the silence." In my inner eye an image formed of an enclosure somewhere in the region of the heart, a tiny shrine wherein was no sound, no motion, but only a premonition of a potentiality vibrating into the voice of God. So conditioned have I been to identifying myself with my body—now and then conscious of a formless self contained within it—that I have felt my place of silence to be surrounded by my physical frame. Just so have I pictured every other body, as enclosing its own center of stillness.

But at times there has come to my inward vision an image of another silence. This, too, was a place, still enclosed, but enclosed within the body of the complete phenomenal cosmos: the heart of the physical universe.

Now, at this moment, I know that the Supreme Silence is *one* place at the same time that it is *every* place. My individual silence is not locked within a separate room of consciousness; rather it is an opening in me through which wells up and overflows the universal Quiet which itself is an opening in the physical universe. What I thought was especially mine is wholly one, the same which every other consciousness may regard, or used to regard, as his.

Then let Love interpret for each one of us this vision, so that all physical containment may dissolve into the "silence of eternity." We may therein catch at least one fleeting moment of that ineffable understanding and

bliss known beyond doubt to all who experience the highest possible reach of consciousness, the fulfillment of the one consuming desire to be united with God.

II

*"Light intellectual, full of love,
Love of true Good, full of joy,
Joy which transcends every sweetness."*

—Dante

Such were the words of Dante as he ascended through the heavenly spheres to the empyrean to behold the climax of his divine journey, his vision of God as a point of Light, the first cause of all things, that which "moves the sun and the other stars."

In the center of every heart is a little shrine of light wherein the divine Self dwells. As we concentrate on the light which no breeze can sway and no earthly agent can extinguish, we feel our separate consciousness existing within the shrine. The light expands, the heart feels physical warmth, the warmth steals throughout the body, and spreads swiftly to the head, where again it is experienced as light: the light of knowledge and understanding, inspired by an essence which is love from the heart.

The heat of this illumination melts our bodies, and the separate luminosities become one. The worshipers now have *one* heart, whose warm glow and bright flame give it union in all its parts. The expansion of this greater light spreads forth into formless, measureless infinity and is seen as life incapable of death, not requiring physical space to contain its being. We quake with awe. Yet in our awareness of this vastness we cannot be alone or lost, for in its center we find, as in our little selves, one core of unwavering light which shines away all fear.

RACHEL FORT WELLER

Flying Trip to Hiroshima

MY telephone rang on the morning of November 10, 1959, and Ida Day asked, "Would you be able to go to Tokyo to see the Hiroshima Maidens? Can you be ready to leave from Seattle on the night of the 18th?"

Mr. Albert Gins, the impresario of the Japanese Takarazuka Opera Group, had five empty seats on the chartered plane which was to take the "Zuka" girls back to Tokyo. He had invited five who had entertained the Maidens to travel from Seattle to Tokyo as his guests. The first five called all said "yes" and then had to scurry to be ready to leave New York on the 17th. It meant a tight schedule to have passports ready, Japanese visas, vaccinations, travelers' checks, winter clothes, gifts for all the Hiroshima girls, cameras and plenty of films, and to cancel many engagements.

Our group consisted of Delbert and Ruth Replogle of Ridgewood Meeting, N. J., Anne and Ruth Perera of Scarsdale Meeting, N. Y., and Dorothy Rick of Peekskill, N. Y. Despite delays and uncertainties in Seattle as to whether we really had seats on the chartered plane, we finally met Mr. and Mrs. Gins and the 52 dancers in their beautiful kimonos, and boarded our Japan Airlines plane.

The first lap of the trip took us to Anchorage, Alaska. What a sight the snow-covered mountains were in the light of the full moon! After a two-hour stop and breakfast, we started at 4 a.m. on the long haul to Tokyo. Due to crossing the International Date Line, we lost Thursday and arrived in Tokyo shortly after noon on Friday, November 20. What a welcome! Hundreds of people and camera men had come to meet the dancers, and four of the Hiroshima girls and Esther Rhoads to meet us.

This was the beginning of a very busy and happy time in Japan. Fifteen of us gathered that night for dinner at the home of the seven girls who live together in Tokyo. There we saw the dress shop of Toyoko Minowa and a display of the beautiful gowns which had been shown at the first fashion show ever held at the Imperial Hotel. "Toyo Haute Couture" is the name of the shop. Toyo, after graduating at the top of her class at the Parsons School of Design in New York, now employs four other Hiroshima girls. Two others who are going to college live with the five dress-makers. We were happy to see how they have developed and matured. They have become very efficient young ladies.

On Sunday the girls joined us, and we all attended meeting for worship at Tokyo Friends Meeting. It was

a new experience for us to be in a Friends Meeting of about 75 people, of whom only about 12 were not Japanese. After meeting we were happy to meet many old friends and to meet new ones, too. Our group and the girls, plus Howard and May Taylor, Dick Lewis, and Ukio Irie, had lunch together at the Friends Center. Our few days in Tokyo were filled with sight-seeing and visiting with friends and the girls.

Soon it was time for us to leave for sight-seeing in the Kyoto, Nara, Osaka area. On our seven-hour train trip to Kyoto we could see rice paddies right next to industrial plants, orchards of tangerines, hillsides covered with tea trees, persimmons hung up to dry, and, as we went through Nagoya, the terrible typhoon destruction. Our stay in the Japanese-style inn in Kyoto was one of the high spots of our trip. A traveler in Japan cannot say that he has really been there unless he has had the new experience of having meals served on a low lacquer table, living in a kimono, bathing Japanese-style, and sleeping on the floor.

A second long trip on the train to Hiroshima made us realize how large the island of Honshu is. From our study of geography we think of Japan as a small island.

We had agreed that we must be reserved in our greetings when we arrived at Hiroshima, conforming to Japanese propriety. Our well-laid plans were soon forgotten, for there on the station platform were practically all of our Hiroshima girls, plus mothers, fathers, husbands, babies, and two of the doctors who had been in New York with the girls. It was heart-warming to be received in such a manner. Then came the pictures taken by many cameras. We were driven to the New Hiroshima Hotel by Dr. Takahashi and given rooms overlooking the Atom Bomb Museum and cenotaph. Very soon after our arrival Mayor Hamai called to extend his greetings.

That night we all gathered at a restaurant for what might be called a family party—just the girls and their husbands and babies as our guests. There were about 30 of us seated on the floor around several *hibachis*, on which the girls cooked delicious *sukiyaki*. We who were permitted to make the trip tried to represent all of the host families and to carry their love and affection to all the girls. At the end of the dinner each girl was given a small gift.

On Sunday morning we placed flowers at the cenotaph and stood there for a few minutes of meditation.

Our days in Hiroshima were taken up with happy visits with the girls, a trip to the shrine at Miyijima, dinner with the doctors, and visits to the Atom Bomb

Casualty Commission research hospital, to the homes of some of the girls, and to the knitting shop run by two of them. It was truly inspiring to see them together, confident, happy, and able to face the world. It was difficult to say *sayonara* and to leave them.

After our days together in Hiroshima, we five made individual plans for the remainder of our time in the orient. Ann Perera went north to Shinjo to visit personal friends, the Replogles visited with the Taylors at Shimotsuma to see Friends work there, Dorothy Rick stayed longer in Hiroshima, and I went to Korea for a week. The Replogles, who were the first to return, visited en route with Friends in Honolulu.

I went to Korea to visit personal friends, to meet with Korean Girl Scouts, and to follow up the Scarsdale July Fourth project, which had been to help the work of the American Korean Foundation. It was an extremely interesting and busy week of visiting schools, orphanages, the Children's Charity Hospital; attending Scout meetings; having tea with Madam Syngman Rhee; taking a trip to the demilitarized zone at Panmunjom; and having dinner every night with friends.

I knew that there was a small group of Friends meeting in Seoul, and was most anxious to meet with them. By good fortune they were meeting in the private clinic of Dr. Byung Kong, a personal friend of ours. This little Meeting is the outgrowth of the American Friends Service Committee work in the hospital in Kunsan. When the work there was terminated and Bob and Gladys Gray were going to work in India, they said that the future of Friends in Korea would depend on the interest of the Koreans in keeping it alive.

There were 14 of us together that evening, three of us Americans. The group totals about 20. Of these there are three American families of Friends, Reginald and Esther Price, Dan and Priscilla Curll, and a Mr. Scheffee. Two of the Koreans joined Honolulu Meeting in order to be married by Friends ceremony. I was given a few copies of the Korean translation of Rufus Jones' pamphlet *Facts about Quakerism*. The group is a serious one and needs our prayers. These Koreans would greatly appreciate visitors and Friends literature. They can be reached by writing Reginald Price, USOM, APO No. 301, San Francisco, Calif. They have hopes that one of their members will be able to attend Pendle Hill and another will be able to go to Haverford College. It was my privilege to deliver their warm greetings to Honolulu Meeting, which I attended on the way home.

The trip was one we shall never forget, made memorable by the warm hospitality and friendships, but most of all by the Hiroshima girls, who were such remarkable

ambassadors for Japan when they lived with us as members of our families.

RUTH BRINTON PERERA

The Long Shadow

IT is a troubling thing to read a newspaper today. If a daily journal of our lives were published, however, I wonder if it would be too unlike what we read in the newspapers. We all constantly commit acts of aggression against one another, in the sense that we can be petty and cruel both to strangers and to those whom we love the most.

We have only to look deeply enough within ourselves to find the sources from which flow all the evil and all the good which we see projected large against the backdrop of the world. We have all stoned and been stoned. Here, surely, is an awareness which should help us to understand all things, leading us to ways of wisdom and compassion in dealing with our fellows.

We now know that when the baby emerges from the mother's womb, it has during nine months of growth passed through many stages of evolution from which man himself has emerged during his long journey in time. So each one of us has in his own body experienced much of man's ancestral heritage.

We each bear the precious gift of life; and if we are fortunate enough to live out a normal span of years, it is almost impossible to conceive of the countless lives upon which we impinge for good or for ill, not just in our intentional acts but in the unintentional ones as well, perhaps just by our very being. It is in the very nature of man that he must always be acting or reacting, creating or destroying. He cannot be static.

From our earliest moments of consciousness we begin to collect memories, little unforgotten images, some cherished, some forsworn, but all a part of us for all our lives. I remember a dedicated teacher whom I knew many years ago. How many others still carry around, locked within their consciousness, some of her words? I remember a thoughtless act, and the look of pain it evoked on the face of a friend, now long dead. I remember the smile of a stranger performing an apparently trivial act of kindness for a child—a small act, but unforgotten. By such fragments of life are we all shaped.

We sometimes think of ourselves as small and powerless. What a delusion that is, when in reality each one of us carries within himself all of man's past, his present, and the seeds of his future! The shadow we cast is a long one.

If we do not like our world as it is, let us remember that it is within our power to create it anew.

ANN RUTH SCHABACKER

news of the U.N.



FRIENDS GENERAL CONFERENCE
1515 CHERRY STREET, PHILADELPHIA 2

VOL. 4 — NO. 1

From Our U.N. Representative

The Fourteenth General Assembly opened on September 15, 1959, with delegates from 82 member countries present, 53 of whom were represented by their foreign ministers. It closed on December 13, 1959. The President, Victor A. Belaunde, a delegate from Peru for 14 years, said in opening the sessions, "I pray God that this Assembly will go down into history as the Assembly of Peace."

This observer has listened through previous Assemblies to the bitter debates of the cold war, intensified by the divided-world philosophy of the various military blocs that have developed. These alliances have been termed "counterproductive" by the former Secretary General and by Mr. Hammarhjold.

Dramatic and significant was the address of Premier Khrushchev to this Assembly, who, in making various proposals, asked for the negotiation of "general and complete disarmament." This proposal and his visit with President Eisenhower at Camp David seemed to result in a different spirit at these sessions. Selwyn Lloyd, Foreign Minister of Great Britain, also made substantial disarmament proposals.

Now that the United Nations has 32 more members than at first, these coming largely from the new independent countries of Asia and Africa, the subject of enlarging the membership of the Security Council (now 11), the Economic and Social Council (now 18), and the International Court of Justice (now 15) was debated in the Assembly's Special Political Committee. In many ways this is a very important subject. The rapid awakening of Africa and the emancipation of Asia should be adequately reflected, with representation of these areas in the organs of the United Nations. This is a matter for charter revision, which requires the consent of the parliaments of two-thirds of the members, including the five permanent members of the Security Council. Since Taiwan is now voting for China, which is one of the permanent members, another permanent member, the U.S.S.R., declares it

will not support the proposal. This subject has therefore been referred to the 1960 sessions.

Mr. Sekou Touré, the President of Guinea, a new member, addressed the Assembly vigorously on the "real application" of the Right of Self-Determination in Africa. "The human misery of the underdeveloped world is not due to any lack of wealth. It is a consequence of the almost total lack of means to exploit the enormous natural resources, whose value cannot even yet be estimated," he said.

Four other African states, the French Cameroons, French Togoland, Nigeria, and Somalia, together with Cyprus, become independent and will undoubtedly enter the United Nations next year, bringing the membership to 87. There are 13 more countries in Africa which expect to become members; these will bring the total to 100. Several of these states were former German colonies placed under Mandate of the League of Nations, then transferred to Trusteeship of the United Nations and thereby assisted in their growth to the status of self-government.

The first collective expression by the world community of its concern for children was the Geneva Declaration of the Rights of the Child, adopted by the League of Nations in 1924. The Social Commission of the United Nations re-examined this, and at the Assembly the Third Committee (Social, Humanitarian and Cultural) approved a significant draft Resolution of the Rights of the Child, an extension of the Universal Declaration of Human Rights. Speaking in the Committee, a United States delegate stated that this Declaration will serve as a model for national legislation and as a guide for action on the local level with respect to the well-being of children to whom we owe the best we have. It contains ten principles. Important among these are the following: the right of the handicapped to receive special treatment in education and care, that each child should have free and compulsory education at least in the elementary stage; that he be protected against neglect and against practices



"MANKIND OWES TO THE CHILD THE BEST IT HAS TO GIVE"
—Declaration of the Rights of the Child

that might foster racial, religious, and any other form of discrimination; and that his energy and talents should be devoted to the service of his fellow man. This Declaration was later ratified in a plenary session.

The annual Pledging Conference for funds to be contributed by governments to the United Nations program of Technical Assistance and the Special Fund for economic aid is always held during the time of the Assembly. Seventy-one governments pledged about \$76 million. Mr. Hammarskjöld pointed out that in the last ten years 8,000 experts from 77 nations have assisted 140 countries and territories, and that 14,000 fellowships for training in various skills have been awarded.

Again, the Delegates in this Assembly, using their best collective judgment, outlined guideposts for a more humane and kind world. It can now be appraised as having an important place in the history of the United Nations.

ESTHER HOLMES JONES

"The problem of the refugee is a human problem. The challenge of World Refugee Year is a humanitarian challenge. It is up to each of us to meet that challenge."

DAG HAMMARSKJÖLD

Mekong Project Is Popular

Relatively few of the hundreds of projects initiated under United Nations auspices have attracted as much active support from other countries as the program to develop the basin of the Lower Mekong in South East Asia. When the coordinating committee of the four riparian states concerned—Cambodia, Thailand, Laos, and Vietnam—met late in October in Phnompenh, further offers of help were submitted to be added to those already provided by the United States, Britain, Canada, France, and Japan.

Iran has offered to provide all the gasoline supplies needed for the project, estimated at 200,000 barrels annually. India offered to dispatch 366 rain gauges for hydrological work, and France suggested that a third installment of her contribution, totaling \$102,000, might be used for fisheries research, water surveys, or land use.

Agency Computes Food Waste

"Careless and inadequate storage of grain accounts for the loss of more than 55,000,000 metric tons of this type of food each year," the United Nations Food and Agricultural Organization states in a new publication, the *Grain Storage Newsletter*. Insects, rodents, and fungi take their regular toll, the FAO comments, even while enormous efforts are made to raise global food production. Yet the wastage of grain annually equals supplies that could provide more than one pound of food per day every day in the year for 250,000,000 persons.

Death Penalty Study Sought

The resolution on the *Study of the Question of Capital Punishment*, as adopted by the General Assembly, "invites the Economic and Social Council to initiate a study of the question of capital punishment, of the laws and practices relating thereto, and of the effects of capital punishment, and the abolition thereof, on the rate of criminality."

In support of the proposal, Mrs. Agda Roessel of Sweden stressed that the aim was an objective and unprejudiced examination of the facts by experts. No criticism of national legislation was implied, she pointed out, as that would constitute interference in domestic jurisdiction.

U. N. Commission on Status of Women Will Discuss Marriage Regulations

Measures designed to lead to the adoption of desirable standards for the minimum age of marriage, to make the free consent of both parties a condition for valid marriage, and to provide for compulsory registration of marriages will be discussed by the U.N. Commission on the Status of Women at its next session. This will be held in Buenos Aires, Argentina, beginning March 28, 1960. It will be the 14th session of the 18-member Commission.

About Help to the Refugees

Thanks to the world-wide drive of the Refugee Year, it is likely that not only the attention of the governments will be focused on the plight of the refugees but that also substantial, extrabudgetary, supplementary funds will be forthcoming as spontaneous contributions from generous individuals.

It is to be hoped, moreover, that such freely offered gifts will not be merged into the too rigid budgetary systems of the administrations handling such matters. These already have their budgetary means officially contributed—always too limited, it is true, and limited also in the use of their funds.

Four years of work in war relief for the American Friends Service Committee have vividly revealed to me how valuable can be the small means of a voluntary organization, insignificant as its financial resources may be in comparison with the means of the official relief or social-welfare administrations; neither red tape nor built-in paralyzing controls characterize the voluntary organization. The great administrations, as compared with voluntary agencies, are limited by the lack of flexibility: they are often hampered by their own rules and slowed down by their need for prior, regular authorizations, without which their controlling organs will block inexorably any expenditure, however justified. The emergency funds foreseen in budgets to give some leeway for unexpected needs are indeed too often insufficient to cope with the situations that may suddenly arise. I have seen large and wealthy administrations glad to call on the small but immediately available assistance of the AFSC Relief Center.

I want to make clear that this statement is in no way a criticism of the large administrations. It is the constitutional, intentionally planned limitation inherent in any democratic administration. It is the direct consequence of the principle of the division of power between the legislative organs that authorize a budget, often in detail, and the executive organs using the funds in their work, while some kind of comptroller's office is there to stop automatically any use of funds not explicitly authorized in advance. This principle is true of all democratic national governments and their social-welfare services, as it is of all official international organizations. (Unfortunately, it may sometimes also be true to a certain extent of some red-tape-minded private agencies!)

Instead of merging the additional resources freely contributed by generous donors into the over-all budgets, is there not today a possibility of giving to the official administrations some of the flexibility that they may lack by placing these resources at the free disposal of the top executive? By virtue of his position he would best know the needs and ways to make the most rapid use of such funds. The situation of the refugees may require great flexibility, and to alleviate their plight it may well be desirable to make some exception to the usual administrative and budgetary methods.

A group of Quakers in Illinois has decided to tax themselves one per cent of their gross income for the United Nations [see page 635 of the *FRIENDS JOURNAL* for November 21, 1959]. It is to be hoped that this noble example will be followed by many Meetings. At the same time, people everywhere whose sympathy has been aroused by the long suffering of the refugees will send in their contributions through various channels. Instead of paying such funds—or a substantial part of them—into the official budget of the U.N., it seems worth asking whether it would not be better to offer these funds to the Secretary General personally. He would best know how, when, and where to use them, and, to the extent of the amount reached by such private voluntary contributions, the United Nations would have acquired a flexibility equal to that of a private voluntary agency.

There is another field where private efforts can considerably increase the efficiency of the administrations trying to help the refugees. One of the first needs is the preparation of at least some of the refugees, through vocational guidance and training in needed new crafts, to become self-supporting and to find a place for themselves in the economy of the countries where they are located.

In many of the prosperous Western nations, and especially among the 175 million Americans, there are certainly many fully trained young men and women and many retired professionals and craftsmen (whose valuable experience is no longer needed at home) who would be willing to work freely or at maintenance cost within the framework of the United Nations retraining projects for refugees. And there are probably many businessmen or firms modernizing their equipment, who might be willing to donate part of their discarded machinery and tools, perhaps obsolete for the U.S.A. but certainly neither for underdeveloped countries nor for use in technical training schools. In order to mobilize all good will, agencies such as the American Friends Service Committee or the Volunteers for International Development might expand what is already done in these directions and become permanent intermediaries between the dedicated persons volunteering their services and the branches of the United Nations in charge of the various projects.

My deep concern for the refugees has inspired the few tentative suggestions here expressed, which, though strictly personal, may deserve some thought. I offer them for what they may be worth to those who know better than I what can be done.

NORA B. CORNELISSEN

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Somebody Might

"Somebody might publish a catalogue of the really effective people-to-people work already being carried on by American citizens in many different fields—a book which would be a best-seller and which would answer the question so many able Americans are beginning to ask, 'How can I help?'"

HENRY CABOT LODGE,
U.S. Representative to the United Nations

General Burns Gives Up Command of U.N. Emergency Force

Lieutenant General E. L. M. Burns handed over command of the United Nations Emergency Force to his successor, Major General P. S. Gyani, on December 28, 1959. General Burns will return to Canada to take a new post as adviser to the Canadian government on disarmament matters.

Several national contingents held farewell parties for the General. Lieutenant General Ahmed Salem, Administrative Governor General of the Gaza strip, gave a farewell tea at his home. He paid tribute to General Burns for his "patience in carrying out his duties for the last five years" as Chief of Staff of the U.N. Truce Supervision Organization in Palestine, and then as Commander of UNEF.

At the airport, before leaving by plane, General Burns inspected a guard of honor made up of men from the national contingents in UNEF. In a farewell statement he said: "Many contingents of UNEF have come and gone, and now it is time for the first commander to go. But UNEF's task continues.

"On giving up command of this Force, I thank all members of it for the good and loyal service they have given to the cause of peace during their tour of duty. I know that you will all continue to do so under the leadership of General Gyani.

"The great statesmen are always saying the world needs peace. You, soldiers of UNEF, are actually doing something to fill that need. Peace is not something that grows and flourishes of itself—it has to be made, it has to be kept. The task of UNEF is to help keep peace along the demarcation line, and we can be proud that up to now it has been well done. Let us resolve that it will continue to be well done while you serve here.

"Goodbye and the best of luck to you all."

General Burns' successor, Major General P. S. Gyani, is presently commanding the Indian Army Fourth Infantry Division. In submitting the name of General Gyani for the post, the Secretary General said that among the good reasons for looking to India for a candidate were the facts that India provides the largest contingent for UNEF and has given it full cooperation from the beginning. Mr. Hammarskjold described General Gyani as "an experienced officer . . . thoroughly qualified to undertake the important responsibility involved."

The Secretary General Visits Africa

Secretary General Dag Hammarskjold is spending several weeks in Africa visiting a number of countries and territories. He spent Christmas in Conakry, Guinea. While there he attended a private dinner and reception given by President Sekou Touré. Throughout his visit he was warmly welcomed by the population everywhere. On Christmas Day he participated in a working session with the President of the Republic, the President of the Assembly, and the full cabinet, as well as Guinean ambassadors to African states and to Europe. President Touré reviewed the political, economic,

and administrative problems which faced his country when it became independent; he then reported on the accomplishments made to date. The Secretary General answered with a comprehensive statement on United Nations policy and aims, with particular reference to the new states emerging in Africa.

On New Year's Day the Secretary General attended the proclamation of independence of the Cameroons, under French administration, held at Yaounde, the capital of the new state.

At Nairobi, Kenya, the Secretary General and Dr. Ralph J. Bunche, Under Secretary for Special Political Affairs, were guests of Governor Sir Patrick Renison. Talks were held with some members of the Council of Ministers and with African leaders.

During a brief stopover at Stanleyville, Belgian Congo, Mr. Hammarskjold, accompanied by his host, Governor Pierre Oleroy, made an excursion on the Congo River with African fishermen.

On January 26 the Secretary General planned to be at Tangier for the opening of the second session of the Economic Commission for Africa; he was scheduled to return to headquarters on January 31, 1960.

Commenting on his plans, before leaving for Africa, the Secretary General said, "Africa is, as you know, the great new continent coming to the United Nations. It has started already. It will be much more so one year from now, not to speak about two years from now. It will be a most important group with a very peculiar set of problems.

"I have wanted, first of all, to all the extent I can do so, to get at least the personal contacts necessary for the right kind of discussions and exchanges; in order to have the advantage of such personal contacts, I have to put in these several weeks in Africa."

GLADYS M. BRADLEY

Fourth Annual Conference at the U.N.

Sponsored by Friends General Conference
United Nations, N. Y., April 7-8, 1960

Theme: *The Developing Role of the United Nations*
Speakers will include:

Andrew W. Cordier, Executive Assistant to the
Secretary General
Paul G. Hoffman, Managing Director, U.N. Special
Fund

The Economic and Social Council will be in session. Visits to Missions to the U.N.; briefings; tour; round tables. Registration fee: \$2.00. For programs, registration forms, and further information, write:

Roy Heisler	or	Peace and Social Order
U.N. Conference Secretary		Committee
27 W. 44th Street		Friends General Conference
New York 36, N. Y.		1515 Cherry Street
		Philadelphia 2, Pa.

About Our Authors

Rachel Fort Weller is a member of Urbana-Champaign Meeting, Illinois.

Ruth Brinton Perera is a member of Scarsdale Monthly Meeting, N. Y.

Ann Ruth Schabacker is a member of Green Street Monthly Meeting, Philadelphia.

Friends and Their Friends

The creation of an endowed radio-TV network to teach American culture and morality was urged on February 2 by Edwin T. Dahlberg, President of the National Council of Churches of Christ in the United States. He said the American public may demand such a network as an alternative to commercial broadcasting if networks and advertisers do not change their outlook.

"The rigged quiz show was bad enough. But they are only one phase of an advertising philosophy that will go to any length to make a sale. The commercial world, in view of all that is coming to light, should be just as concerned about cleaning up its own back yard as it has been insistent that the labor unions should clean up theirs.

"We all need to go to the cleaners. The obscenity, covetousness, and growing vulgarity of our American culture constitute a subversive influence as menacing as communism," Dr. Dahlberg writes in the February 6 issue of *TV Guide* magazine.

"There is no reason why there should not be great trust funds created for the endowment of far-reaching collegiate institutions, like Harvard, Princeton, Yale, and other historic educational centers. The churches might well take the lead in this, just as they pioneered in the establishment of colleges and academies in the earliest days of our nation," he continued. He said that most religious broadcasting is "too tame" today. "Because of the big listening audience there is a temptation to please everybody and to proclaim only the secondary truths that will be a common denominator for all. We need more controversy over the air—of a constructive character—controversy in depth. National networks are too timid about the possible clash of ideas," he said.

Margaret Powell of Lansdowne Meeting, Pa., recently celebrated her 96th birthday. She received 60 birthday cards. Congratulations!

The following quotation appears in the December 4 issue of *Focus*, mimeographed AFSC publication edited by Alex Morisey: "An announcement of *Which Way the Wind* [Quaker-sponsored drama dealing with man's struggle for survival in the nuclear age] in the November 6 issue of the *Oklahoma City Black Dispatch* had a two-column picture of Albert Bigelow. The caption identified the American Friends Service Committee as 'a Quaker-related agency.'"

A conference on the appeal and vigil at Fort Detrick will be held in Frederick, Md., on Saturday, February 20. The conference will try to evaluate the project, consider other action which might be taken, discuss coordination with other peace efforts, study the use of mass media as a channel, and seek ways to sustain the experience and enthusiasm. People are needed to stand in line and to do secretarial work. Those engaged in secretarial work can get board and room.

Henry Cadbury, who took part in the vigil on January 21, said: "Since its beginning more than 40 years ago I have been associated with the American Friends Service Committee in supplying food, clothing, and shelter to war-devastated people, beginning with World War I. Now there is danger that our own nation, as well as other nations, will accept biological and chemical warfare methods which will deliberately cause sickness and destroy man's food supply. In the face of this decline of morality I feel it essential that each of us take a personal stand and publicly witness to more decent human relations."

Dr. Francis C. Anscombe was honored by the Winston-Salem Meeting, N. C., at a 6 o'clock tea given on Sunday, January 24, in the Fellowship Hall of the Meeting. The Meeting wished to express appreciation for Dr. Anscombe's recent book *I have Called You Friends*, published by the Christopher Publishing House, Boston. The book, which tells the story of Quakerism in North Carolina, is available at most book stores or from the Friends Book and Supply House, Quaker Hill Drive, Richmond, Indiana. Dr. Anscombe, Clerk of Winston-Salem Meeting, is a former teacher of history and religion in various colleges.

Maude Miller, a member of Providence Meeting, Pa., was a nominee for the annual Gimbel Award, Philadelphia.

Israel, Turkey, Greece, and other countries of Europe and the Near East are featured in the one-man show of water colors and drawings by Francis McCarthy at the Community Art Gallery of the Friends Neighborhood Guild, 735 Fairmount Avenue, Philadelphia, through February 21. The Gallery is open daily, 11 to 4; Saturday and Sunday, 2 to 5.

Francis McCarthy is one of the outstanding painters of Philadelphia and is represented in numerous collections in the Philadelphia area and the eastern United States. Three of his one-man shows have been pictures of Mexico. He has spent one summer in Ireland and several summers in Europe.

Baltimore Entertains the Friends World Committee

The annual sessions of the American Section of the Friends World Committee were held at Baltimore, Maryland, from Friday to Sunday, January 22 to 25, 1960. There were 93 registrations, plus attendance by local Friends.

Margaret Gibbins of London Yearly Meeting and Maria

Comberti of Florence, Italy, were the overseas guests. Sigrid Lund, Chairman of the European Section, had been expected, but much to everyone's regret had to make an early return home because of convalescence from an unexpected operation. Margaret Gibbins told of some of the problems which face the small European Meetings, such as language differences and strict laws governing military service. She spoke with appreciation of her brief introduction to the Quaker Program at the United Nations, and her report was supplemented at a later time by Tarrt Bell of the New York Quaker staff. Maria Comberti spoke of social service work in Italy, both past and present.

Friends were much interested in Robert A. Lyon's account of his recent visit to Cuba. Despite political difficulties, the program of home building, road construction, and education is going forward. William Cleveland, with the help of three young Friends, described with vividness the pilgrimage and work camp in England last summer. It is hoped that this valuable project can be repeated in 1961. Glenn A. Reece closed the sessions with a hopeful view of the part Friends may play in the next decades. In the future, *depth* and *direction* should be key words. He mentioned fellowship, extension, interdependence, maturity of life, coordination, and our oneness as children of God.

The business sessions were full of discussion and concern. The foremost topic was the most appropriate peace witness at this time. Preparation for the Eighth Session of the Friends World Committee in Kenya, East Africa, in 1961 is also claiming enthusiastic interest.

JAMES F. WALKER, *Secretary*

Coming Events

(Calendar events for the date of issue will not be included if they have been listed in a previous issue.)

FEBRUARY

12, 13, 14—Green Pastures Quarterly Meeting at Ann Arbor, Mich. All Saturday meetings at the First Methodist Church, State and Washington Streets; Sunday, Community Center, 625 North Main Street. Theme, "Beliefs into Action." Participating, Clarence Rogers, Homer Chance, Ralph and Cynthia Kerman, and panel consisting of Marion Carr, Jane Bennett Weston, and Wilson Head.

14—Baltimore Quarterly Meeting at Stony Run Meeting House, Baltimore, Md. Discussion, 9:45 a.m., led by Bliss Forbush, on "Questions for the Meetings of Ministry and Counsel," pages 92 and 93 of the Discipline, with special reference to numbers D, F, and H; meeting for worship, 11 a.m.; lunch, served by Stony Run Friends; at 2 p.m., Charles Read will speak on the Foreign Service work of the American Friends Service Committee.

14—Abington Meeting, Jenkintown, Pa., Adult Class, 10 a.m.: Ronald Youngblood, graduate student at Dropsie College, Philadelphia School of Hebrew Studies, "The Old Testament Prophets Speak to Our Times."

14—Central Philadelphia Meeting, Race Street west of 15th, Conference Class, 11:40 a.m.: Nancy R. Duryee, Director of AFSC Mexico Projects, "Cultural Exchanges."

14—Fair Hill Meeting, Germantown Avenue and Cambria Street, Philadelphia, Conference Class, 10 a.m.: Barbara J. Hinchcliffe, "Historical Background of the Society of Friends," with particular reference to religious and social roots.

14—Frankford Meeting, Unity and Waln Streets, Philadelphia, Conference Class, 10 a.m.: William Moyer, "Koinonia Foundation."

14—Swarthmore Friends Forum, Swarthmore, Pa., Meeting, 9:45 a.m.: Guy W. Davis, Director of the Joint State Government Commission (Harrisburg), "When the State Steps In."

14—Meeting for worship at University of Maine Christian Association, College Avenue and Riverdale Street, Orono, Maine, 3:30 p.m.

15—Conference on "Aging with a Future—Every Quaker's Concern," in the Race Street Meeting House, Philadelphia, 3 to 5 p.m. Speaker, Dr. Maurice E. Linden, Director of the Division of Mental Health in the Department of Public Health, City of Philadelphia. The Social Service Committee of Philadelphia Yearly Meeting encourages attendance of all interested Friends, particularly Overseers and members of Boarding Home Committees.

18—Chester Monthly Meeting Forum, sponsored jointly with the Chester Council of Churches, at the Chester, Pa., Meeting House, 24th and Chestnut Streets, 8 p.m.: Leon A. Schertler, "Project Hope."

19—Address at Dominic Burns School, 195 Putnam Street, Hartford, Conn., 8 p.m., sponsored by the Hartford Monthly Meeting: James S. Duncan, Chairman of the Hydro-Electric Power Commission of Ontario, "Communist China—A Time for Reappraisal." Introduction by Elmore Jackson, Director of Quaker Program at the U.N.

19—Bucks Quarterly Meeting on Worship and Ministry at Newtown, Pa., 6:30 p.m. Covered dish supper; beverage and dessert by host Meeting. Speaker, Howard Comfort, Clerk of the Yearly Meeting on Worship and Ministry.

20—Bucks Quarterly Meeting at Yardley, Pa., 10 a.m. Worship and business; box lunch, 12:30 p.m. (beverage and dessert by host Meeting); 1:30 p.m., business.

21—Abington Meeting, Jenkintown, Pa., Adult Class, 10 a.m.: Ronald Youngblood, "The Old Testament Prophets Speak to Our Times."

21—Baltimore Monthly Meeting, Stony Run, 5116 North Charles Street, Baltimore, Conference Class, no time listed: Bliss Forbush, "The Early Epistles of Paul."

21—Central Philadelphia Meeting, Race Street west of 15th, Conference Class, 11:40 a.m.: Rubella Manuel, of the Federation of Malaya, staff member of the U.N., "United Nations."

21—Frankford Meeting, Unity and Waln Streets, Philadelphia, Conference Class, 10 a.m.: Bernard C. Clausen, Secretary of Religious Education Committee, Friends General Conference, "The Greatest Teacher in America."

21—Meeting for worship, Lancaster Meeting, Pa., 10 a.m. On Lincoln Highway west, turn right at Tulane Terrace. At 11 a.m., Roy McCorkel, "A View from the Top of the World."

21—Swarthmore Friends Forum, Swarthmore, Pa., Meeting, 9:45 a.m.: Edward F. Snyder, Legislative Secretary of the FCNL, "Government's Job at the National Level."

21—Area conference for Overseers, sponsored by the Friends Peace Committee, Philadelphia, at Woodbury, N. J., Meeting House, 3 to 5:30 p.m.

21—Merion Friends Community Forum, 615 Montgomery Avenue, Merion, Pa., 8 p.m.: Marvin Wolfgang, Associate Professor, Department of Sociology, University of Pennsylvania, "Prisons and Beyond."

27—Conference sponsored by Friends Peace Committee of Philadelphia Yearly Meeting at Race Street Meeting House, Philadelphia, 10 a.m. to 4:30 p.m. Speaker, Dr. Charles E. Faw of Bethany Biblical Seminary, Chicago, "What Do the Scriptures Say about Peace?" relating this, the conference theme, to the Old Testament, the New Testament, and eschatology. Round tables.

Coming: Address by Philip Noel-Baker, Nobel Peace Prize Winner, at a public meeting to be held at Race Street Meeting House, Philadelphia, on June 17, 7 p.m. He comes at the invitation of the Friends Peace Committee, Philadelphia.

MEETING ADVERTISEMENTS

ARIZONA

PHOENIX—Meeting for worship, 10 a.m., 17th Street and Glendale Avenue. James Dewees, Clerk, 1928 West Mitchell.

TUCSON—Friends Meeting, 129 North Warren Avenue. Worship, First-days at 11 a.m. Clerk, Julia S. Jenks, 2146 East Fourth Street; Tucson MA 3-5305.

CALIFORNIA

BERKELEY—Friends meeting, First-days at 11 a.m., northeast corner of Vine and Walnut Streets. Monday meetings the last Friday of each month, at 7:30 p.m. Clerk, Clarence Cunningham.

CLAREMONT—Friends meeting, 9:30 a.m. on Scripps campus, 10th and Columbia. Edward Balls, Clerk, 439 W. 6th Street.

LA JOLLA—Meeting, 11 a.m., 7880 Eads Avenue. Visitors call GL 4-7459.

LOS ANGELES—Meeting, 11 a.m., Univ. Meth. Church, 4th floor, 817 W. 34th Street.

PALO ALTO—First-day school for children and adults, 10 a.m. Meeting for worship at 11. 957 Colorado.

PASADENA—526 E. Orange Grove (at Oak-land). Meeting for worship, Sunday, 11 a.m.

SAN FRANCISCO—Meetings for worship, First-days, 11 a.m., 2160 Lake Street.

COLORADO

DENVER—Mountain View Meeting, 10:45 a.m., 2026 S. Williams. Clerk, SU 9-1790.

CONNECTICUT

HARTFORD—Meeting, 11 a.m., First-day school, 11 a.m., 144 South Quaker Lane, West Hartford.

NEW HAVEN—Meeting, 11 a.m., Conn. Hall, Yale Old Campus; phone MA 4-8418.

NEWTOWN—Meeting and First-day school, 11 a.m., Hawley School.

DISTRICT OF COLUMBIA

WASHINGTON—Meeting, Sunday, 9 a.m. and 11 a.m., 2111 Florida Avenue, N.W., one block from Connecticut Avenue.

FLORIDA

DAYTONA BEACH—Meeting, 11 a.m., First-days at 300 North Halifax Avenue. Information, Sarah Belle George, CL 2-2333.

GAINESVILLE—Meeting for worship, First-days, 11 a.m., 116 Florida Union.

JACKSONVILLE—Meeting for worship, 11 a.m., YWCA. Contact EV 9-4345.

MIAMI—Meeting for worship at Y.W.C.A., 114 S.E. 4th St., 11 a.m.; First-day school, 10 a.m. Miriam Toepel, Clerk. TU 8-6629.

MIAMI—University, Wesley Foundation, Sundays 7:30 p.m. Clerk, MO 1-5036.

ORLANDO-WINTER PARK—Meeting, 11 a.m., 316 E. Marks St., Orlando; MI 7-3025.

PALM BEACH—Friends Meeting, 10:30 a.m., 823 North A St., Lake Worth.

ST. PETERSBURG—First-day school and meeting, 11 a.m., 130 19th Avenue S.E.

GEORGIA

ATLANTA—Meeting for worship and First-day school at 10 a.m. 1384 Fairview Road, N.E., Atlanta 6. Phern Stanley, Clerk. Phone DR 3-5357.

HAWAII

HONOLULU—Meeting, Sundays, 2426 Oahu Avenue, 10:15 a.m.; tel. 999-447.

ILLINOIS

CHICAGO—57th Street Meeting of Friends. Sunday worship hour, 11 a.m. at Quaker House, 5615 Woodlawn Avenue. Monthly meeting, 7:30 p.m., every first Friday. Telephone BUTterfield 8-3066.

INDIANA

EVANSVILLE—Meeting, Sundays, YMCA, 11 a.m. For lodging or transportation call Herbert Goldhor, Clerk, HA 5-5171 (evenings and week ends, GR 6-7776).

INDIANAPOLIS—Lanthorn Friends, 1040 W. 42nd Street. Meeting for worship and First-day school, 10 a.m. Telephone LI 6-0422.

IOWA

DES MOINES—South entrance, 2920 80th Street; worship, 10 a.m., classes, 11 a.m.

LOUISIANA

NEW ORLEANS—Friends meeting each Sunday. For information telephone UN 1-1262 or TW 7-2179.

MARYLAND

SANDY SPRING—Meeting (united), First-days, 11 a.m.; 20 miles from downtown Washington, D. C. Clerk: Robert H. Miller, Jr.; telephone WA 4-4548.

MASSACHUSETTS

CAMBRIDGE—Meeting, Sunday, 5 Long-fellow Park (near Harvard Square), 9:30 a.m. and 11 a.m.; telephone TR 6-6883.

WORCESTER—Pleasant Street Friends Meeting, 901 Pleasant Street. Meeting for worship each First-day, 11 a.m. Telephone PL 4-3887.

MINNESOTA

MINNEAPOLIS—Church Street, unprogrammed worship, 10:15 a.m., University Y.M.C.A., FE 5-0272.

MINNEAPOLIS—Meeting, 11 a.m., First-day school, 10 a.m., 44th Street and York Avenue S. Harold N. Tollefson, Minister, 4421 Abbott Avenue S.; phone WA 6-9675.

MISSOURI

KANSAS CITY—Penn Valley Meeting, 306 West 39th Street, 10:30 a.m. Call HI 4-0888 or CL 2-6958.

ST. LOUIS—Meeting, 2539 Rockford Ave., Rock Hill, 10:30 a.m.; phone PA 6-0429.

NEW JERSEY

ATLANTIC CITY—Meeting for worship, 11 a.m., First-day school, 10:30 a.m., South Carolina and Pacific Avenues.

DOVER—First-day school, 11 a.m., worship, 11:15 a.m., Quaker Church Road.

MANASQUAN—First-day school, 10 a.m., meeting, 11:15 a.m., route 35 at Manasquan Circle. Walter Longstreet, Clerk.

MONTCLAIR—289 Park Street, First-day school, 10:30 a.m.; worship, 11 a.m. (July, August, 10 a.m.). Visitors welcome.

NEW MEXICO

SANTA FE—Meeting, Sundays, 11 a.m., Olive Rush Studio, 630 Canyon Road, Santa Fe. Jane H. Baumann, Clerk.

NEW YORK

ALBANY—Worship and First-day school, 11 a.m., YMCA, 423 State St.; Albany 3-6242.

BUFFALO—Meeting and First-day school, 11 a.m., 1272 Delaware Ave.; phone EL 0252.

LONG ISLAND—Northern Boulevard at Shelter Rock Road, Manhasset. First-day school, 9:45 a.m.; meeting, 11 a.m.

NEW YORK—First-day meetings for worship:

11 a.m. 221 E. 15th St., Manhattan
Earl Hall, Columbia University
110 Schermerhorn St., Brooklyn
137-16 Northern Blvd., Flushing
3:30 p.m. Riverside Church, 15th floor
Telephone GRamercy 3-8018 (Mon.-Fri. 9-4) about First-day schools, monthly meetings, suppers, etc.

SCARSDALE—Worship, Sundays, 11 a.m., 133 Popham Rd. Clerk, William Vickery, 162 Warburton Ave., Hastings-on-Hudson, N. Y.

SYRACUSE—Meeting and First-day school, 11 a.m., YWCA, 339 E. Onondaga Street.

OHIO

CINCINNATI—Meeting for worship, 10 a.m., 3601 Victory Parkway. Telephone Lucile Knight, Clerk, at EA 1-2769.

CLEVELAND—Meeting for worship and First-day school, 11 a.m., 10916 Magnolia Drive. Telephone TU 4-2695.

PENNSYLVANIA

HARRISBURG—Meeting and First-day school, 11 a.m., YWCA, 4th and Walnut Sts.

HAVERFORD—Buck Lane, between Lancaster Pike and Haverford Road. First-day school, 10:30 a.m. Meeting for Worship at 11 a.m.

LANCASTER—Meeting house, Tulane Terrace, 1½ miles west of Lancaster, off U.S. 30. Meeting and First-day school, 10 a.m.

PHILADELPHIA—Meetings, 10:30 a.m., unless specified; telephone LO 8-4111 for information about First-day schools.
Byberry, one mile east of Roosevelt Boulevard at Southampton Road, 11 a.m.
Central Philadelphia, Race St. west of 15th. Chestnut Hill, 100 East Mermaid Lane. Coulter Street and Germantown Avenue. Fair Hill, Germantown & Cambria, 11:15 a.m.
Fourth & Arch Sts., First- and Fifth-days. Frankford, Penn & Orthodox Sts., 10:30 a.m.
Frankford, Unity and Wain Streets, 11 a.m.
Green St., 45 W. School House Ln., 11 a.m.
Powelton, 36th and Pearl Streets, 11 a.m.

PITTSBURGH—Worship at 10:30 a.m., adult class, 11:45 a.m., 1353 Shady Avenue.

READING—First-day school, 10 a.m., meeting, 11 a.m., 108 North Sixth Street.

STATE COLLEGE—318 South Atherton Street. First-day school at 9:30 a.m., meeting for worship at 10:45 a.m.

TENNESSEE

MEMPHIS—Meeting, Sunday, 9:30 a.m. Clerk, Myrtle Nash, FA 3-6574.

TEXAS

AUSTIN—Worship, Sundays, 11 a.m., First-day school, 10 a.m., 606 Rathervue Place. Clerk, Priscilla Zuck, GR 7-3414.

DALLAS—Sunday, 10:30 a.m., Adventist Church, 4009 N. Central Expressway. Clerk, Kenneth Carroll, Religion Dept., S.M.U.; FL 2-1846.

HOUSTON—Live Oak Friends Meeting, Sunday, 11 a.m., Council of Churches Building, 9 Chelsea Place. Clerk, Walter Whitson; JACKSON 8-6413.

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CLERK TYPIST—To work with legislative staff in Washington, D. C. Ability or interest in developing typing and secretarial skills required. Work includes letters, documents, Newsletter copying, and assistance in library filing. Friends Committee on National Legislation, 245 Second Street, N.E., Washington 2, D. C.

MANAGER—Woman, about June 1, 1960, for Friends Home for Aged under care of New York Yearly Meeting. Attractive surroundings. Adequate staff. New Jersey Metropolitan area. Box M-140, Friends Journal.

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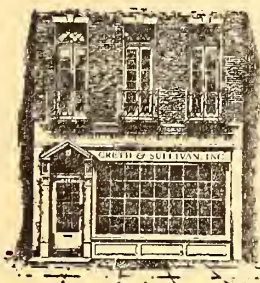
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FRIENDS JOURNAL

A Quaker Weekly

VOLUME 6

FEBRUARY 20, 1960

NUMBER 8

*F*EW persons, even the greatest, are remembered with gratitude for what they ever said; they are remembered for their lives and for their acts. As St. Paul said, it is not eloquence but love alone which prevents us from being as sounding brass and tinkling cymbals. And so, though it is admitted that no group can worship in silence indefinitely week after week, yet Friends always have put life ahead of words, and for them it is not the talk but the walk that counts.

—WILLIAM WISTAR COMFORT

IN THIS ISSUE

J.B.

. *by Carl F. Wise*

People Are People

. *by Paul Comly French*

Harriet Tubman and Her Friends

. *by Bertha Badt-Strauss*

Extracts from Epistles

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Algerian Refugee Aid Extended

THE Board of the American Friends Service Committee has recommended an extension of the Committee's program of relief for Algerian refugees to \$1,000,000, doubling the \$500,000 goal originally set up. Colin W. Bell, head of the AFSC, said the action was based on the "extensive and continuing need among 250,000 refugees in Tunisia and Morocco."

Firsthand accounts of severe refugee conditions were reported in Philadelphia by Dr. Rita Morgan, New York City educator, who has devoted seven months of sabbatical leave to directing the Committee's emergency relief program in Tunisia. Cables received in early February from the staff in Tunis called for quick shipment of more blankets. The Committee responded with an immediate commitment of 15,000 more blankets, 7,000 to be airlifted to Tunis and the rest to proceed by sea. This will make a total of almost 50,000 blankets and quilts sent to the refugees through the AFSC so far. Thousands more are still needed.

Dr. Morgan, who spoke in Philadelphia within a few days of having left snow-covered refugee encampments on the Tunisian frontier, described the need for warm clothing and blankets, food, and drugs. Of the quarter-million people who have fled from the Algerian war, 150,000 are gathered along the border in Tunisia and another 100,000 in Morocco. Fifty per cent of the total group are children under 14; the rest are women and old men.

The American Friends Service Committee is carrying out its relief work in coordination with the office of the United Nations High Commissioner for Refugees. Other organizations have made contributions to the American Friends Service Committee for shipment to North Africa, including the Brethren Service Commission, Church World Service, Unitarian Service Committee, CROP, and Friends Service Council (London). Well over \$450,000 worth of material aids have been shipped to the area within the last year, including blankets, clothing, drugs, and food. The need is still virtually unlimited.

Minimum food allotments for the refugees are a basic 1,500 calories a day. The refugees are existing in makeshift shelters put together with rocks, twigs, and mud. There is literally no fuel available, as all obtainable material is pitifully used for these shelters. At present there is snow. Much of the refugee's time is spent in trying to dig a few roots to contribute to the group fire over which the women bake the small allotment of flour into a kind of unleavened bread. Children have no resources for play and no activities. Undernourishment has weakened their health to the point that even a cold is dangerous. Tuberculosis is increasingly common among the refugees.

Since last March the Service Committee has been shipping material aids to both Tunisia and Morocco for these people. In Tunisia the Committee has been able to provide equipment for 21 milk-feeding centers for the children. A total of 50 is planned for in the near future. Even when these are

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FRIENDS JOURNAL

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Editorial Comments

Germany's Youth

GERMAN authorities have taken a strong stand against the rash of anti-Semitic demonstrations. Adenauer's ill-advised appeal to give young men who resort to paintpot politics a thrashing is generally considered an uncalled for attempt to minimize the issue. The conviction seems to be growing that no actual resurgence of nazism exists, although some ultranationalistic groups bear watching. The *Bundestag* (Congress) condemned the outbreak as a national disgrace and demands the awakening of those citizens who are as yet unaware of the potential danger of a Nazi revival. Several young men have been sentenced to prison terms. In general, the "movement" has abated everywhere. It seems obvious that not all the signs painted on synagogues came from political fanatics. The February 8 *Jewish Newsletter* reports that one Jewish teen-ager was arrested in Tel Aviv for painting swastikas on the walls.

Strengthening Democratic Thinking

The unpleasant incidents have also brought about a few desirable developments. The German public is being reminded of the fact that innumerable former Nazis are again in leading positions. A more thorough house cleaning should now be undertaken than may have been feasible right after 1945, when not enough trained officials were available.

The most urgent question concerns the political schooling of the youth of Germany. It is a regrettable fact that children and young people are not receiving sound instruction about Germany's recent past. Most schoolbooks are up-to-date on scientific matters, but their authors lack the courage to tell students about the Hitler period, and most history courses conclude with Bismarck. Some regional authorities are trying to remedy these deplorable defects, notably the Ministries of Education in Bavaria, Hamburg, and Lower Saxony. Much more needs to be done.

The complaint is general that not sufficient source material on recent German history is available in teachers' and school libraries. They are poorly stocked with dependable information in this field. And since local libraries are maintained by municipal bodies, political

influences of disgruntled parents and resentful conservatives may have to be overcome by more vigorous steps than seem to have been taken in the past.

Responsibility and Purity

At a meeting of the New York chapter of Christian Action on January 23, 1960, Reinhold Niebuhr is reported to have made some critical statements about the pacifist demand for atomic disarmament. He criticised President Eisenhower for "letting the Russians get ahead of us in rockets." Niebuhr seems to have sensed the moral character of the issue; according to *The New York Times*, he said that there is no responsibility without guilt. The choice is to be either responsible or pure.

We have never expected from Dr. Niebuhr a declaration favoring religious pacifism. The self-assured tone of this particular statement must appear especially deplorable in the light of the extraordinary insights into human nature and the task of the Church which we owe to the past work of this eminent theologian. The statement sounds like one which might have been made by an army chaplain to a Pentagon group of experts on total annihilation.

Are purity and responsibility mutually exclusive? Should not the way to purity, or an approximation of it, be one of responsible action? Does Niebuhr assign purity to those who will not soil their hands by participating in human affairs? Has the Christian Church remained pure by leaving decisions on peace and war to others? Or is the Church acting responsibly by giving support to total war?

The Eighth Day of Creation

When the first Sputnik went into orbit, the Russians named that day "the eighth day of creation," as though God had left things unfinished. Unwittingly, they may yet have expressed a truth: we are called upon to create, with God's help, a new day in the epic of mankind. Atomic energy leads us to the point at which we must decide either to risk total destruction or inaugurate a completely new age in which this energy will benefit mankind. We still believe that Christian responsibility

implies the risk of standing for a peaceful solution of international conflicts.

The Nobel prize winner and physicist Werner Heisenberg called modern man's most frightening shock the fact that he encounters no one but man wherever he goes and whatever he undertakes. God has been politely bowed out of life. Such is the road to nihilism, despair, and death. Isn't it the task of the Church to bring God back into life, including politics? The past 40 years have been

a tragic judgment on organized Christianity. In moments of crises the Church proved weak, if not impotent, notwithstanding the sporadic heroism of a very few individuals or small groups. Wasn't it weak because Church leaders had chosen to be "responsible" by supporting the so-called "just" wars? Are we perhaps in this eighth day of creation offered a last chance to fashion life after God's design? The pathetic counsel of Mr. Niebuhr can only increase man's disorder.

J.B.

LIKE *Job*, the play *J.B.* by Archibald MacLeish is both a work of art and an essay in religion. A modest effort should be made to avoid hopelessly confusing the two.

A work of art has a life of its own, which is quite independent of the stimulus that brings it into being, and which must conform to the laws governing the creation of its kind. It should, therefore, not be expected to do the work of a blueprint, a photograph, an encyclopedia, or an instructor. Most of us, however, like to be able to discern the stimulus in the finished creation, oldsters particularly being moved toward sometimes angry impatience when faced with prisms and splashes labeled "Maiden Picking Flowers." But if the work becomes so completely identified with its subject as to have no life of its own, it is commonly damned with the word *didactic*. There is general agreement that effectiveness as a lesson is no measure of stature as a work of art.

In these respects *J.B.* keeps admirably to the golden mean. Although the subject is perfectly recognizable, the play can be accepted upon the same terms that one accepts *Macbeth* or *Antigone*. It is not only for those who have been nourished in the Judaic-Christian tradition. But if one's primary interest is religion, there is still profit in Mr. MacLeish's play.

Fortunately, *J.B.* has been written by a man who has real stature as a poet. He needs be both poet and a man of courage, for he lays his words beside the magnificence of *Job* for all to compare. Whether such lines as "Can the tooth among the stones make answer?" will be as moving when they are twenty-five hundred years old as "Hast thou entered into the treasures of the snow?" continues to be, must wait that long for a reply. At first reading, they can stand upon their own feet without shame.

To redress an old tale in modern garments is always worth doing, providing the couturier can bring it off. Mr. MacLeish has chosen modern situations that are

notably evocative. Particularly happy is his translation of Yahveh and Satan into two ageing actors "at liberty" and named after the chief executives of Olympus and Hell. Their mystical merging into the identities of their biblical equivalents when the action of the play demands that the audience feel awe recalls the beggars in Dunsany's *The Gods of the Mountain*, who learned that one cannot pretend to be the image of God without being turned to stone. And the contemporary circumstances under which *J.B.* loses his children help to italicize the problems of peace and the social order.

Inevitably, however, and especially for such readers as are likely to see the FRIENDS JOURNAL, the chief interest will be what the play does with the problem of evil, the concern which is its primary reason for being.

J.B. is more than a mere retelling. It is a modern comment upon *Job*. Archibald MacLeish is not the first who has wished to comment by amending the conclusion. There is a respectable body of scholarly opinion which agrees that *Job* as originally written ended with the thirty-first chapter, the episodes of Elihu (the son of Barachel) and the Lord speaking out of the whirlwind being additions by those who were also unhappy with "The words of *Job* are ended."

Mr. MacLeish contributes two interesting variations. The first is that *Job* forgives God, the implication being that *Job* becomes aware that God cannot help it. The second comes from *Job*'s wife: "You wanted justice and there was none/—only love. . . /Blow on the coal of the heart./ The candles in churches are out." The first is another manifestation of the widespread dissatisfaction with Thomist and Thomist-descended theology. The second echoes Matthew Arnold's pessimistic reaction to Darwinism in "Dover Beach": "Ah, love, let us be true/ To one another! for the world . . . /Hath really neither . . . certitude, nor peace, nor help for pain."

All comments, both ancient and modern, seem to

belittle by inattention the ethical grandeur of the thirty-first chapter, originally the final chapter. To be sure, the author of the original *Job* despaired of solving the problem of evil, but he saw that *Job* must hold to his integrity if he is to respect himself as a human being, that the godly way of life is the right way irrespective of theology.

It is surprising that more wonder has not been aroused by that magnificent thirty-first chapter. There is hardly an aspect of contemporary life that is not referred to. Like the young man in Matthew 19:20, *Job* in effect says, "These things have I kept from my youth up." Consider only a partial catalogue of these testimonies: "If I have walked with vanity or if my foot hath hastened to deceit; . . . If . . . mine heart walked after mine eyes. . . . If mine heart have been deceived by a woman. . . . If I did despite the cause of my [servants]. . . . If I have withheld the poor from their desire . . . and have eaten my morsel myself alone, and the fatherless hath not eaten thereof; . . . If I have seen any perish for want of clothing. . . . If I have lifted up my hand against the fatherless. . . . If I have made gold my hope . . . or rejoiced because my wealth was great. . . . If I rejoiced at the destruction of him that hated me. . . . Did I fear a great multitude . . . that I kept silence . . . ? If my land cry against me or . . . the furrows . . . complain. . . ." Everything is here: simplicity, the Service Committee, the Social Order Committee, the Peace Committee, the United Fund, labor relations, resistance to McCarthyism, and many more of the creaturely activities to which men of good will have long devoted much of their energies.

Of course, however much these activities may ameliorate man's lot, they leave the problem of evil unsolved. In the play, it is Nickles (Satan) who is consumed with almost loving pity for mankind. Mr. Zuss appears to accept what happens as fated, although the author implies that Mr. Zuss is embarrassed by his own behavior.

The dilemma will continue so long as it is assumed

that human fate (aside, perhaps, from such natural calamities as earthquake and flood) is God's responsibility. So long as man continues to insist that the world was made for him and that he is entitled to a care superior to that which sparrows enjoy, just so long the problem of evil will make it seem that "the candles in churches are out." When man is willing to accept the role of agent in a continuing creation whose need he must serve but whose end he does not have to understand, at least the problem of evil disappears because it is seen not as inevitable but as merely the product of Thomist theology. There are peace of mind, spiritual stature, and joy in the act of living to be gained from the conception that man is the hand of God rather than simply his favorite child.

CARL F. WISE

Thy Kingdom Come

By CARRIE WARD LYON

Lord, in this era of atomic error,
brainwashed, subservient to a role of terror,
and hypnotized into supine submission,
we mouth the terms of fusion and of fission,
oblivious of a world outside our ken,
whose smile would bless and heal the minds of men;
a world absorbing the Eternal's glance,
denying dogmas of intolerance,
division man has made of race and creed
without regard for individual need.

Those truths the prejudiced call heresies,
Science that's severed from humanities,
these must be joined or fall to nothingness,
with all we prize, unless Thy spirit bless!

Now let Thy kingdom come, love everywhere
outshining hatred and rebuking war,
till all the nations, every tongue rehearse
still unsung wonders of Thy universe.

*F*OR good or ill, most of us are in the world, contending with its strains and stresses, and breaking through at times into some experience of the untroubled heart, into some vision of God. Many of the sayings of Jesus are addressed to people of this sort. He was no hermit himself. John the forerunner, Jesus said, was an ascetic and a lone wanderer, but "the Son of Man" ate and drank and lived with ordinary men and women, seeking fellowship as well as solitude. This was not chance; he was showing that living the life of the spirit was a way of living the life of the world. It is not necessarily a case of either-or: of being either in the world and sinking, or out of it and saved. The Christian should not make a distinction between some actions as God's business and some as not. For him, in all walks of life, discipleship is possible. Body and soul can work together; and it is a great mistake to suppose that our physical natures are our misfortune: that the body and its being are to be crushed, despised, and as far as possible foresaken. God made us as we are and all that He made—with its dangers and tensions, its pleasures and achievements—can be used to serve the spirit. The physical self can drag us down, but it can also lift us up.—HORACE B. POINTING, "Yoke and Burden," in the *Wayfarer*, January, 1960

People Are People

PROMOTING individual friendship and understanding between peoples of various races and colors and creeds is the only way we can develop a peaceful world. Governments cannot do it; people can.

I have seen my theory tried out in many lands, between ordinary people, and have watched it at close range in Yardley and Lower Makefield Township during the United Nations weekend in this area.

During the period that I was the Executive Director of CARE I had a chance to visit 71 countries and had the opportunity of meeting and coming to know people all over the world. I found that they are all about the same, regardless of race, color, or creed, and that they have about the same desires that motivate us. I found that most people respond to friendship, as we do; and that most people resent arrogance and condescension, as we do. Most people want three simple and basic things in life. They would like to have enough to eat for themselves and their children; they would like to have protection from the elements, whether housing or clothing; and they would like their children to have a better future in this expanding world of ours. None of these wants is revolutionary or wild. They are just normal, natural wants of human beings.

There is one more desire that people all over the world share, and that is for human dignity. In the Orient it is called "face"; we have different names for it. But basically it comes down to the point that each person wants to be respected and treated as an individual human being. That is the reason I am convinced the Communists are waging a losing battle when they make people simple numbers to be pushed around for the convenience of the state and ignore their desire to be treated as individuals.

Shortly after the war I delivered a CARE package to an elderly person in Germany. She was obviously in need. She expressed her gratitude to the unknown American donor who had sent the food to her. "This," she said, "is the first thing that I have received addressed to me as Frau ——— for many years. Always it has been we go to the relief station as just part of a mass." There were tears in her eyes and a catch in her voice as she felt the wonder of being an individual again after years of Hitler regimentation.

People are interesting and fascinating as individuals, and so often they present a different face to the friendly visitor than the one they reveal in the formality and protocol of governments. I recall one country I visited. I had been told that people were very cold and distant

and that friendly contacts were not easy to make. I found just the reverse. I found a certain reserve, but very close to it was real friendship. I remember another part of the world where I had been told I would find people formal and stiff. I made more friends in that area, despite the barriers of language, than I think I have in the United States.

Too few of us really know other peoples. We read about them, think they are different, and are not sure that we approve of them and their ways. Then we have them in our homes. We find that they laugh at the same jokes and have the same kindly instincts that we associate with our close friends and neighbors. At this point we change our attitudes about "foreigners" and come to accept them as friends.

Some of the families in our area who entertained overseas guests during the United Nations weekend had never had any close association with peoples from other countries and other cultures. Yet, it is safe to say, without exception they all expressed themselves as amazed and happy with the experience.

Many of them have continued the friendship and have had their guests back for additional visits. Some have visited their new friends in New York, and the total of this, it seems to me, is the way we come to understand people.

One of the great delights in coming to know other people is finding that they are charming dinner companions and will return genuine friendship with friendship. If we could find the way to get beyond governmental relations and know and understand people, I think one of the greatest obstacles to a peaceful world would fade away.

I would like to see every community in America entertain students and people from other nations in their own homes. Too often we feel that we must have a formal affair for visitors from abroad, and too often our visitors fail to see us as we believe we are. The Yardley-Lower Makefield affair was completely non-formal. Our guests came on Saturday afternoon. We met them in Trenton and brought them to the Friends Meeting in Yardley. We served tea, and then the hosts took their guests for a typical American weekend—sight-seeing, games, just talk, a home dinner, some with extra guests and with additional friends invited in for the evening.

Sunday we took them to our churches or the church of their choice, or just talked, if they wished to do that. Sunday noon we had a typical American "covered dish

lunch" at the high school, where the Burgess of Yardley welcomed them to the community. The ministers of the churches who had participated made brief talks. We hoped we had given a better understanding of America to our friends from overseas.

PAUL COMLY FRENCH

Harriet Tubman and Her Friends

MANY of my readers will remember the old Negro spiritual as sung by the unforgettable contralto voice of Marian Anderson:

Go down, Moses,
Way down in Egypt's land;
Tell ol' Pharaoh
To let my people go.

But not all of them will know that there was a time when only to hum this song was dangerous, for it was considered a secret code, meaning that "Moses was coming." Who was "Moses"?

Harriet Tubman, whom her people called "Moses," was a poor Negro girl born about 1821 on a plantation in Maryland. She was a plain girl who never learned to read or write. Born a slave, she made it her life goal to bring as many slaves as possible from slavery to freedom.

There is an element of mystery, almost like a halo, around the head of this American Joan of Arc. Because of an injury she had suffered early in life, she would go to sleep sometimes in the middle of the wanderings of the little group of Negroes she escorted, while they would stand still and wait until she awoke. On awakening, sometimes she would be vigorous and full of plans for their future freedom; sometimes she would reveal that some danger was near and that they would have to keep still.

In the course of the years Harriet succeeded in bringing her ten brothers and sisters and her aged parents from slavery to freedom. She also brought many hundreds of slaves out of slavery to the underground railroad, sometimes against their own will, just as the biblical Moses had to fight with his own people when they longed for "the flesh-pots of Egypt." Harriet's deeds were performed in the face of the direst danger to her own life. A price was set on her capture, "dead or alive," and her picture was published in all the newspapers so that anyone who wanted to could get rich by turning her in.

At first she brought the fugitives to Philadelphia, where she had many friends who wanted to help. One of these was the famous Quaker Thomas Barrow. He and his family always used their house to give shelter to the

slaves. But after the notorious Slave Law was passed and she had lost one man, she did not stop in Philadelphia any more. Instead the fugitives went on to Canada, "where all the slaves are free," as an old song phrased it.

In the course of the Civil War Harriet served her country as a nurse, scout, and even as a spy. She seems to have been so well-informed that some of the men called her "General Tubman."

After the war Harriet lived to a ripe, old age with her parents in Auburn, New Jersey. There she brewed her famous root beer and cooked and peddled her pies, as she very much wanted to establish a Home for the aged and poor of her own people. When she was more than 90 years old, she called her friends and asked them to sing her favorite song, "Swing Low, Sweet Chariot." This was her farewell to the world. On the same day she peacefully died.

Harriet Tubman is undoubtedly one of the great women of America and ought not to be forgotten.

BERTHA BADT-STAUSS

Algerian Refugee Aid Extended

(Continued from page 114)

all operating fully, they will make a daily cup of milk available to only 25,000 children. There are 75,000 Algerian refugee children in Tunisia alone. Vitamins contributed through the Service Committee are also being fed to the children in the milk centers.

There is no long-range plan of relief for this large refugee population. It is expected that eventually, when the conflict is settled in Algeria, they will cross back into their homeland. Their survival, meanwhile, depends precariously on contributed help through governments and agencies.

The Splendor Spent

By ANN RUTH SCHABACKER

Upon a winter's noon
I saw the spiraling birds
Dancing pavaues of patterned pleading
Along their sunny corridors,
And with each ebon foothold on a snowy branch
Unleashing fountain-falls of rainbow light.

Soon they incised upon the diamond day
The restless hieroglyphics of their flight—
Fortunate branch to not recall
The splendor spent so soon.

Extracts from Epistles

The following extracts from the Epistles of various Yearly Meetings give some insight into the major interests and concerns of Friends in many areas. We hope that they may prove helpful in preparing for the coming sessions of Philadelphia Yearly Meeting and for the sessions of other Yearly Meetings taking place in the spring and summer. These Epistles were sent out by Yearly Meetings which met in 1959.—EDITORS

General Meeting for Australia

LIVING as we do in this Asian-Pacific area, we realize how much this true caring is needed if we are to overcome in aborigines and Asian neighbors the resistance aroused in them by past indignities. We realize that we are bound with them in a common task of reconstruction. Our peace testimony must include the marshalling of constructive thought and action which will overcome world hunger and the crying inequality of the distribution of the world's products.

Baltimore Yearly Meetings, Homewood and Stony Run

It is important that we communicate our beliefs in language understood by our hearers. The translation of our beliefs into words reveals our limitations in the use of language. We are groping towards a higher expression of our beliefs where we are in unity. We trust that the Spirit can break through in our meeting and unify without compromising the Quaker faith as each of us sees it.

California Yearly Meeting of Friends Church

One of our greatest concerns is for our own Meetings. Although the spirit of evangelism has permeated the sessions of this Yearly Meeting, we covet a deepening of the spiritual life of our membership, and we would receive, as expressed in our Yearly Meeting theme, "A New Vision for a Great People to Be Gathered."

Canadian Yearly Meeting

We realize the opportunities that are open to Friends in Canada and our deficiencies in meeting them. With both Soviet Russia and the United States as neighbors, Canada as a member of the British Commonwealth of Nations is in a strategic position in the counsels of the nations. To be effective as Friends will require from us a more faithful stewardship in the life and work of our Society.

Monteverde, Puntarenas, Costa Rica

During the past year we have had the joy of adding one more family to our community. While the family leaving will be greatly missed, our love goes with them, trusting that they will be led by the Power which we all seek to know and to follow. Truly this should be the business of our lives, seeking to know God and His perfect plan for us, then boldly and joyfully going forward, demonstrating to all the power of His way.

Denmark Yearly Meeting

We have been reminded that the three greatest sins which separate human beings are pride, greed, and fear.

The longing in us to be that which God has planned for us has urged us to seek truth behind those problems which have become such a burden on the life of our Society.

France Yearly Meeting

Our differences of belief and the impossibility of defining spiritual truths do not restrict in any way our experience and certainty of the reality of Faith.

We are convinced of the necessity, not only of putting our faith into practice, but also of deepening it in a "vertical" direction, and going to the Source.

Fritchley General Meeting, England

We have met together today, a small company, anxious to reaffirm our faith that it is in our times of worship, after the manner of Friends, when, through seeking, we are gathered into a living silence, that we know the spiritual bread, with or without words, to be broken amongst us and handed out according to our need.

Germany Yearly Meeting

The central theme for our Yearly Meeting was "Quaker Attitudes in the Tasks of Our Time." We have become painfully aware of our insufficiency as we stand before these tasks. Only if—before each decision—we pray to God, "Thy will be done," and have full confidence in each other, can we try to overcome the fear which leads to tensions and misunderstandings. Again and again the desire was felt to devote ourselves wholly to the direct leading of God.

Illinois Yearly Meeting

A need has been voiced for more frequent and more effective communication of ideas between Friends, individually and in groups, in order to avoid misunderstandings which may grow out of inadequate contacts with one another. It is recognized that military aid has failed as a method of communication with millions of people whom our nation has sought as friends.

Indiana Yearly Meeting, Five Years

Some of our deliberations have dealt with controversial questions; in these we have made progress in an openness of heart and a loving desire to understand each other. There has been a high quality of inspirational leadership in our sessions; this we feel will help us in the coming year to sustain the vision, the faith, and the sensitivity of conscience without which our efforts to touch the lives of men cannot be truly successful.

Indiana Yearly Meeting, General Conference

All outreach to others must begin with the light within. We must find unity with God first, then with each other. Good works will grow as the fruit of faith in God, trust of ourselves, and good will toward others. Each man or woman will be called to work in his own way, with his special talent, not always at the same time nor in the same place as another.

(To be Continued)

About Our Authors

Carl F. Wise, a member of Reading Meeting, Pa., is retired from his position as teacher of English in the Philadelphia public and adult school system. He is a member of the Board of Managers of the FRIENDS JOURNAL.

Paul Comly French, a member of Yardley, Pa., Meeting, served as the Executive Director of CARE for almost ten years. During this period he traveled more than 2,100,000 miles in and out of 71 countries on five continents. He has also been a newspaper man and political reporter.

Bertha Badt-Strauss, born and educated in Germany, came to America with her husband and son in 1939. Her publications include articles in German and in American magazines and several books. She lives in Shreveport, Louisiana.

Friends and Their Friends

Orville and Lola Hoff Wolford of Columbus, Ohio, have been appointed representatives of the American Friends Service Committee in Tunisia for a nine-month period, says the February *Newsletter* of Gwynedd Meeting, Pa. The announcement continues: "Lola, who was very active at Gwynedd while she was a resident member writes concerning the responsibilities of the work: 'To represent AFSC in Tunisia, planning and carrying out programs of assistance to Algerian refugees in Tunisia, now numbering 150,000, observing and making reports on the way AFSC material aids are distributed. We will be working with the United Nations High Commissioner for Refugees, to whom we are attached, the League of Red Cross Societies, and the Tunisian Red Crescent, which carry out the distributions with our suggestions, assistance, and—to some extent—supervision; however, the AFSC is not directly engaged in relief program operations. Continuing negotiations with the government of Tunisia and other agencies will be necessary.'" The Wolfords were to leave February 3, flying first to Geneva for a few days of briefing before proceeding to Tunis.

A team of seven pacifists protesting the atomic tests in the Sahara spent Christmas Eve in a vigil blocking traffic to the French entry posts. After many days of such action, the French authorities arrested the team and deported them to Ghana. This was the second attempt to enter the Sahara testing region. A third attempt is expected. Members of the team were Michael Scott, Michael Randle, Bill Sutherland, and four Ghanaian citizens, K. Arkhurst, Frimpton Yansu, Orleans Linsey, and a Mr. Akita.

James Best, says the January *Newsletter* of Rockland Meeting, N. Y., "recently left the Religious Book Department at Harpers to become Assistant Director of the Association Press, New York. Congratulations and good wishes to our Clerk in his new work!"

Reinhold Niebuhr, theologian and author, Clarence Pickett, Chairman Emeritus of the American Friends Service Committee, and Norman Thomas, former Socialist candidate for President, were among a number of prominent citizens who issued a public statement on February 2 protesting the issuing of subpoenas by the House Un-American Activities Committee to young people who had attended and been involved in World Youth Festivals in Vienna, Moscow, and Warsaw.

The statement said that the signers "do not feel that any constitutional purpose can be served by such investigations as this." While making clear that the protest did not imply endorsement of the World Youth Festivals, the signers said the hearings, beginning this week, would "tend to discourage free study and inquiry in working for peace and the relaxation of tensions."

The statement continued that we must have confidence in the intelligence of our young people and in our ability "to protect our free institutions without at the same time, undermining the very liberties we seek to protect." Joining with Reinhold Niebuhr, Clarence Pickett, and Norman Thomas in making the protest were Roger Baldwin, Dr. Stringfellow Barr, Judge Hubert T. Delany, Phillips Elliot, Eugene Exman, Robert W. Gilmore, Donald Harrington, Rabbi Isadore Hoffman, Lewis Mumford, and A. J. Muste.

Under study by Congress is a proposed plan whereby young people with two or more years of college study could substitute two years of service abroad for the draft. Service by young women would be voluntary. Arthur H. Darken, foreign affairs specialist on the staff of the Library of Congress, presents an analysis in the *Congressional Record* made at the request of Representative Henry S. Reuss (Democrat, Wisconsin), who has on file in the House a bill for study of the plan. One of the questions is whether many young people would be interested in such work at a soldier's pay and with possible exclusion from veteran benefits. Corps members might engage in semiskilled labor in village and rural areas, teaching English in Asia or Africa, and training native teachers in biology, sanitary procedures, mechanics, and arithmetic.

Recent poetry published by Sam Bradley includes "Elias Hicks Is a Heretic" in the Fall issue of *Beloit Poetry Journal*, "The Bushmen Petroglyphs" in the Autumn issue of *The Colorado Quarterly*, and two sonnets in *The Christian Century*: in the December 9 issue, "Philistines in Hired Rooms" and in the December 16 issue, "'Only Begotten Son.'"

In the last six months other poems by him have appeared in *Epos*, *Elegreba*, *AAUP Bulletin*, *Voices*, *Arizona Quarterly*, *Whetstone*, *Nimrod*, *Patterns*, *Sparrow*, *Kansas Magazine*, and *The New York Herald Tribune*. He has received two awards, one for the best poem in *Starlanes* and another for the next best poem in *Stepladder* (Knox College). Sam Bradley, whose sonnet "We Three Kings" appeared on the cover of the FRIENDS JOURNAL for December 12, 1959, is a member of Sadsbury Monthly Meeting, Pa.

Harold Evans of Philadelphia testified for the Friends Committee on National Legislation on January 27 before the Senate Foreign Relations Committee in favor of Senate Resolution 94. This Resolution, introduced by Senator Hubert H. Humphrey and supported by President Dwight D. Eisenhower, would remove the "self-judging" reservation inserted by the Senate in 1946 when the United States accepted the compulsory jurisdiction of the International Court of Justice.

Harold Evans said, "In any national judicial system it would be unthinkable for a defendant to have the right to determine whether the court had jurisdiction of an action brought against him. To do so in this field of international disputes casts serious doubts in the minds of others as to the sincerity of our advocacy of the rule of law in the world."

The reservation by the United States which was subsequently inserted by five other nations "has been an effective block to the successful functioning of the International Court," he said.

"Men today are united as never before in a wellnigh universal desire to abolish war. But if war is to be abolished, international disputes that cannot be settled by negotiation or arbitration must be settled by law. . . . Our willingness to agree in advance to submit our international disputes to the decision of an impartial court is an acid test of our professed belief in right rather than might. Of the ten nations in NATO, the United States is the only one which denies the International Court the right to determine its own jurisdiction."

Harold Evans, who has practiced law for nearly 50 years, was recently appointed Chairman of the American Friends Service Committee.

An article entitled "Button-Pushing" by H. G. [Helen Griffith] in the January, 1960, *Newsletter* of Middle Connecticut Valley Monthly Meeting tells how "our own Peggy Holden" touched off a remarkably generous response by her concern for the terrible living conditions of more than a quarter million refugees in Morocco and Tunisia. She said, "Only think, all I did was to push a button, and look what happened!" H. G. writes, "On inquiry, however, I found that pushing a button involved writing a long letter to the local Holyoke paper [Massachusetts] describing the need and giving the addresses of collection centers she had arranged for, calling up twenty church groups in Holyoke and South Hadley Falls to enlist their help, and connecting with Boy and Girl Scouts to interest them in making kits for the refugee children. Evidently button-pushing takes both time and imagination."

At the time this paragraph was written, just before Christmas, there were 16 or more cartons of blankets and clothing packed and ready to be sent to the American Friends Service Committee Philadelphia warehouse, as well as \$30 in cash. How many sent help to Philadelphia directly is not known. Characteristic of the response shown was the reaction of one dry cleaner, who brought all the unclaimed clothes he had, clothes that he usually sells at the end of each year.

The Friends World Committee, American Section and Fellowship Council, offers Quaker Leadership Grants for the year 1960. These grants are to help provide leadership, particularly as it might strengthen the membership of local Friends Meetings, pastoral and nonpastoral.

Applicants should have the following qualifications: (1) membership in the Society of Friends and active participation in one or more of its organized activities; (2) achievement, or promise, in the leadership of one or more of those activities attested by recommendations from responsible Friends; (3) a program for using a period of special stimulus or training which is likely to result in increased usefulness in one or more of the Society's organized activities; (4) ability and willingness to meet the remainder of the expenses of such a program not covered by the grant from personal funds of the applicant or from a Yearly or Monthly Meeting.

For details write to the Friends World Committee, 20 South 12th Street, Philadelphia 7, Pa.

Palo Alto Meeting, Calif., has sent out to its members "A New Year Message," which contains some thoughtful reminders about the conduct of the silent meeting for worship. We quote the following passage: "Those who listen should receive the message not in the attitude of critical evaluation, but of humble receptiveness, seeking the thought behind the words, and holding the speaker in love, even though the message may appear trivial. It is well when a message has been given to allow time for it to enter the deeper consciousness of the group. When one message follows another immediately, without time to return to the basis of Reality, the speaker may be voicing his own reactions rather than expressing thoughts that have come to him from God. We should also remember that sometimes a message springing out of a deep personal need may be God's way of communicating with us and requires our positive response to the speaker."

Friends Pension Plan

The Friends Pension Plan, under the oversight of a committee appointed by Friends General Conference and Philadelphia Yearly Meeting, has been in operation for one year. Eligible employees of the Conference and Yearly Meeting are now included in the plan.

The plan provides for annual payments on an actuarial basis by the participating organizations to a Pension Trust Fund. Employees do not contribute. The maximum benefit that can be received by an employee at the normal retirement age of 68 is a pension, including Social Security benefits, of 50 per cent of what his salary was for the five-year period immediately preceding his retirement. Pension benefits vary according to length of service. The plan also provides for vesting rights and death benefits.

Any committee or Meeting affiliated with Friends General Conference is eligible to use the plan for its employees. Copies of the plan are available from William Eves, 3rd, Secretary, Friends Pension Committee, 1515 Cherry Street, Philadelphia 2, Pa.

Friends Center in Charlotte, North Carolina

Quakers from pastoral and nonpastoral backgrounds are establishing a Friends Center in Charlotte, North Carolina. A large two-story house and two lots at 2039 Vail Avenue, near the center of the city, were purchased for \$14,750 by the Charlotte Friends Fellowship in September, 1959. Meetings for worship and First-day school have been held there on Sundays since October. A printed folder describing the new Center is being mailed to Meetings throughout the country.

The small group of Friends in Charlotte face several challenges: (1) to become a solvent, self-sustaining Meeting; (2) to work out a meeting for worship that will satisfy the diverse needs of the group; and (3) to work constructively with the racial and social tensions of the area. The North Carolina Yearly Meeting is providing the Center with a director, Norman Morrison of the Pittsburgh, Pa., Monthly Meeting.

With a population of 200,000, Charlotte is in a period of amazing growth. Its importance as a distribution and financial center for the Southeast attracts many newcomers from areas outside of the South.

Although the Fellowship has experienced real growth and vitality since the opening of the Center, it is barely managing to meet its current operating expenses. Charlotte Friends are looking to Quakers from all traditions and regions for encouragement. Visits from traveling Friends are especially desired. Charlotte is fairly central to North-South travel routes along the East Coast, and overnight lodging at the Center is available.

ANNE MORRISON

Letters to the Editor

Letters are subject to editorial revision if too long. Anonymous communications cannot be accepted.

A Friend in New Zealand would greatly like to acquire used copies of Rufus Jones' small books, especially *Trail of Life*, *Finding the Trail of Life*, and *The Trail of Life in College Years*. I would be glad to do the forwarding.

741 Harvard Avenue
Swarthmore, Pa.

J. PASSMORE ELKINTON

I have just returned from the vigil at Fort Detrick, Md. This was such a moving experience for me that I should like to commend it to other Friends as most worthy of our financial support and personal participation.

Originally conceived as a five-day nonviolent demonstration against germ-warfare preparation going on inside Fort Detrick, the vigil began on July 1, 1959, and has spontaneously continued due to the efforts of many concerned people from all parts of the country. The most impressive part of the vigil is its silent "waiting upon the Lord." The vigilers arrive at the front gate of the Fort each morning just before seven. They set up their two posters which read, "Vigil at Fort Detrick—An Appeal to End Preparation for Germ Warfare," and then take

their places in line before the gate, where they stand in silence until 5 p.m. This has gone on seven days a week, through rain and snow, as well as fair weather. What more impressive way is there of witnessing against a horror being hatched within those walls?

The vigil depends entirely on contributions from concerned persons, and will last only as long as there are enough volunteers to stand in line each day. Concerned persons can help by offering their services to Vigil at Fort Detrick, 324 West Patrick Street, Frederick, Maryland.

Brooklyn, N. Y.

JAMES B. OSGOOD

I read with much interest and agreement the article on Camus by Virginia Gunn. I have followed the growing of Christian attention to Camus, who was, unfortunately, early bracketed with Sartre's atheism. But as the editorial of November 9, 1957, issue of FRIENDS JOURNAL said, "The fact that Albert Camus consciously detaches himself from the Christian tradition invites serious reflection."

I believe the rest of that paragraph is worth recalling to readers: Camus "will not recognize as meaningful the world of belief beyond our senses and logic, nor will he accept any vast schemes like Marxism for saving mankind. But he has increased the strength of man's protest against injustices and deepened our social understanding substantially. The quotation from Shelley which he used in one of his books (*L'Homme Révolté*) may with justice be applied to him; Shelley regarded the poets as the unofficial 'legislators of the world.' Camus is such a legislator. Sympathy for our fellow man and an understanding attitude toward him have found in Camus an outstanding advocate."

May more writers be "the conscience of our day," proclaiming with Friends the dignity of the individual.

Honeybrook, Pa.

SAM BRADLEY

George Nicklin's article on pacifism in the issue of February 6 depends entirely on one point: the recognition "that a nation can become mentally ill just as an individual can." There is no evidence whatsoever that this is true; it is an interesting conjecture, however, and a very old one. Some years ago it was discussed as the mad-dog theory of your enemy's behavior. For many centuries nations have accused their opponents of being *as a nation* subhuman, yellow monkeys, apes, wolves, Huns, etc., *ad nauseam*.

I do not see what relevance it has to pacifism today to drag up this hoary bit of propaganda and decorate it with psychological jargon like "reality testing."

Collegeville, Pa.

DONALD BAKER

In the issue for January 16, William Morris Maier discusses the problem of investments with us. He advises us not to arrogate to ourselves the ability and the duty of judging whether particular investments are "consonant with Friends beliefs." He speaks as a man who carries the burden of maintaining sufficient income for some very useful institutions.

I do not carry such a burden. Thus, although I cannot arrogate to myself the *ability* to judge the investments, I cannot escape the *duty* of judging them. Also I would conclude differently: We should choose investments that do not conflict with our fundamental Quaker principles and that on the whole seem prudent and wise.

San Luis Obispo, Calif.

WILLIAM M. ALEXANDER

I agree heartily with David Newland's letter on "Friends and Investments" in the issue for January 30. Indeed there are investments consistent with Friends principles, and a Quaker Investment Trust is a solution for which I have long hoped.

If we wish to follow our conscience in choosing investments, we will probably have to accept a somewhat smaller return on our capital. We should not expect complete purity from involvement in war. There just isn't anything which is not in some degree involved in our government's defense spending.

The type of investment which a pacifist might well consider is Modern Community Developers, which is building integrated housing projects. Unfortunately it is not yet operating in Southern California.

Another example right here in our community is the Friends Retirement Association, which is building a modern 22-unit home in the integrated section of Pasadena. Even when operated on a charitable basis, such homes are regarded as good investments. Yet, since no funds seem available from the local Friends community, the project is being approved for a long-term loan by the Federal Housing Administration at nearly six per cent interest per year.

Pasadena, Calif.

REGA ENGELSBERG

BIRTH

DEL BUONO—On January 30, to Virgil and Doris Bradway Del Buono of R.D. 4, Norristown, Pa., a son, DAVID BRADWAY DEL BUONO. His maternal grandparents are Mr. and Mrs. W. S. Bradway, of R.D. 4, Norristown, Pa., and his mother is a member of Plymouth Monthly Meeting, Pa.

MARRIAGES

HANCOCK-GREEN—On February 2, at Salem, N. J., by Baptist ceremony, IRENE Y. GREEN and WILLIAM C. HANCOCK, SR. The groom is a member of Salem Monthly Meeting, N. J.

JENKINS-HINDMAN—On January 24, in the Corpus Christi Church of Houston, Texas, JOY YVONNE HINDMAN, daughter of Mr. and Mrs. Fred Hindman, Sr., of Houston, and DAVID FOULKE JENKINS, son of Howard M. and Elsa P. Jenkins of Swarthmore, Pa. The groom and his parents are members of Swarthmore Monthly Meeting. The bride and groom expect to live in Houston, Texas.

DEATHS

DAVIS—On December 3, 1959, at Chester, Pa., S. ALICE DAVIS, aged 75 years. She was the daughter of the late Jesse W. and Mary J. Davis of High Point, N. C., and had lived in Chester the greater part of her life. She was a member of Chester Monthly Meeting, Pa., and in her younger years was active in the First-day school and especially interested in the children of the community. She was also an active member of the Children's Aid Society. Although she had

been unable to attend meeting in recent years, older members of the Meeting will remember her as a faithful and untiring worker in her home and in the care of those whose welfare was entrusted to her. Surviving are three sisters, Laura Davis of Archdale, N. C., Belle Davis of High Point, N. C., and Josephine Milligan of Trinity, N. C. Interment was at High Point, N. C.

MATHER—On January 30, SARAH CAREY MATHER, at the Friends Home in Norristown, Pa. Surviving are a brother, Frank H. Mather of Ivyland, Pa., and a sister, Emily Mather of Jenkintown, Pa.

ROBINSON—On January 27, at Winchester Memorial Hospital, Va., ALBERT G. ROBINSON of Clearbrook, Va. He had been ill two years. Albert was a farmer and orchardist. His parents were the late D. Arthur Robinson and the former Rachel Jolliffe of Clearbrook, Va. Surviving are his wife, Elma Roberts Robinson; two sisters, Mrs. Willa J. Wilson of Purcellville, Va., and Mrs. Eldon Haines of Wilmington, Ohio; and four nephews. Funeral services, held at Omps Funeral Parlor, Winchester, Va., were conducted by Friends, and burial was in Hopewell Cemetery, Clearbrook.

Albert Robinson was a lifelong member of Hopewell Meeting, Clearbrook, Va., where he will be much missed. He was a valued member and loved by all.

WALKER—On January 22, at the home of her daughter in Jacksonville, Florida, EVA HANNUM WALKER, aged 92 years. The only child of Frank and Katherine Hannum, she was born on their farm south of Kennett Square, Pa. In 1890 she married J. Eugene Walker, an attorney in Media, Pa., for many years, who died in 1929 at the age of 68. They were members of Media Meeting, Pa. Surviving is a daughter, Evalyn Hannum Walker, at whose home in Jacksonville, Florida, a memorial service was held. Fourteen nieces and nephews also survive. Interment was in New Garden, Pa., Friends Burying Ground.

WARE—On November 28, 1959, at Salem, N. J., ELLA P. WARE, widow of Richard W. Ware, aged 87 years. She was a member of Salem Monthly Meeting, N. J. Surviving are three children, Anna W. Fogg, Marion W. Walkling, and William P. Ware.

Coming Events

(Calendar events for the date of issue will not be included if they have been listed in a previous issue.)

FEBRUARY

21 and 28—Abington Meeting, Jenkintown, Pa., Adult Class, 10 a.m.: Ronald Youngblood, "The Old Testament Prophets Speak to Our Times."

21—Baltimore Monthly Meeting, Stony Run, 5116 North Charles Street, Baltimore, Conference Class, no time listed: Bliss Forbush, "The Early Epistles of Paul."

21—Central Philadelphia Meeting, Race Street west of 15th, Conference Class, 11:40 a.m.: Rubella Manuel, of the Federation of Malaya, staff member of the U.N., "United Nations."

21—Frankford Meeting, Unity and Waln Streets, Philadelphia, Conference Class, 10 a.m.: Bernard C. Clausen, Secretary of Religious Education Committee, Friends General Conference, "The Greatest Teacher in America."

21—Meeting for worship, Lancaster Meeting, Pa., 10 a.m. On Lincoln Highway west, turn right at Tulane Terrace. At 11 a.m., Roy McCorkel, "A View from the Top of the World."

21—Swarthmore Friends Forum, Swarthmore, Pa., Meeting, 9:45 a.m.: Edward F. Snyder, Legislative Secretary of the FCNL, "Government's Job at the National Level."

21—Area conference for Overseers, sponsored by the Friends Peace Committee, Philadelphia, at Woodbury, N. J., Meeting House, 3 to 5:30 p.m.

21—Merion Friends Community Forum, 615 Montgomery Ave-

nue, Merion, Pa., 8 p.m.: Marvin Wolfgang, Associate Professor, Department of Sociology, University of Pennsylvania, "Prisons and Beyond."

27—Conference sponsored by Friends Peace Committee of Philadelphia Yearly Meeting at Race Street Meeting House, Philadelphia, 10 a.m. to 4:30 p.m. Speaker, Dr. Charles E. Faw of Bethany Biblical Seminary, Chicago, "What Do the Scriptures Say about Peace?" relating this, the conference theme, to the Old Testament, the New Testament, and eschatology. Round tables.

27—Pendle Hill Extension Institute with Richard B. Gregg at William Penn Center, Fallsington, Pa., all day, beginning at 9:30 a.m., sponsored by the Friends Service Association of the Delaware Valley. Theme, "The Peace Testimony as a Way of Life." Director, Theodore Olson; registrar and hostess, Aletha Moon; cost, including two coffee breaks, lunch, and dinner, \$7.50.

28—Baltimore Monthly Meeting, Stony Run, 5116 North Charles Street, Baltimore, Conference Class, no time listed: Bliss Forbush, "The Later Epistles of Paul."

28—Central Philadelphia Meeting, Race Street west of 15th, Conference Class, 11:40 a.m.: Mary Elma W. Price, "World Government as a Solution for Permanent Peace."

28—Frankford Monthly Meeting, Penn and Orthodox Streets, Philadelphia, Adult Class, 11:30 a.m.: Richard R. Wood, "World Order Study Program."

28—Frankford Meeting, Unity and Waln Streets, Philadelphia, Conference Class, 10 a.m.: Winston W. Cavell and Rufus H. Cox, "Institutions of Peaceful Change (United Nations, World Court, etc.)."

28—Swarthmore Friends Forum, Swarthmore, Pa., Meeting, 9:45 a.m.: Clarence E. Pickett, "The United Nations and World Government."

28—Friends Fellowship House Forum at the Reading, Pa., Meeting House, 108 North 6th Street, 8 p.m.: Walter Lamb, "Adapting Quaker Principles to Business Today."

MEETING ADVERTISEMENTS

ARIZONA

PHOENIX—Meeting for worship, 10 a.m., 17th Street and Glendale Avenue. James Dewees, Clerk, 1928 West Mitchell.

CALIFORNIA

CLAREMONT—Friends meeting, 9:30 a.m. on Scripps campus, 10th and Columbia. Edward Balls, Clerk, 439 W. 6th Street.

LA JOLLA—Meeting, 11 a.m., 7380 Eads Avenue. Visitors call GL 4-7459.

LOS ANGELES—Meeting, 11 a.m., Univ. Meth. Church, 4th floor, 817 W. 34th Street.

PALO ALTO—First-day school for children and adults, 10 a.m. Meeting for worship at 11. 957 Colorado.

PASADENA—526 E. Orange Grove (at Oakland). Meeting for worship, Sunday, 11 a.m.

SAN FRANCISCO—Meetings for worship, First-days, 11 a.m., 2160 Lake Street.

COLORADO

DENVER—Mountain View Meeting, 10:45 a.m., 2026 S. Williams. Clerk, SU 9-1790.

DISTRICT OF COLUMBIA

WASHINGTON—Meeting, Sunday, 9 a.m. and 11 a.m., 2111 Florida Avenue, N.W., one block from Connecticut Avenue.

FLORIDA

DAYTONA BEACH—Meeting, 11 a.m., First-days at 300 North Halifax Avenue.

Information, Sarah Belle George, CL 2-2333.

GAINESVILLE—Meeting for worship, First-days, 11 a.m., 116 Florida Union.

JACKSONVILLE—Meeting for worship, 11 a.m., YWCA. Contact EV 9-4345.

MIAMI—Meeting for worship at Y.W.C.A., 114 S.E. 4th St., 11 a.m.; First-day school, 10 a.m. Miriam Toepel, Clerk. TU 8-8629.

MIAMI—University, Wesley Foundation, Sundays 7:30 p.m. Clerk, MO 1-5036.

ORLANDO-WINTER PARK—Meeting, 11 a.m., 316 E. Marks St., Orlando; MI 7-3025.

PALM BEACH—Friends Meeting, 10:30 a.m., 823 North A St., Lake Worth.

ST. PETERSBURG—First-day school and meeting, 11 a.m., 130 19th Avenue S.E.

GEORGIA

ATLANTA—Meeting for worship and First-day school at 10 a.m. 1384 Fairview Road, N.E., Atlanta 6. Phern Stanley, Clerk. Phone DR 3-5357.

INDIANA

EVANSVILLE—Meeting, Sundays, YMCA, 11 a.m. For lodging or transportation call Herbert Goldhor, Clerk, HA 5-5171 (evenings and week ends, GR 6-7776).

INDIANAPOLIS—Lanthorn Friends, 1040 W. 42nd Street. Meeting for worship and First-day school, 10 a.m. Telephone LI 6-0422.

MARYLAND

SANDY SPRING—Meeting (united), First-days, 11 a.m.; 20 miles from downtown Washington, D. C. Clerk: R. B. Thomas; telephone WA 4-3366.

MARCH

1—Philadelphia Quarterly Meeting at Germantown Meeting, 47 West Coulter Street, Germantown, Philadelphia. Meeting on Worship and Ministry, 1:30 p.m.; meeting for worship, 3 p.m., followed by meeting for business; supper, 6:15 p.m.; at 7:15 p.m., Colin Bell, Executive Secretary of the American Friends Service Committee, "Is the AFSC Keeping Up with History?"

5—Haverford Quarterly Meeting at Merion, Pa., 4 p.m.

5—Nottingham Quarterly Meeting at Oxford, Pa. Ministry and Counsel, 10 a.m., followed by meeting for worship. Lunch served. At 1:30 p.m., business meeting-conference: "Our Basic Testimonies Today," by Charles J. Darlington, Clerk of Philadelphia Yearly Meeting.

Notice: Four Thursday Noon-Hour Addresses at Twelfth Street Meeting House, 20 South 12th Street, Philadelphia, 12:25 to 12:55 p.m., sponsored by Central Philadelphia Monthly Meeting: February 25, John M. Moore, Professor, Swarthmore College, "God Most Near"; March 3, Hugh W. Moore, Associate Secretary, American Friends Service Committee, "Personal Integrity"; March 10, Josephine Benton, "On Becoming Children of God"; March 17, Clarence E. Pickett, Executive Secretary Emeritus, American Friends Service Committee, "Renewal of Life." Everyone is invited.

Coming: Workshop Seminar on "The Unmet Needs of Children Who Need Help in the Earliest School Years," at 15th Street Meeting House (221 East 15th Street), New York City, March 5, 1 to 9:15 p.m., sponsored by the Committee on Youth of the New York Yearly Meeting. The seminar will be of particular interest to teachers, parents, and those working with young children and young families. Cost, \$2.00. Panel, Lora Hathaway, Dr. Adella Youtz, and Dr. Wayne Vasey, with Sherwood Norman as moderator; speaker, Dr. Franklin Keller. Send requests for reservations to Helen Wade, 1 Governor's Road, Bronxville, N. Y.; do not send payment in advance.

MASSACHUSETTS

CAMBRIDGE—Meeting, Sunday, 5 Longfellow Park (near Harvard Square), 9:30 a.m. and 11 a.m.; telephone TR 6-6883.

WELLESLEY—Meeting, Sunday, 10:30 a.m. at Tenacre Country Day School, Benvenue Street near Grove Street.

WORCESTER—Pleasant Street Friends Meeting, 901 Pleasant Street. Meeting for worship each First-day, 11 a.m. Telephone PL 4-3887.

MICHIGAN

DETROIT—Meeting, Sundays, 11 a.m. in Highland Park YWCA, Woodward and Winona. TO 7-7410 evenings.

MINNESOTA

MINNEAPOLIS—Meeting, 11 a.m., First-day school, 10 a.m., 44th Street and York Avenue S. Harold N. Tollefson, Minister, 4421 Abbott Avenue S.; phone WA 6-9675.

NEW JERSEY

ATLANTIC CITY—Meeting for worship, 11 a.m., First-day school, 10:30 a.m., South Carolina and Pacific Avenues.

DOVER—First-day school, 11 a.m., worship, 11:15 a.m., Quaker Church Road.

HADDONFIELD—Meeting for worship, 11 a.m.; First-day school, 9:45 a.m. Midweek meeting, Fourth-day, 10 a.m. Lake Street.

MANASQUAN—First-day school, 10 a.m., meeting, 11:15 a.m., route 35 at Manasquan Circle. Walter Longstreet, Clerk.

MONTCLAIR—289 Park Street, First-day school, 10:30 a.m.; worship, 11 a.m. (July, August, 10 a.m.). Visitors welcome.

NEW MEXICO

ALBUQUERQUE—Meeting and First-day School, 11 a.m., 815 Girard Blvd., N.E., Albuquerque. John Atkinson, Clerk. Phone Alpine 5-9588.

NEW YORK

BUFFALO—Meeting and First-day school, 11 a.m., 1272 Delaware Ave.; phone EL 0252.

LONG ISLAND—Northern Boulevard at Shelter Rock Road, Manhasset. First-day school, 9:45 a.m.; meeting, 11 a.m.

NEW YORK—First-day meetings for worship:

11 a.m. 221 E. 15th St., Manhattan
Earl Hall, Columbia University
110 Schermerhorn St., Brooklyn
187-16 Northern Blvd., Flushing
3:30 p.m. Riverside Church, 15th floor
Telephone GRamercy 3-8018 (Mon.-Fri.
9-4) about First-day schools, monthly meetings, suppers, etc.

SYRACUSE—Meeting and First-day school, 11 a.m., YWCA, 339 E. Onondaga Street.

OHIO

CINCINNATI—Meeting for worship, 10 a.m., 3601 Victory Parkway. Telephone Lucile Knight, Clerk, at EA 1-2769.

CLEVELAND—Meeting for worship and First-day school, 11 a.m., 10916 Magnolia Drive. Telephone TU 4-2695.

PENNSYLVANIA

HARRISBURG—Meeting and First-day school, 11 a.m., YWCA, 4th and Walnut Sts.

HAVERFORD—Buck Lane, between Lancaster Pike and Haverford Road. First-day school, 10:30 a.m. Meeting for Worship at 11 a.m.

LANCASTER—Meeting house, Tulane Terrace, 1½ miles west of Lancaster, off U.S. 30. Meeting and First-day school, 10 a.m.

PHILADELPHIA—Meetings, 10:30 a.m., unless specified; telephone LO 8-4111 for information about First-day schools. Byberry, one mile east of Roosevelt Boulevard at Southampton Road, 11 a.m. Central Philadelphia, Race St. west of 15th. Chestnut Hill, 100 East Mermaid Lane. Coulter Street and Germantown Avenue. Fair Hill, Germantown & Cambria, 11:15 a.m. Fourth & Arch Sts., First- and Fifth-days. Frankford, Penn & Orthodox Sts., 10:30 a.m. Frankford, Unity and Wain Streets, 11 a.m. Green St., 45 W. School House L., 11 a.m. Powelton, 36th and Pearl Streets, 11 a.m.

PITTSBURGH—Worship at 10:30 a.m., adult class, 11:45 a.m., 1353 Shady Avenue.

READING—First-day school, 10 a.m., meeting, 11 a.m., 108 North Sixth Street.

STATE COLLEGE—318 South Atherton Street. First-day school at 9:30 a.m., meeting for worship at 10:45 a.m.

TENNESSEE

MEMPHIS—Meeting, Sunday, 9:30 a.m. Clerk, Myrtle Nash, FA 3-6574.

TEXAS

AUSTIN—Worship, Sundays, 11 a.m., First-day school, 10 a.m., 606 Rathervue Place. Clerk, Priscilla Zuck, GR 7-3414.

DALLAS—Sunday, 10:30 a.m., Adventist Church, 4009 N. Central Expressway. Clerk, Kenneth Carroll, Religion Dept., S.M.U.; FL 2-1846.

HOUSTON—Live Oak Friends Meeting, Sunday, 11 a.m., Council of Churches Building, 9 Chelsea Place. Clerk, Walter Whitson; JAcKson 8-8413.

WANTED

SENIOR COUNSELORS: positions open for Outdoor and Canoe trip Camp. Applicants must be 19 or older and have had camping and canoeing experience. D-Arrow Camp for Boys, c/o Oakwood School, Poughkeepsie, New York.

WE SEARCH for a person with a gentle sense of humor, concerned and qualified to help provide a stable background of creative love and direction in our motherless home. Girls, 6 and 8; boys 10, 13, 15 (Scattergood School) and 19 (University of Michigan). Large home, much activity. C. V. Winder, 1035 Martin Place, Ann Arbor, Michigan.

HOUSEKEEPER with supervisory duties for Stapeley Hall, Quarterly Meeting Home for Friends, 6300 Greene Street, Philadelphia 44, Pa.

CLERK TYPIST—To work with legislative staff in Washington, D. C. Ability or interest in developing typing and secretarial skills required. Work includes letters, documents, Newsletter copying, and assistance in library filing. Friends Committee on National Legislation, 245 Second Street, N.E., Washington 2, D. C.

NEEDED URGENTLY for Yardley Meeting, piano in good condition suitable for large Meeting room, at reasonable price. Any Friend who knows of an available piano, please contact Edgar Bromberg, 2221 Stackhouse Drive, Yardley, Pa.; Telephone Hyatt 3-2640.

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FRIENDS JOURNAL

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De Gaulle's Last Chance

. *by Wolf Mendl*

Letter from Japan

. *by Paul Masahiko Sekiya*

Mementoes of John Woolman

. *Letter from the Past*

*A*NY religion that professes to be concerned with the souls of men and is not concerned with the slums that damn them, the economic conditions that strangle them, and the social conditions that cripple them, is a dry-as-dust religion.

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Book Survey

Standard Bible Atlas. The Standard Publishing Company, Cincinnati, Ohio, 1959. 32 pages. \$1.00

This illustrated and colored little atlas is a most serviceable collection of maps. They set, at long last, things aright for the reader, old or young, who is confused about the shifting borderlines of empires and states in biblical antiquity. We gladly recommend it.

From Plato to Nietzsche. Ideas that Shape Our Lives. By E. L. Allen. Association Press, New York, 1959. 254 pages. \$3.75

Ten unpretentious chapters on Plato, Augustine, Aquinas, Luther, Descartes, Kant, Rousseau, Marx, and Nietzsche introduce the reader to these men. Mr. Allen proceeds cautiously and addresses mainly the reader who has not had the advantage of higher education. This is not to suggest that the book was written in *Reader's Digest* style, but the title of the series in which the book appears—"Life Enrichment Books"—is justified.

The American Funeral. A Study in Guilt, Extravagance, and Sublimity. By LeRoy Bowman. Public Affairs Press, Washington, D. C., 1959. 181 pages. \$4.50

A study of funerals and their implications for the family, the business, and the changes taking place in this area of our social life seems at first sight not too enticing a subject. Yet this book gives us an interesting and, in places, even a fascinating account of the author's findings about family attitudes, funeral practices (including commercial malpractices), the changes caused by metropolitan life, and the psychological problems of the bereaved. We warmly recommend the book as a helpful, well-informed, and wise guide.

Devotional Pamphlets

The Upper Room; March-April, 1960. The Upper Room, 1908 Grand Avenue, Nashville, Tenn. 78 pages. 15 cents (reductions for quantity distributions)

This is the 25th anniversary number of America's most widely read devotional magazine (there are more than three million in circulation). It contains readings and prayers for every day and well-chosen narrative material.

Letters of Direction. By Abbé de Tourville. Introduction by Evelyn Underhill. Thomas Y. Crowell Company, New York City, 1959. 111 pages. \$1.00

The meditations of the late French pastor have a modern appeal and bring home to the reader the presence of God in the calm manner peculiar to Brother Lawrence.

Teach Me to Pray. By W. E. Sangster. The Upper Room (address above). 64 pages. 35 cents (reductions for quantity distribution)

Most of us will admit that we are beginners in praying, even after years of trying to pray. This book helps us to think about the practice of prayer.

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FRIENDS JOURNAL

Successor to *THE FRIEND* (1827-1955) and *FRIENDS INTELLIGENCER* (1844-1955)

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PHILADELPHIA, FEBRUARY 27, 1960

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Editorial Comments

How We Envy the Clairvoyants!

SOMETIME ago we listened to a record playing a few sentences from the speeches of famous men. (The famous women of our time were ignored.) There they were at their best or worst: Hitler screaming a few hysterical sentences in German, and Stalin surprising us with a mellifluous, almost tender-sounding Russian. The shock came when Gandhi boomed in a baritone that radically contravened the delicate image we all cherish. The loud tone proved that a button on the machine had to be adjusted, and, indeed, with the aid of more restrained electronics, Gandhi sounded gentle and saintly again. Later we heard a similar recording supplemented by the projection of portraits and signatures on the screen. (Again, women were omitted.) It was suggested that the three personality expressions together would create an accurate psychological profile. Still, they left many a question unanswered.

Ever since that time we have kept an eye on signatures. We hear of graphological clairvoyants who can read appalling secrets from handwriting. But in the office of our *FRIENDS JOURNAL* we have no time for character studies. We simply need to know who mails us a check and what purpose it is meant to serve. The other day we were unable to decipher an especially bold signature. There were odd ledges and arches protruding from everywhere and effectively camouflaging any meaning. No letter accompanied the check. How we envied the clairvoyant when we (1) had to mail the check to the bank for identification and then (2) ask the sender for what purpose the money was intended. Was he an architect who has to build entirely normal houses while nursing frustrated dreams of erecting oriental mazes for maharajahs, or bold bridges in Shangri-La, or perhaps only another Guggenheim museum? We have wondered at the proud signature of a man, outwardly humble and meek, who inflates some of his characters rather unnecessarily so that they stand out like portly professors in a row of lean freshmen. Is there some wanton pride festering in his subconscious? Or is he merely yearning for the baywindows and balconies of his childhood days? And what are we to think of the ropes surrounding some signatures like a protective enclosure? Caution? Nautical ambitions? Or readi-

ness to help others? Oh, how we envy the clairvoyants when having to mail yet another check to the bank for identification!

We remember Rufus Jones' plain signature; it was as erect as the man himself and immediately clear to the beholder. Even Penn's name is clear in spite of the surrounding flourishes. With a little imagination the name might appear to sail like the proud *Welcome* on the ornamental waves in the signature.

Corkscrew flourishes are going out of fashion. Still, there are too many mysteries for our comfort. Do sharp lines, looking like icepicks, suggest aggression? Or are they prophetically raised index fingers? What are we to make of some loose commas floating over a name and looking like displaced eyebrows? And what about the involved curlicues in a young man's writing? Do they go with the chrysanthemum arrangement that longhaired youths wear at the back of their heads? Why do some men think that a name should be reduced to a reckless string of miniature angles?

Dear reader, your suspicions are entirely justified: all this is nothing but a plea to write legibly. We address our appeal especially to forceful and mysterious characters, of whom the Society of Friends has its share. We modestly extend our plea to ambitious architects, enthusiastic financiers, overloaded scholars, eccentrics of any description, and those extraordinary personalities that are in a category all by themselves. At least once a year, when paying for a subscription or contributing to the Associates, they ought to write legibly. We shall then gladly consider this their one good deed for that particular day, although—if you don't mind our saying so—we have the strong feeling that one good deed every twenty-four hours is no longer enough these days.

In Brief

Our city population of foreign birth or foreign parentage is as follows: New York City, 56 per cent; Cleveland, 45 per cent; Detroit, 41 per cent; and San Francisco, 40 per cent. New York City alone has 800,000 Russian-speaking people, 428,000 German-speaking people, 404,000 Poles, 185,000 Czechs, and 114,000 Hungarians.

What Friends Today Can Learn from John Woolman

John Woolman Memorial Lecture, 1959

IT would be difficult to find words more characteristic of John Woolman than his simple sentence: "Conduct is more convincing than language." This is really what Friends today have to learn from John Woolman.

What Woolman had is what we today might call "experience in depth." The disarmingly clear and acceptable statement that "conduct is more convincing than language" is from Woolman's description of his visit to Quaker slaveowners and his determination to pay for any services received as the result of slave labor. It is not a copybook maxim but a powerful crowbar with which to budge the heavy boulder of slavery.

Woolman's leverage on the horizontal social-justice level is tremendous. But it would be nothing without the vertical connection with God. This was the lodestar, the anchor, the foundation. Any concept which would make clear the major fact of existence could be used to signify the central place of God in Woolman's life. If, in the words of the Psalmist, he were to "take the wings of the morning" or "dwell in the uttermost parts of the sea," there would God be, with His hand to guide and His love to uphold.

Today we are living in an international climate in which both power groups are insisting on what are termed "deeds, not words." Woolman believed also in what he called action, not language, but with God as the focus—theocentric rather than geopolitical.

"Conduct is more convincing than language." Woolman's challenging insights came out of his constant stress that deeds speak louder than words. As a young man, for example, he decided not to enter into partnership with seagoing commerce. As Janet Whitney points out in her wholly admirable book on John Woolman, this act led him to hold the principle that the pursuit of wealth as such was tied up with the roots of war and, later, that it was the cause of war. "Logan (Woolman's friend) argued, Therefore accept war. Woolman reasoned, Therefore reject wealth." But at present he kept what he himself called "his revolutionary thoughts to himself, regarding them as primarily a guide for his own life."

A General Brotherhood

The first of these revolutionary thoughts is what Woolman disarmingly called "an idea of a general brotherhood." It is disarming, but there is dynamite embedded in this broad phrase. If you go about relating an idea of general brotherhood to conduct, the only way Woolman knew how to proceed, the result is bound to be truly radical. Aristotle thought life should be organized struc-

turally in what he called the "Household." Christ presented the more demanding concept of the Kingdom of God. And it was primarily Christ's vision which Woolman sought to follow.

On his first Southern journey Woolman was clear that slavery and what he called "the great Brotherhood" could not go together, and he said this to the slave-owning Quakers who were his hosts. He asked them to remember that all nations are of one blood. We are "sojourners" rather than permanent people who live indefinitely; we are all subject to similar afflictions and infirmities of the body, disorders and frailties of the mind, temptations, death, and judgment.

Woolman's "general Brotherhood" could well be in our minds as we think of this present year, designated World Refugee Year. As Woolman splashed through the Buttonwood Run near Mount Holly, starting out on his tiring and effective visitations, he had an answer for us as well in his words: "To consider mankind otherwise than brethren, to think favors are peculiar to one nation and exclude others, plainly supposes a darkness in the understanding. For, as God's Love is universal, so where the mind is sufficiently influenced by it, it begets a likeness of itself, and the heart is enlarged towards all men."

Woolman also affected movements. In writing on "The Spiritual Origins of American Culture," Professor Ralph Gabriel of Yale singles out John Woolman, Thomas Jefferson, and Thomas Paine as three formative influences in developing American democracy. Puritanism emphasized the fundamental law and the disciplined individual. Quakerism, especially through John Woolman, stressed individual liberty, the dignity and worth of man, and universal brotherhood. To the responsibilities of the strong man was added the duty of aiding his less fortunate brother. Think of Woolman's words, "We have no cause to promote but the cause of pure universal love."

One of the major charges against Americans today is that we are materialistic. In the course of our work directing a Quaker International Center in Washington, my wife and I meet and come to know a constant stream of senior visitors from over 70 countries every year. A high proportion of these competent, well-informed people assume that most Americans are on the lookout for immediate gain, for the dollar in hand at this moment in time—what the expressive slang expression used to call the "fast buck." We Friends are not excluded from this suspicion, according to the national image which people all over the world have of all Americans. We must accept

this stigma of materialism insofar as it applies. And as we consider John Woolman, we should realize that we have a great deal to learn from him at this point.

The Relation of Time to Eternity

What we have to learn is placed by him in the grand design of the relation of the timely to the timeless, or, in other words, the relation of time to eternity. Woolman was plagued by what we today call materialism. He called it "cumber." He was what we would term successful, but he regarded this situation as a warning rather than a source of congratulation. For sixteen years he was a merchant in Mount Holly. As his biographer puts it, if anyone should inquire of the average citizen here at that time about John Woolman, the reply would have been: "Oh, yes, he's a shopkeeper. I know his shop," adding that Woolman was a tailor. Everything he touched in business seemed to prosper. He said that "trading in things useful is an honest employ" and apparently enjoyed developing an increasing number of lines in his shop.

It was at this point, however, that his light within and his true compass made him veer away from a conventional road to business success. With an unerring sense of direction, he expressed clearly his problem: "The increase of business became my burden; for though my natural inclination was toward merchandise, yet I believed truth required me to live more free from outward cumbers; and there was now a strife in my mind between the two."

Modern man is also troubled about the relation of time to eternity. In a recent novel the leading character puts this in minimum terms when he says, "The only thing that explains anything is everything back to the beginning of time."

Probably most of us consider ourselves to be practical people. We do not have time or energy for frills or vague speculation. This was equally true of Woolman. If anyone could be described as realistic and, in that sense, hardheaded, certainly he was. He weighed every

move carefully; he knew the value of land and of merchandise; he was an accurate judge of people. With this highly trained sense of precision he steadfastly combined a devotion to eternal values.

The dimension of eternity or timelessness in life cannot be easily or permanently grasped. It is not quickly had for the asking, and many do not choose to ask. But we are talking about a *deep awareness*, which is one of the major aims of what we today call religious education. To nurture the eternal in a child is presenting a lasting gift. In a beautiful passage Janet Whitney says of John Woolman's childhood that the Meeting on the Rancocas spread the background of eternity against his daily life in just as simple and inescapable a way as the sky by night and by day spread the background of infinity. This is a profoundly significant insight and may well be, also, a light which throws into bold relief the figure of John Woolman and why he is important for us; because, whereas one of our dangers is materialism, another great danger may be our preoccupation with pushing back the frontiers of space—the conquering of infinity, if you will, rather than dwelling in eternity.

Five years before his death Woolman wrote: "God remains to be the strength of my life; to whom I desire to devote myself in time and eternity." T. S. Eliot once wrote:

. . . to apprehend

The point of intersection of the timeless

With time, is an occupation for the saint.

In this basic respect Woolman fully deserves to be called a saint. His view was that we can enter the eternal Kingdom now, existentially—that this Kingdom is, indeed, within you.

What Is Man?

The third area in which we today should learn from John Woolman is in the area of the person, the individual. "What is man that thou art mindful of him?" asked the Psalmist. "What is a man more than a sheep?" is a question which Jesus asked. It was this kind of ques-

THE creatures have their rights. We are less inclined to say now than formerly that "all animals are created solely and exclusively for the use of man." Schweitzer's name has been associated with the phrase "reverence for life," but John Woolman had the spirit of it long ago. In 1740 he wrote that "As by [God's] breath the flame of life was kindled in all animal and sensible creatures, to say we love God as unseen, and at the same time exercise cruelty toward the least creature moving by His life, or by life derived from Him, is a contradiction in itself." That life is not given on easy terms to any living thing—be it butterfly or bison. In it there is much that seems horrible and loveless; but its sweetness is not a fiction; we know it in our own experience. We may well believe that the creatures without our powers of thought and imagination know it, too.—HORACE B. POINTING, "Butterflies and Such," in the Wayfarer for November, 1959

tion which also concerned Woolman as a follower of Jesus.

Here again, as in the case of "the great brotherhood" and in his grasp of the relationship between time and eternity, Woolman is revolutionary. He believes in the individual and is able to teach us why he does so.

In order to throw light on his view concerning persons I would like to make two references to our modern world with respect to the attitude toward persons. The first is a simple report on an I.B.M. machine matched against a man in a game of checkers. Gradually the machine developed to the place where it was winning. As a result of what is called "generalization learning" it is predicted that a machine could eventually run a business. This may turn out to be a good thing, but the problem, put in an oversimplified way, is that we shall become so intent on developing the machine that we will forget to develop man. It is partly a matter of emphasis and focus. John Woolman was a prudent man who could have been in favor of improving methods, but with the Psalmist he would have thought of man as "a little lower than the angels" rather than as a little lower than I.B.M. machines.

The other modern reference is one more congenial to Woolman. It is to "reverence for life" as used by Albert Schweitzer. Most of us feel in accord with the small boy who admired Dr. Schweitzer and sent him a bottle of aspirin because he wanted to do something for him. This started a fresh line of medical supplies going in his direction. Schweitzer reverences life, and mankind responds to him. Woolman revered persons as children of God and therefore worked tirelessly for the alleviation of the sufferings and unjust conditions of slaves, sailors, and postboys.

In the last months of his life, walking the roads in England, Woolman refused to ride in coaches because small boys, young in order to be light, were used on the lead horses for the purpose of achieving greater speed. He heard that the boys were sometimes frozen to death or seriously harmed, and he would have nothing to do with the system which produced this result. This attitude was another example of his insistence on the value of the individual through his favorite channel of conduct rather than language. As Janet Whitney comments: "Here again that ounce of action which Woolman supplied spoke more loudly and was longer remembered than any of his words."

It cannot be emphasized too strongly that this capacity for love and respect came from Woolman's deep life of prayer and reflection. He nurtured his spiritual life in order that his life of action would be true. He took genuine light and leading wherever it could be found. One winter he read, and shared with his family in the

evenings, Thomas à Kempis' *The Imitation of Christ*. In speaking of it John Woolman wrote in his journal:

I have been informed that Thomas à Kempis lived and died in the profession of the Roman Catholic religion; and in reading his writings I have believed him to be a man of a true Christian spirit, as fully so as many who died martyrs because they could not join with some superstitions in that church. All true Christians are of the same spirit, but their gifts are diverse.

The supremacy of the Spirit over all of life, including action and thought, was Woolman's constant aim. To this conviction he gave expression in these words: "As I was humbled and disciplined under the Cross my understanding became more strengthened to know the language of the pure spirit which moves upon the intellectual deep, and to wait in silence sometimes many weeks together, until I felt that rise which prepares the creature to stand like a trumpet through which the Lord speaks to his people."

It might be said that all of Woolman's powers converged on strengthening the worth and the value of the individual. Regarding one important area he said: "I believed that liberty was the natural right of all men equally."

Would Woolman's way work today? We are certainly no nearer an answer than was possible in his time. In fact, the complexities and ambiguities of modern life would make many dismiss him out of hand. But I wish to end with an unabashed plea to learn from Woolman and put his values at the center of our lives and purposes.

We cannot say whether Woolman's way will work today. But we must do everything possible under God to make it work. The history of Woolman's life is the inner history of a tender conscience. In the last year of his life he wrote: "I have gone forward, not as one travelling in a road cast up, and well prepared, but as a man walking through a miry place, in which are stones here and there, safe to step on: but so situated that one step being taken, time is necessary to see where to step next."

If we would learn from John Woolman and take him seriously today in the anguish and need of these "times of trouble," we must find steppingstones for conscience.

A. BURNS CHALMERS

Grace of Gentleness

By STELLA CRAFT TREMBLE

So great the arts of gentleness,
The heart in which they fall
Is richer far than can be told
By common numera!l.

De Gaulle's Last Chance

WITHIN less than a week the world heard two speeches which marked the end of European domination in Africa. On January 29 General de Gaulle sounded the knell of an Algeria controlled by European settlers. On February 3 Mr. Macmillan exposed the complete isolation of the white minority in South Africa.

"Algérie Française," a slogan under which more than a million European settlers hoped to perpetuate their privileged position over more than nine million Arabs, is dead. Ambitious politicians, fanatic officers, and desperate settlers may continue to use the battle cry in further efforts to overthrow the Fifth Republic, but they can never hope to make Algeria a French province.

Notwithstanding some dangerous ambiguities, General de Gaulle's masterly speech clarified a number of issues. It showed that, for the first time since the outbreak of the Arab rebellion in 1954, the government in Paris was determined to control the European settlers. It showed that for the present the army has no alternative but to obey de Gaulle, even if important elements within it are torn by divided loyalties. It showed by his insistence on self-determination that the future of Algeria must be decided by the Arab masses.

The little insurrection in Algiers has had other far-reaching consequences. It made clear that the Moslems do not believe in an Algeria integrated into France and that they will choose between de Gaulle's conception of a federal, multiracial Algeria, closely linked to France, and a completely independent state as envisaged by the Algerian rebel organization. By its demonstration of overwhelming support of de Gaulle, French public opinion has indicated that it also sees these as the only issues out of the present situation.

The first measures taken by the government are promising. The purges in the army and the police, the suppression of the army's department of psychological action and of the home guard, the removal of military control over local government, all go towards re-establishing civil authority over the armed forces. At the same time, plans for cantonal elections are being pushed forward. A pattern of a loosely federated Algeria, with parts of the country under Moslem control and others under mixed European and Moslem control, is thus beginning to emerge.

Great obstacles stand in the way of such a solution; however, because it offers the best ground on which to negotiate with the rebels, it has the best chance of bringing about a genuine reconciliation. The important thing is to set to work quickly. Time is short. The punishment of extremists who fomented the European insurrection

is not enough, even if this time some of the bigger fish in the army, in the administration, and among the politicians and settlers are caught. Soustelle has left the government, and with a number of prominent politicians is preparing for the next time. We must not forget how a small group of half-prepared fanatics (the majority of Algiers' 200,000 European inhabitants did not take part in the rising) were able to shake the foundations of the Republic for one week. The ills go deeper than the fascist fringe of French politics.

After having restored order in Algeria—and we do not know whether the measures are far-reaching enough—de Gaulle must make a great effort to achieve a truce with the Algerian rebel organization. Not only will it bring to an end a great deal of human suffering, but it will enable the French President to take advantage of the disarray caused among the settlers and the army by his success in dealing with the insurrection. The longer the fighting continues the more de Gaulle will have to depend on the army for the survival of his regime. No one can be happy at a state of affairs in which the army becomes arbiter of a nation's destinies.

Through their history of close association with people struggling for independence, Friends readily sympathize with and understand the position of the Arabs of Algeria. When taking account of the human suffering caused by the war, we have to include many thousands of Arab refugees in Tunisia and Morocco, many more Arabs in resettlement camps in Algeria, thousands in internment camps in Algeria and France, police torture and brutality, and the daily murder of European men, women, and children. The Arabs suffer greatly, but the European settlers are very frightened. Only a few of them are rich *colons*. The majority are small merchants, shopkeepers, transport workers, skilled artisans, and local government officials. They see themselves driven out of an Arab-ruled Algeria and forced to become refugees in France, where they will be faced with immense difficulties in finding employment and housing.

As for the army, it has become a missionary body. It took the lesson of its defeat in Indo-China to heart and has ever since sought to apply a saying of Mao Tse-tung, according to which the army must be among the people and spread its ideas through the masses. It is ironic that the strategy used by the Chinese Communist leader in his struggle against the Kuomintang, and again by the Viet-Minh in Indo-China, should now be the text of the French army, which proclaims itself a shield against communism.

A politically conscious army thus poses the greatest

threat to the already sadly reduced liberties of France. The government may need emergency powers to settle the Algerian war, but France is not much of a democracy today. Parliament is reduced to impotence. The government is assuming an increasingly nonpolitical character. Of twenty-one ministers in the cabinet, only ten have risen through Parliament; the remainder are officials and technocrats. Organs of the press are continually harassed by seizures which appear to operate on the basis that one on the right must be balanced by one on the left. The Fourth Republic became a parody of democracy; the Fifth Republic prefers to do without.

The events of January may have been the last paroxysm before the convalescence. They may have been the dress rehearsal for the final showdown. One can only hope that they will lead to peace and reconciliation, thus bringing Algeria into line with the Franco-African community, which is rapidly becoming a free association of independent states.

Paris, February 12, 1960

WOLF MENDL

Mementoes of John Woolman

Letter from the Past—181

TWO items connected with the Mount Holly Quaker may be dealt with in one letter since both of them are of somewhat recent recovery. One is the old schoolhouse in his home town. It was built in 1759, and its bicentennial was marked on October 26, 1959, by the National Society of the Colonial Dames of America in the State of New Jersey. The organization had purchased the property some years ago and now has restored it and tastefully and appropriately furnished it. It is located in Mt. Holly, N. J., on Brainerd Street, near the present Friends meeting house. It is a small one-room building, 20 by 24 feet, with walls laid in the early manner known as Flemish bond. Inside is a wide fireplace, and there is record of a group of men who in 1765 subscribed to buy a stove for it. Because of the name of the street, it was thought at one time that John Brainerd, missionary to the Indians, who built a church nearby, had taught in this school.

More likely John Woolman taught there. In his account books between 1762 and 1770 he has charges for teaching the children of several neighbors, including some shareholders in the schoolhouse or subscribers to the stove. They were mostly Friends and Woolman's friends. There are also entries of charges for firewood for "our school." Historians have long known that he was a teacher and even wrote a spelling book. While the evidence that this is what Woolman calls "our

school" is circumstantial, it is pretty convincing, and so I may make some amends for the negative tone of a recent Letter from that Past (172), in which I disclosed the frustration of trying to identify any of Woolman's houses in the town. This house was at least extant in the latter part of his short life and was known and probably used by him. It is interesting in itself, even if without the Woolman connection, as being perhaps the oldest schoolhouse in the state, and it was worthy of restoration and preservation.

There can be no doubt about the next item. This is a small piece of paper written in Woolman's hand and signed by him. The paper had been folded and sealed and was torn around the seal when opened. It has not, I believe, been printed before. It reads as follows:

Chesterfield 29 da 11 mo 1763

To the Mo Meeting to be held at Chesterfield the
1da 12 mo 1763

Our Quarterly Meeting yesterday being chiefly made up of members of your monthly Meeting, I find the Humbling power of Truth Engaging me to Inform you, That in the debate that then was, I am sorrowfully sensible That I did not keep low Enough in my mind so as to have my Speech & Conduct thoroughly seasoned with the Meekness of Wisdom—and this I do in regard to His Cause who mercifully looked upon me in that distress of mind which I was under soon after the meeting endeth

John Woolman

This note needs no commentary, and little can be added. It was found in 1945 among the loose papers of Chesterfield Monthly Meeting in New Jersey. This and Burlington Monthly Meeting were the principal components of Burlington Quarterly Meeting which was held alternately at the two places. John Woolman was a member of Burlington Monthly Meeting and, according to the minute book, was often one of its representatives to the Quarterly Meeting. The minutes of the latter, which I have looked up, state that on the 28th of 11th month, 1763, John Woolman was one of the representatives who was present. There is, of course, no mention of any "debate," nor any reference to slavery, if that was its subject, unless it can be implied in the minute: "Reports from our several Monthly Meetings were read . . . considerable care is taken to put our discipline in practice." The minutes of Chesterfield Monthly Meeting have also been examined, but those for 1st of 12th month make no mention of a letter from Woolman. The *Journal* has no record of this period. But it was just like Woolman to be so

sensitive about his conduct, and, unlike most of us, to be so courageously apologetic about it afterwards.

His *Journal* does report a somewhat similar experience at Yearly Meeting at Newport, Rhode Island, in 1760. During a debate on lotteries Woolman had replied in the heat of zeal to what an ancient Friend said, but soon recognized that his words had not been "enough seasoned with charity." After "some close exercise and hearty repentance" he made due confession before the session concluded.

NOW AND THEN

Letter from Japan

IN the revision of the security pact between the United States and Japan we face the gravest political issue since the Japanese peace treaty was concluded in 1951. Having made up its mind to abide with the "free nations" as opposed to Communist nations, rejecting the way of neutrality, the Liberal Democratic Party government initiated the revision of the security pact imposed on Japan in exchange for the peace treaty, enabling her to achieve independence. The government says that the revision will be nothing more than the rationalization of the present pact on an equal and bilateral footing for both Japan and the U.S.A. But the significance of the revision is far more momentous for the destiny of Japan than a mere rationalization, which in some respects it is. It is tantamount to concluding a mutual defense treaty (a kind of military alliance) with the U.S.A. on the initiative of Japan.

Vehement opposition and protests to the revision are being voiced by the Socialist Party, the Democratic Socialist Party, labor unions, a large number of intellectuals, some ex-veteran diplomats, and members of religious bodies. The opposition is based mainly on two considerations: (1) By choosing to participate in the U.S. defense system, the danger of Japan's being involved in global war should increase rather than decrease. (2) It would become increasingly difficult for Japan to act as mediator between East and West.

The Peace Committee of Japan Yearly Meeting, of which I am Chairman, prepared a statement protesting not only the revision of the pact but the regional security system itself and presented the statement on January 11 to both Prime Minister Kishi and Foreign Minister Fujiyama. The concluding paragraph of the statement read: "Not only are we opposed to the revision but we pray for and desire peace and universal international order based on truth and nonviolence through the speedy abolishment of the regional defense system which depends upon military force. We want to realize and affirm

that it is our duty as Japanese people to make efforts for the attainment of this lofty purpose."

The U.S.S.R. had so far tolerated Japan's having this pact as it was imposed on Japan at the price of her securing the peace treaty. But on January 27, after the revised treaty was signed by Premier Kishi and Secretary Herter at Washington, D. C., the U.S.S.R. in a strongly worded note rebuked Japan for signing the new security treaty with the U.S.A. and threatened to hold Habomai and Shikotan islands in retaliation. The Soviet note charged that the Japan-U.S. Security Treaty would seriously affect the international situation. Declaring the treaty to be aimed at the Soviet Union and Communist China, the note said that the Soviet Union could not fulfill its pledge to return Habomai and Shikotan since Japan might permit the islands to be used by foreign troops. We blame Russia for this breach of promise, but we would ask America to forego or postpone the ratification of the new treaty if she is seriously concerned to maintain world peace and to lessen the tensions between East and West.

In the coming session of the Diet we anticipate discussions between the government and opposing parties with regard to the ratification of this treaty. The latter might relinquish the right to deliberation, or the Diet might be dissolved on this issue.

Both on our own account and as a member of the Council for the Christian Peace Movement, the Peace Committee of Japan Yearly Meeting will continuously engage in the struggle against the security pact and strive for total disarmament.

Tokyo, January 29, 1960 PAUL MASAHICO SEKIYA

Australia General Meeting

AUSTRALIA General Meeting returned to Brisbane, Queensland, after an absence of ten years for its sessions from January 5 to 8, 1960. General Meeting was preceded by a two-day summer school devoted to the study of Thomas Kelly's *Testament of Devotion*. In these sessions Friends were helped by the presence of Ward and Lena Applegate of Indiana, U.S.A., who had known Thomas Kelly personally. Other overseas visitors were Reginald, Mary, and Dorothy Mounsey of Darlington, England.

Forty Young Friends from all states held camp on the coast the previous week and joined 60 other Friends in living at Cromwell College in Queensland University during the period of General Meeting.

In the General Meeting sessions concern was expressed for widening the Society's influence, though membership showed a slight fall during 1959. The decision of London Yearly Meeting on membership of children was critically discussed. Work for Australian aborigines and opportunities

for service in this part of the world had been the concern of the new Friends Service Council (Australia). Friends School, Hobart, reported another successful year; the new Junior School buildings have just been started. New meeting houses are to be built soon in Hobart (replacing one recently sold) and in Canberra, the national capital.

It was reported that the special stump-jump plough presented last year by Australia General Meeting to a research farm in Japan had been much appreciated.

It was felt that this General Meeting had been a time of spiritual refreshment.

Next year Australia General Meeting will be held in Canberra for the first time.

ERIC B. POLLARD

About Our Authors

A. Burns Chalmers delivered the 1959 John Woolman Memorial Lecture, "What Friends Today Can Learn from John Woolman," at the annual meeting of the John Woolman Association, Mount Holly, New Jersey, on September 27, 1959. As printed here, the lecture is somewhat shortened. Burns Chalmers is Secretary of Education, American Friends Service Committee, and Director of Davis House, Washington, D. C.

Wolf Mendl, our correspondent in France, is American Friends Service Committee International Affairs Representative at the Paris Center.

Henry J. Cadbury is now generally known to be the author of the popular and informative "Letters from the Past."

Paul Masahiko Sekiya, our correspondent in Japan, is chairman of the Peace Committee of Japan Yearly Meeting and Secretary of the FOR in Japan.

Eric B. Pollard is Editor of *The Australian Friend*.

Friends and Their Friends

Senator Hubert H. Humphrey (D., Minn.) on February 4 introduced a bill to establish a National Peace Agency which would "marshal the scientific talent of our country for development of an effective and workable world security system." The Humphrey bill (S.2989) is designed to "achieve peace through arms limitation agreements and through the development of the necessary control and inspection systems to enforce such agreements." The main obstacle for a nuclear-test-ban agreement is over control systems, Humphrey said. Responsibility for technical research on arms controls is now split among such groups as the AEC, the Department of Defense, and the President's Science Advisory Committee, the Senator said.

The National Peace Agency, Humphrey explained, would have "the single, special function to explore and pursue the technical problems of arms control and the paths to peace." The Agency, under a director appointed by the President, would undertake research programs to develop the instruments and techniques for control inspection, studies of the effects of modern arms and analyses of the effects of disarmament agreements on national economies.

"The American Friends Service Committee in New England has gone on record against the proposal to distribute nuclear weapons to other nations," Robert A. Lyon, Executive Secretary, New England Regional Office, American Friends Service Committee, announced on February 15. "We believe that the distribution, as also the possession, of nuclear arms, involves dependence upon methods which are both inexpedient and morally wrong," he said.

"We believe there are much more creative ways of achieving world peace than by giving more nations the power to destroy human civilization," Robert Lyon stated. "We favor strenuous efforts at international arms control, and we are convinced that a national policy which is not dependent on armed forces, combined with an international program for the development of Asia, Africa, and Latin America, is far more likely to lead to a secure and just peace than actions that may intensify the nuclear arms race."

"The statement passed by our Executive Committee has been sent to Senator Clinton Anderson, Chairman of the Joint Congressional Atomic Energy Committee, and to other government leaders," Robert Lyon added.

The New England AFSC Executive Committee is a group of 22 Quakers and others who determine AFSC programs' policy in the six New England states.

The Friends World Committee has published a new *Calendar of Yearly Meetings* around the world for 1960. Pertinent information is given on the 51 Yearly Meetings and annual conferences of Friends, as well as a list of the principal Friends Centers and sources of friendly information in many parts of the world. This is a helpful guide to Friends who wish to visit in their own country or abroad. Copies are available with no charge at Friends World Committee offices: 20 South 12th Street, Philadelphia 7, Pa., and the Midwest Office, Wilmington College, Wilmington, Ohio.

Note: Wilmington Yearly Meeting, Wilmington, Ohio, has changed its dates from those published in the *Calendar of Yearly Meetings* to August 18 to 23.

Friends from three counties, in spite of sleet and drifting snow, gathered in the North Easton Meeting House, N. Y., on the afternoon of February 14 to celebrate the 97th birthday of Oren Buell Wilbur, a member of Easton Meeting, N. Y. Oren Wilbur told of his experiences as a member of a 1920 travel mission to study the need for relief in Ireland and of a later journey to the Arctic Circle by way of Norway, with excursions into Lapland and Finland.

Oren Wilbur graduated from Albany Teachers College in 1884 and for a number of years was a teacher and principal of New York schools, serving also as Headmaster of Friends Academy, Locust Valley, L. I. Two years were spent in graduate work at Harvard University.

Dorothy M. Williams of Argyle, N. Y., who wrote an account of the celebration, including a biography of Oren Wilbur, for *The Post-Star* of Glens Falls, N. Y., February 15, 1960, says: "His travels have taken him over much of the

United States, Mexico, and Cuba, as well as the Continent of Europe. At 97 he looks into the future with enthusiasm and with an awareness of how it has been shaped in the century which his life spans."

The Bennington, Vermont, Meeting has changed its place of meeting to the Old Bennington schoolhouse on Route 9, just beyond the Walloomsac Inn as one goes toward Troy. The meeting for worship is held on Sunday at 3 p.m. Visitors are most welcome. The Clerk is Dorothy Allen, West Road, Bennington, Vermont.

At the 40th anniversary meeting of the American Meteorological Society held in Boston in January, Eleanor S. Brooks of Cambridge Meeting, Mass., and her eldest son Edward were guests of honor. Her husband, the late Charles Franklin Brooks, founded the Society in 1919.

"The Trial of William Penn" is being presented in the Philadelphia area by the Civil Liberties Committee of Philadelphia Yearly Meeting. The script, which is based on a contemporary account of the trial, was adapted for the dramatization by Alan Hunt, Chairman of the Civil Liberties Committee. Alan Hunt and Edwin B. Bronner alternate in the role of William Penn in the play. Other roles are usually filled by members of the sponsoring Meeting.

The "Trial" with commentary (usually running about 40 minutes) is presented before joint meetings of adults and children on a Sunday, but other times can be arranged.

The play recounts the action of the historic trial which opened in London on September 1, 1670. William Penn was arrested for preaching to Friends outside the Quaker meeting house which had been padlocked by Charles II. Penn and William Mead were charged with inciting a riot but were declared not guilty by the jury. The judge sent them to jail on a spurious finding of contempt for their refusal to remove their hats in the courtroom when told to do so. The jury was jailed for failure to give the verdict requested by the court.

About 20 performances have been or will be presented during the present season. The production will be scheduled for performances during the fall. Information can be secured and arrangements made through Walter Longstreth, 704 Bailey Building, 1218 Chestnut Street, Philadelphia 7, Pa.

The following performances in Pennsylvania, New Jersey, and Delaware are scheduled:

- March 6, Uwchlan (Downingtown), 11 a.m.
- March 6, Westfield, 9:45 a.m.
- March 13, Wilmington (4th and West Streets), 10 a.m.
- March 20, Horsham, 9:45 a.m.
- April 3, Reading, 10 a.m.
- April 3, Trenton, 10 a.m.
- April 10, Abington, 10 a.m.
- April 10, Lehigh Valley, 10 a.m.
- April 24, Gwynedd, 9:45 a.m.
- May 1, Makefield, 11:30 a.m.
- June 12, Rancocas, 10 a.m.

On January 15, in Tokyo, nearly 1,000 Christians belonging mostly to the Kyodan (United Church of Christ), the FOR, the Society of Friends, and the nonchurch group held a meeting to protest the revision of the U.S.-Japan Security Pact.

The National Railway Labor Hall, where the meeting was held, was packed. Three-minute messages were delivered by representatives of the different organizations. Following the meeting a quiet and orderly peace march took place. Forty-four ministers of the Kyodan Church, 39 Friends, and four Americans (of whom three were Quakers) took part in the procession. Nearly half the participants were students.

The American Friends Service Committee Dodge station wagon headed the march, which for an hour moved through the streets of Tokyo. Towards the end of the march a small group of Buddhists who were marching for the same objective met the Christian procession, and the leaders of the two groups greeted each other. The marchers disbanded very quietly after having united in the precincts of Hibiya Park in a fervent prayer for peace.

PAUL MASAAHIKO SEKIYA

Coming Events

(Calendar events for the date of issue will not be included if they have been listed in a previous issue.)

FEBRUARY

28—Abington Meeting, Jenkintown, Pa., Adult Class, 10 a.m.: Ronald Youngblood, "The Old Testament Prophets Speak to Our Times."

28—Baltimore Monthly Meeting, Stony Run, 5116 North Charles Street, Baltimore, Conference Class, no time listed: Bliss Forbush, "The Later Epistles of Paul."

28—Central Philadelphia Meeting, Race Street west of 15th, Conference Class, 11:40 a.m.: Mary Elma W. Price, "World Government as a Solution for Permanent Peace."

28—Frankford Monthly Meeting, Penn and Orthodox Streets, Philadelphia, Adult Class, 11:30 a.m.: Richard R. Wood, "World Order Study Program."

28—Frankford Meeting, Unity and Waln Streets, Philadelphia, Conference Class, 10 a.m.: Winston W. Cavell and Rufus H. Cox, "Institutions of Peaceful Change (United Nations, World Court, etc.)."

28—Swarthmore Friends Forum, Swarthmore, Pa., Meeting, 9:45 a.m.: Clarence E. Pickett, "The United Nations and World Government."

28—Friends Fellowship House Forum at the Reading, Pa., Meeting House, 108 North 6th Street, 8 p.m.: Walter Lamb, "Adapting Quaker Principles to Business Today."

28—Panel discussion at Yardley Meeting, Pa., 7:30 p.m., on the various positions taken by Friends during the Second World War and the Korean conflict. Moderator, Paul Comly French.

MARCH

1—Philadelphia Quarterly Meeting at Germantown Meeting, 47 West Coulter Street, Germantown, Philadelphia. Meeting on Worship and Ministry, 1:30 p.m.; meeting for worship, 3 p.m., followed by meeting for business; supper, 6:15 p.m.; at 7:15 p.m., Colin Bell, Executive Secretary of the American Friends Service Committee, "Is the AFSC Keeping Up with History?"

2—Annual Shareholders Meeting of Friends Suburban Housing, Inc., at Haverford Meeting, Pa., Buck Lane, 7:45 p.m., open to all who are interested. Business meeting. Program: Wilbur L.

Lew, "Future Plans for FSH"; C. H. Yarrow, "National and International Significance of FSH"; three-minute sketches by several buyers. Refreshments.

3—Thursday Noon-Hour Address at 20 South 12th Street, Philadelphia, 12:25 to 12:55 p.m.: Hugh W. Moore, Associate Secretary, American Friends Service Committee, "Personal Integrity."

3—Evening Talk on the Old Testament at Haddonfield Meeting, N. J., 8 p.m.: Rachel Cadbury, "Isaiah." Sponsored by the Meeting on Worship and Ministry.

5—Workshop Seminar on "The Unmet Needs of Children Who Need Help in the Earliest School Years" at 221 East 15th Street, New York City, 1 to 9:15 p.m., sponsored by the Committee on Youth of the New York Yearly Meeting. For details see page 125 of the issue for February 20, 1960.

5—Haverford Quarterly Meeting at Merion, Pa., 4 p.m.

5—Nottingham Quarterly Meeting at Oxford, Pa. Ministry and Counsel, 10 a.m., followed by meeting for worship. Lunch served. At 1:30 p.m., business meeting-conference: "Our Basic Testimonies Today," by Charles J. Darlington, Clerk of Philadelphia Yearly Meeting.

6—Abington Meeting, Jenkintown, Pa., Adult Class, 10 a.m.: Richard K. Taylor, "The American Friends Service Committee."

6—Central Philadelphia Meeting, Race Street west of 15th, Conference Class, 11:40 a.m.: Norman J. Whitney, "Disarmament."

6—Frankford Monthly Meeting, Penn and Orthodox Streets,

Philadelphia, Adult Class, 11:30 a.m.: Richard R. Wood, "World Order Study Program."

6—Frankford Friends Forum, Unity and Waln Streets, Philadelphia, 3 p.m.: Concert by Singing City, with Elaine Brown as Conductor. Dramatic reading by Irvin C. Poley.

6—Area Conference for Overseers, sponsored by the Friends Peace Committee, Philadelphia, at Central Philadelphia Meeting, 3 to 5:30 p.m.

10—Thursday Noon-Hour Address at 20 South 12th Street, Philadelphia, 12:25 to 12:55 p.m.: Josephine Benton, "On Becoming Children of God."

10—Evening Talk on the Old Testament at Haddonfield Meeting, N. J., 8 p.m.: Neil Hartman, "The Story of Joseph." Sponsored by the Meeting on Worship and Ministry.

11 to 13—Southeastern Friends Conference at the Orlando, Florida, Meeting House, 316 East Marks Street.

12—Haddonfield Quarterly Meeting at Haddonfield, N. J., 3 p.m.

12—Salem Quarterly Meeting at Woodstown, N. J., 10:30 a.m.

Notice: A series of three Sunday evening meetings at Valley Meeting, Old Eagle School Road, north of Route 202, about a mile southwest of King of Prussia, Pa., 8 p.m. Theme, "Applied Christianity." Sponsored by the Meetings on Worship and Ministry of Valley and Schuylkill Meetings, Pa. March 6, "International Politics," with George Willoughby as leader; March 13, "Organizations of Business," with Robert Nelson as leader; March 20, "The Choice of Investments," with Burton Parshall as leader.

MEETING ADVERTISEMENTS

ARIZONA

PHOENIX—Meeting for worship, 10 a.m., 17th Street and Glendale Avenue. James Dewees, Clerk, 1928 West Mitchell.

TUCSON—Friends Meeting, 129 North Warren Avenue. Worship, First-days at 11 a.m. Clerk, Julia S. Jenks, 2146 East Fourth Street; Tucson MA 8-5305.

CALIFORNIA

CLAREMONT—Friends meeting, 9:30 a.m. on Scripps campus, 10th and Columbia. Edward Balls, Clerk, 439 W. 6th Street.

LA JOLLA—Meeting, 11 a.m., 7380 Eads Avenue. Visitors call GL 4-7459.

LOS ANGELES—Meeting, 11 a.m., Univ. Meth. Church, 4th floor, 817 W. 34th Street.

PALO ALTO—First-day school for children and adults, 10 a.m. Meeting for worship at 11. 957 Colorado.

PASADENA—528 E. Orange Grove (at Oakland). Meeting for worship, Sunday, 11 a.m.

SAN FRANCISCO—Meetings for worship, First-days, 11 a.m., 2160 Lake Street.

COLORADO

DENVER—Mountain View Meeting, 10:45 a.m., 2026 S. Williams. Clerk, SU 9-1790.

CONNECTICUT

HARTFORD—Meeting, 11 a.m., First-day school, 11 a.m., 144 South Quaker Lane, West Hartford.

DISTRICT OF COLUMBIA

WASHINGTON—Meeting, Sunday, 9 a.m. and 11 a.m., 2111 Florida Avenue, N.W., one block from Connecticut Avenue.

FLORIDA

DAYTONA BEACH—Meeting, 11 a.m., First-days at 300 North Halifax Avenue.

Information, Sarah Belle George, CL 2-2333.

GAINESVILLE—Meeting for worship, First-days, 11 a.m., 116 Florida Union.

JACKSONVILLE—Meeting for worship, 11 a.m., YWCA. Contact EV 9-4345.

MIAMI—Meeting for worship at Y.W.C.A., 114 S.E. 4th St., 11 a.m.; First-day school, 10 a.m. Miriam Toepel, Clerk. TU 8-6629.

MIAMI—University, Wesley Foundation, Sundays 7:30 p.m. Clerk, MO 1-5036.

ORLANDO-WINTER PARK—Meeting, 11 a.m., 316 E. Marks St., Orlando; MI 7-3025.

PALM BEACH—Friends Meeting, 10:30 a.m., 823 North A St., Lake Worth.

ST. PETERSBURG—First-day school and meeting, 11 a.m., 130 19th Avenue S.E.

GEORGIA

ATLANTA—Meeting for worship and First-day school at 10 a.m. 1384 Fairview Road, N.E., Atlanta 6. Phern Stanley, Clerk. Phone DR 3-5357.

ILLINOIS

CHICAGO—57th Street Meeting of Friends. Sunday worship hour, 11 a.m. at Quaker House, 5615 Woodlawn Avenue. Monthly meeting, 7:30 p.m., every first Friday. Telephone BUTterfield 8-3066.

INDIANA

EVANSVILLE—Meeting, Sundays, YMCA, 11 a.m. For lodging or transportation call Herbert Goldhor, Clerk, HA 5-5171 (evenings and week ends, GR 6-7776).

INDIANAPOLIS—Lantern Friends, 1040 W. 42nd Street. Meeting for worship and First-day school, 10 a.m. Telephone LI 6-0422.

IOWA

DES MOINES—South entrance, 2920 30th Street; worship, 10 a.m., classes, 11 a.m.

LOUISIANA

NEW ORLEANS—Friends meeting each Sunday. For information telephone UN 1-1262 or TW 7-2179.

MARYLAND

SANDY SPRING—Meeting (united), First-days, 11 a.m.; 20 miles from downtown Washington, D. C. Clerk: R. B. Thomas; telephone WA 4-3366.

MASSACHUSETTS

CAMBRIDGE—Meeting, Sunday, 5 Longfellow Park (near Harvard Square), 9:30 a.m. and 11 a.m.; telephone TR 6-8883.

WELLESLEY—Meeting, Sunday, 10:30 a.m. at Tenacre Country Day School, Benvenue Street near Grove Street.

WORCESTER—Pleasant Street Friends Meeting, 901 Pleasant Street. Meeting for worship each First-day, 11 a.m. Telephone PL 4-3887.

MINNESOTA

MINNEAPOLIS—Meeting, 11 a.m., First-day school, 10 a.m., 44th Street and York Avenue S. Harold N. Tollefson, Minister, 4421 Abbott Avenue S.; phone WA 6-9675.

MISSOURI

KANSAS CITY—Penn Valley Meeting, 306 West 39th Street, 10:30 a.m. Call HI 4-0888 or CL 2-6958.

ST. LOUIS—Meeting, 2539 Rockford Ave., Rock Hill, 10:30 a.m.; phone PA 6-0429.

NEW JERSEY

ATLANTIC CITY—Meeting for worship, 11 a.m., First-day school, 10:30 a.m., South Carolina and Pacific Avenues.

DOVER—First-day school, 11 a.m., worship, 11:15 a.m., Quaker Church Road.

MANASQUAN—First-day school, 10 a.m., meeting, 11:15 a.m., route 35 at Manasquan Circle. Walter Longstreet, Clerk.

MONTCLAIR—289 Park Street, First-day school, 10:30 a.m.; worship, 11 a.m. (July, August, 10 a.m.). Visitors welcome.

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SANTA FE—Meeting, Sundays, 11 a.m., Olive Rush Studio, 630 Canyon Road, Santa Fe. Jane H. Baumann, Clerk.

NEW YORK

ALBANY—Worship and First-day school, 11 a.m., YMCA, 423 State St.; Albany 3-6242.

BUFFALO—Meeting and First-day school, 11 a.m., 1272 Delaware Ave.; phone EL 0252.

LONG ISLAND—Northern Boulevard at Shelter Rock Road, Manhasset. First-day school, 9:45 a.m.; meeting, 11 a.m.

NEW YORK—First-day meetings for worship:

11 a.m. 221 E. 15th St., Manhattan
Earl Hall, Columbia University
110 Schermerhorn St., Brooklyn
137-16 Northern Blvd., Flushing
3:30 p.m. Riverside Church, 15th floor
Telephone GRamercy 3-8018 (Mon.-Fri. 9-4) about First-day schools, monthly meetings, suppers, etc.

SCARSDALE—Worship, Sundays, 11 a.m., 133 Popham Rd. Clerk, William Vickery, 162 Warburton Ave., Hastings-on-Hudson, N. Y.

SYRACUSE—Meeting and First-day school, 11 a.m., YWCA, 339 E. Onondaga Street.

OHIO

CINCINNATI—Meeting for worship, 10 a.m., 3601 Victory Parkway. Telephone Lucile Knight, Clerk, at EA 1-2769.

CLEVELAND—Meeting for worship and First-day school, 11 a.m., 10916 Magnolia Drive. Telephone TU 4-2695.

PENNSYLVANIA

HARRISBURG—Meeting and First-day school, 11 a.m., YWCA, 4th and Walnut Sts.

HAVERFORD—Buck Lane, between Lancaster Pike and Haverford Road. First-day school, 10:30 a.m. Meeting for Worship at 11 a.m.

LANCASTER—Meeting house, Tulane Terrace, 1½ miles west of Lancaster, off U.S. 30. Meeting and First-day school, 10 a.m.

PHILADELPHIA—Meetings, 10:30 a.m., unless specified; telephone LO 8-4111 for information about First-day schools.
Byberry, one mile east of Roosevelt Boulevard at Southampton Road, 11 a.m.
Central Philadelphia, Race St. west of 15th. Chestnut Hill, 100 East Mermaid Lane. Coulter Street and Germantown Avenue. Fair Hill, Germantown & Cambria, 11:15 a.m.
Fourth & Arch Sts., First- and Fifth-days. Frankford, Penn & Orthodox Sts., 10:30 a.m.
Frankford, Unity and Wain Streets, 11 a.m.
Green St., 45 W. School House L., 11 a.m.
Powelton, 36th and Pearl Streets, 11 a.m.

PITTSBURGH—Worship at 10:30 a.m., adult class, 11:45 a.m., 1353 Shady Avenue.

READING—First-day school, 10 a.m., meeting, 11 a.m., 108 North Sixth Street.

STATE COLLEGE—318 South Atherton Street. First-day school at 9:30 a.m., meeting for worship at 10:45 a.m.

TENNESSEE

MEMPHIS—Meeting, Sunday, 9:30 a.m. Clerk, Myrtle Nash, FA 3-6574.

TEXAS

AUSTIN—Worship, Sundays, 11 a.m., First-day school, 10 a.m., 608 Rathervue Place. Clerk, Priscilla Zuck, GR 7-3414.

DALLAS—Sunday, 10:30 a.m., Adventist Church, 4009 N. Central Expressway. Clerk, Kenneth Carroll, Religion Dept., S.M.U.; FL 2-1846.

HOUSTON—Live Oak Friends Meeting, Sunday, 11 a.m., Council of Churches Building, 9 Chelsea Place. Clerk, Walter Whitson; Jackson 8-6413.

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MANAGER—Woman, about June 1, 1960, for Friends Home for Aged under care of New York Yearly Meeting. Attractive surroundings. Adequate staff. New Jersey Metropolitan area. Box M-140, Friends Journal.

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FRIENDS JOURNAL

A Quaker Weekly

VOLUME 6

MARCH 5, 1960

NUMBER 10

THE Present is all we have to do our work in, holding as it does the Past and shaping the Future . . . behind the elusive and perishable things of time and sense, the real things—God, truth, goodness—remain: The things seen are temporal but things unseen eternal; . . . Heaven and hell are not so much places as conditions and are not limited in space or time.
—JOHN GREENLEAF WHITTIER

IN THIS ISSUE

The Realism of Religious Pacifism

. *by William H. Kuenning*

A Concern for the Captive Consumer

. *by Grace S. Yaukey*

Internationally Speaking

. *by Richard R. Wood*

Use of Hymns in a Day School

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ESTABLISHED 1955

PHILADELPHIA, MARCH 5, 1960

VOL. 6—No. 10

Editorial Comments

New Aspects of Church Unity

YEAR after year it seems to become more obvious that the Christian Church—Protestant as well as Catholic—is anxiously engaged in reevaluating its mission in the present time. There is no denying that much of this reappraisal is a reaction to communism with its pseudoreligious energies and its threat to religion. The prophetic vision of those who see God's finger moving over the pages of history is assisting us in realizing that our civilization can no longer keep up the pretense of being Christian. The character of our scientific progress is causing total fear. The former *hybris*, or pride, of man has suddenly changed to undisguised fright. Only forty years ago the phrase "Decline of the West" sounded frightening enough, especially when uttered with such threats as the "yellow peril" and the "awakening dark continent." These anxieties now appear almost provincial in view of a possible world catastrophe, a threat that is already causing severe psychological dislocations. The grave moral crises of our time seem to symbolize the very process of disintegration which our genius for fission has inaugurated. Against the backdrop of this dark picture it is heartening to see that those motivated by a genuine concern for rallying our religious energies are moving closer to each other, irrespective of past differences. They are speaking across the historic barriers between Churches and their theologies. Their language is sincere and less inhibited by prejudice than at any time since the Reformation 400 years ago.

From Monologue to Dialogue

The ecumenical movement is no longer largely a vehicle for practicing interdenominational courtesies, hitherto neglected. Likewise it has passed beyond the stage when its major concern was Protestant consolidation. Now the traffic of ideas and information between Catholics and Protestants is becoming more lively. Self-criticism on both sides is as much the order of the day as is a sincere appreciation of opposing traditions. Take only a few examples. In 1959 the University of Geneva, Switzerland, founded by John Calvin, celebrated its 400th anniversary. The sentimental loyalties of Protestants to all that is connected with Calvin's name did not

prevent the Catholic Bishop of the Geneva diocese from celebrating a solemn pontifical mass on the occasion of the anniversary. He made the following remarkable statement: "We are fully aware that the rupture between Rome and Geneva was the responsibility not only of those who severed themselves from the Catholic Church. No one, according to some outstanding Protestant theologians, realized in those days how deep and wide the chasm would be." In reporting about his visit to the Orthodox Church in Russia last December, Visser 't Hooft, General Secretary of the World Council, stressed how "colossal" is our ignorance about Russian church life in general. The delegation was "tremendously impressed by the real life we found in the Russian Orthodox Church, the Baptist, the Lutheran, and Armenian Churches." There was freedom of worship, but the World Council is advised to establish close relationships with the Russians, whose faith is likely to be tested again.

Visser 't Hooft welcomed the intention of the Roman Catholic Church to hold an Ecumenical Council that will deal with the whole range of Christian thought. Such a Council would, in his opinion, end the strange monologue in which Catholics have lived all their long history. Now they are "entering a state of dialogue." This interchange will be greatly assisted by the many thorough studies which Roman Catholics are making about church unity, studies that are in number and quality superior to those which Protestantism has produced.

In Brief

The leader of the Sinarquista movement of Mexico announced that its representatives had conferred with Cardinal Jose Baribi Rivera about combatting "Protestant infiltration" into Mexico. The Cardinal estimates that 2,000,000 Mexicans have been converted to Protestantism. The Cardinal's views were to be transmitted to all Catholic prelates, priests, and laymen. The Sinarquista movement is a nazi-fascist type organization that flared up in violence during World War II, then lost its legal status as a political party. The conference with the Cardinal gave rise to apprehension that the group might be revived.

The Realism of Religious Pacifism

A RECENT article in the FRIENDS JOURNAL, called "Reality Testing and Pacifist Theory," appears to equate pacifism and nonviolence, and suggests a basis for determining whether to apply nonviolence in a given situation.

Although nonviolence is the method of pacifism, pacifism is not identical with nonviolence. Pacifism is unreserved commitment to nonviolence. Nehru, one of the greatest of statesmen, has repeatedly practiced nonviolence with high devotion, but he does not commit himself to it unreservedly. Gandhi, the "great soul" of India, lived a life permeated by nonviolence. Great as the two men are, the difference between them is vast. Nehru helped men attain the political independence of India; Gandhi brought them the very Kingdom of Heaven.

The pacifist has no choice but nonviolence. His expression of the love of God is directed toward the Nazi as well as to the British Tommy in India, because this expression is not a mere technique expected to have a good chance of success. Nor is it because the British Tommy is familiar with Christian philosophy that the Hindu is emboldened to expose himself to the danger of his violence.

Christian philosophy will hardly aid in penetrating the hard armor of anger or fear, but the visible practice of the love of God and the love of man may dissolve it. The nonviolence of John Woolman toward the Indian in the forest who had taken his tomahawk in hand counted not on that man's acquaintance with Christian philosophy, but witnessed to the godliness in every creature. If nonviolence as practiced at Calvary was only an effective "technique," one might have expected it to stay the hands of Caiaphas or Pilate, toward whom, as advocates of religion and law, it might have seemingly been directed. Instead, it converted all of Christendom. The ways of God are past finding out.

We tend to speak as though the possibilities of pacifist action have been exhausted when we have only refrained from violent restraint or resorted to persuasion. These by themselves are not the practice of pacifism! Pacifism brings to the conflict all the imaginative good will that is available in abundance to those who are led by the Spirit. Was there ever any pacifism in Little Rock? Undoubtedly, but it may have been stifled by the scandal-mongering of the nation. But when was there abundant, strong pacifist leadership? Did white people dramatize their silent love for their Negro brothers by fraternizing with them in public places? Did Dwight Eisenhower

appear on the steps of the school, without his uniform and without his army, as Glenn Smiley suggested he ought to do, and personally lead a Negro child into the school? Did any man, who, like Moses, found speaking difficult, appear before the crowd and breathe the fire and the love of the Lord? Timid souls, all of us—we keep saying that God is not in this place.

The recent JOURNAL article proposed that nonviolent methods ought to be abandoned in favor of a show of force when it appears that the opponent, singly or collectively, has poor "reality testing," that is, when he has lost contact with at least some of the realities of the conflict, or when he has mentally related them to something which is really unrelated (like the Nazis' blaming their troubles on the Jews). Is it not possible that other realities with which the violent may have lost touch are that violence begets violent reprisals, or that adversaries have been motivated more by common human needs, ideals, and fears than by malice? The article traced Hitler's and the Nazis' imperfect contact with reality to the vindictiveness of the Versailles treaty. But did not this vindictiveness in itself betray imperfect contact with reality, and were not Hitler's reprisals an attempt to demonstrate the faulty reality testing of the victorious allies at Versailles?

To attempt to correct imperfect reality testing by a show of force is only to impress the opponent with your strength. If this happens to be sufficient now, you may depend on it that it will not be sufficient later. For what is the show of strength but an attempt to impose a preconceived solution? Though the solution we visualize may seem to embody more love than that which we are trying to prevent, our haste to impose it may hinder the better one to which God can lead us all. What greater reality, on the other hand, can be demonstrated to those who may have "lost contact" than the practice of the love of God?

Religious pacifism is God-centered. It accepts with joy His tender care for all the world, feels no duty to usurp a single one of His functions, but inquires only how to do the will of the Father. This God that made the world and all things therein is still in charge here. His plan is beyond comprehension, but the duties of the children unfold from minute to minute or month to month. The concerns which are laid upon us prompt us to follow the leadings of the Spirit. When we are most sensitive and true to these leadings, then miracles are wrought. We do not foresee these miracles; nor can we. For such vision we have too small a comprehension of

the power of love. Yet we live by faith, and we work by faith, not waiting to receive the promises.

This way of life makes no advance estimate of results, but contents itself with witnessing to the Kingdom of Heaven. The witness to the Kingdom is the Kingdom of Heaven, and is not this what all men want? Cannot the Kingdom appear in the very midst of violence, and does it not repeatedly? The smile of a man, the love of a child, the confident nonviolence of a woman—these are expressions of the Kingdom, and they appear at the most unlikely times.

It is realistic to expect to be exposed to evil in the world. This is the lot of the man who practices nonviolence toward Hitler. But the pacifist is more than a practitioner of nonviolence, more than a remonstrator who says, "I thoroughly disagree with what you are doing, and I urge you to stop it; I mean no harm to you, and I see no reason why you should mean any harm to me." He *does* see why Hitler means harm to him, and he is not satisfied with only urging Hitler to stop what he is doing. The pacifist is a *peacemaker*. He remonstrates with *both* sides; he appeals to what is best in both; he exposes himself to the vindictiveness of both; he works for the good of both. If he has personally contributed to the controversy, he repents.

And all the while he remains sensitive to the leadings of the Spirit. The love of God will come to show in his face. His individual temporal lot cannot be foretold. But somewhere, unpredictably, the Kingdom of Heaven will become manifest.

WILLIAM H. KUENNING

Internationally Speaking

THE Treaty of the Antarctic has been sent to the Senate for approval. This Treaty is an agreement among the nations engaged in exploration in the Antarctic region, excluding military activities and establishments from that region, providing for cooperation in the solution of any disagreements which may arise, and accepting unlimited inspection—on request—in case of uncertainty as to the appropriateness of any activities there of any party to the Treaty. Participation by the United States and Russia in an agreement for unlimited inspection is itself a useful precedent. Even more important is the forestalling of rivalries for territorial and strategic advantage, which is the chief purpose of the Treaty. Those concerned for world peace or the security of the United States should encourage approval of the Treaty of the Antarctic.

The *International Court* is a potentially important instrument for maintaining peace. The President has

recommended modification of the Connally Reservation to United States adherence to the Court, which now obstructs the development and effectiveness of the Court. The U.S., in accepting the Court, agreed to submit to it all legal disputes with countries likewise accepting the Court's authority—except in cases which the U.S. decides are matters of domestic jurisdiction. It is this exception that the President wishes to modify (see *FRIENDS JOURNAL* for February 20, page 122).

An important element in national security is provision for orderly settlement of international disputes. The reservation by some nations of the right to decide for themselves whether or not a dispute is to be submitted to the Court seriously discourages the use and development of the Court and so obstructs efforts to advance national safety by increasing the good order of the world community.

The President's proposal would accept for the Court the ordinary responsibility of a court, for the court rather than one of the parties to a dispute to decide whether or not the dispute comes within the jurisdiction of the court. The President thus proposes to remove, so far as the U.S. can, an obstacle to the development of world peace. The President's proposal deserves support. Senators who support it deserve encouragement.

Ought narrow waterways of international importance to be under international supervision? Senator Aiken of Vermont recently made the interesting suggestion that the United States ought to study seriously the idea of putting the Panama Canal under United Nations administration. At present both the President of the U.S. and the government of Panama oppose this idea; their opposition does not invalidate Senator Aiken's suggestion. Nationalist demonstrations in Panama are already becoming embarrassing to the U.S. United States authority exercised within Panama's boundaries is sure to cause friction.

Even where national sensibilities are less immediately aroused, as at the mouth of the Baltic, the Straits of the Bosphorus, and the Malay Straits, waterways that are of international concern are likely to be less exposed to the hazards of national rivalries and prejudices when they are under international supervision than when they are arenas of conflict between local patriotic prejudices and the interests of their many users.

A genuine system of international administration of narrow waterways of international interest might have prevented the recent Suez Canal crisis. Senator Aiken's suggestion deserves serious consideration.

International administration can avoid many difficulties with economic aid and development programs. When Ambassador Lodge, U.S. delegate to the United

Nations, returned from a recent visit to the new nations of Africa, he said that he was impressed by the determination of the African leaders "to strike out on their own." This determination leads them to look for aid in development to international organizations, particularly the U.N., rather than to individual nations like the United States or Russia, which, they feel, are trying to use aid programs to enlist allies rather than to help the development of the countries aided. This experience led Ambassador Lodge to conclude that foreign aid programs ought to be multilateral under the U.N. rather than bilateral between the U.S. (or Russia) and the country receiving help.

Lack of an adequate disarmament program is embarrassing the U.S. With a conference of Western nations now meeting in Washington to work out their program for the 10-nation East-West disarmament discussion due to begin in less than a month, the U.S. is not even ready to present its disarmament plans to its allies. The trouble seems to be that on the controlling levels U.S. policy makers are more concerned to devise a propaganda reply to the Russian proposal last September of total disarmament than to promote the regulation, limitation, and reduction of armaments and the relaxing of the arms race.

February 18, 1960

RICHARD R. WOOD

A Concern for the Captive Consumer

WE often hear about captive audiences. Yet a person can always get up and walk out of such "captivity" on the pretext of a sudden seizure, recollection of an urgent telephone call which had temporarily slipped the mind, or as a simple protest at what he is being subjected to seeing or hearing. I know of no one who has taken up the cause of the captive consumer. Perhaps no one would ever think of it unless he had been one, and unless this subject had been raised by various eminent persons—such as scientists, medical specialists, the United States Public Health Service, the Department of Health, Education and Welfare, the American Cancer Society, not to mention a number of well-known publications and the bereaved. Not being able to fit into any of these categories, I am concerned about the case of the captive consumer simply as an American and a Quaker, for I hope that it is typical of the American Quaker to resent and to oppose any curtailment of freedom.

It is from the point of view of an infringement on liberty—in itself, to my way of thinking, a moral question—that I ask Friends to reflect on a certain matter. It is the question of the way cigarettes are sold. It does not have to do with the question of moral good or bad, right or wrong involved if one wishes to be addicted to tobacco; furthermore, it has no interest in the slighter questions of courtesy to one's associates who may not particularly enjoy inhaling secondhand smoke, or whether growth is stunted by too early smoking, and the like. It is also not concerned with whether two-packers have blacker lungs than one-packers and hence will cough harder as the years go by. We are all used to the hackers by now. The issue is: How long are we easy in accepting and acquiescing in enslavement as an unavoidable part of our so-called free way of life?

Some of the psychological practices of the cigarette companies are so transparent that the only way one can explain their use is that those who use them are themselves captives of the cigarette habit. One who is enslaved is not in a position to object to any methods used to enslave others. Hence we see on television, hear on radio, and find on almost every other page of advertising in most of our magazines (be thankful for a few exceptions!) these stereotypes: cigarettes recommended by the he-man; the sportsman; the thinking man; the distinguished man; the mellowed, wise, experienced man (usually offering the "best brand" to his granddaughter, for whom he is naturally deeply concerned); the charming young woman who sells everything else for us; the skilled hostess; the movie star.

In other words, the most popular people in each group of the ordinary American community is chosen to tell us, first, *to* smoke, and second, *what* to smoke. What the advertisers do not imply is that they are really asking us to join them in the captivity of the smoking habit. They are negating the freedom to choose by beginning an enslavement which renders free choice impossible.

But to present cigarettes in these ways is only one of the techniques in use. Free cigarettes are easily available through brand dispensers on college campuses and at various festive events, as, shall we say, "introductory gifts."

The increasing certainty that there is a clear relationship between smoking and lung cancer has given the tobacco trade a field of new adventure. How produce a cigarette that has as much nicotine in its tars as the smoker is used to and, at the same time, less? This is truly a conundrum. Of course, one easy way around it—which will, incidentally, sell more cigarettes—is to produce a cigarette that actually has less tar-nicotines

than before. The smoker can adjust very well by simply increasing the number he smokes to get the reaction he is used to. Then there is all the fun of the filter game, in which a complete cycle has now been made, so that some advertisers are right back with the cigarettes that "don't fool around with any of that silly stuff but give you fine tobacco, straight." Perhaps the manufacturers have a point there, because it has been said that the tobacco in filter cigarettes was often not first quality—strong to offset the weakening of filtering, and poorer than it should have been by tobacco standards because filter quality was thought to make up for tobacco quality.

No wonder the cigarette business booms! It not only sells to its customers; it captures them. No wonder it can afford to give away a few packs to anyone, for it runs a fine chance of making a lifetime consumer of three or four hundred packs a year. When the trade steps forward to sponsor a good radio or television program, or sends little boys to a summer camp, we are glad for what it is doing. But have we thought of the *real* price we are paying for these services? Does not the question of means and ends come in here?

I live opposite an entrance to a public recreation center, and I cannot keep from seeing the half-grown youngsters sneaking their first smokes around the corner of a building. I am not worrying about the smokes as such half as much as about the fact that I know that they, too, are being introduced to our "free" enslavement.

Most, if not all, of our Quaker colleges have accepted smoking as inevitable as food and air, and have arranged comfortable corners where it may be done without fire hazard. One is aware of esteemed members of Quaker bodies who grow irritable and restless in committee meetings because the cigarette is calling them out for a smoke.

I have smoked; and when a sense of responsibility made me feel I must give it up a half dozen years ago, I faced the captivity. It hounded me through every waking hour and plagued me whenever I had to smell tobacco. I did not dare to be alone in the presence of a cigarette. If others knew of my decision, they could help very greatly. For three years I had to think hard of other things and of how much I really longed for freedom, when my guests smoked their own cigarettes, and then ignominiously I had to hurry to douse the stubs they left behind. A wonderful day came when I knew I need never again be afraid that my resolve would weaken. Since then I have had a sick feeling when I see the habit taking hold—especially when a young thing says lightly, eyes shining, "I can quit whenever I like!"

Sometimes it seems impossible that as a people so

proud of our principles of integrity and of our respect for the individual, we can so completely ignore and even encourage deceptive and enslaving methods in one of our major economies. We cannot hope for the captive consumer to take a lead in protest, for such courage must spring up among the free. Only the free, freed, or concerned can point out what is really offered in that open pack in the extended hand. It is being publicly stated in prominent editorials that *no* findings about the hazards in the smoking of cigarettes will have any marked effect on smokers because the addiction is so strong that they would continue to smoke even if they knew that they personally would contract cancer because of it. Did they really "choose" such a "freedom" as this?

GRACE S. YAUKEY

Use of Hymns in a Day School

FOR three years the students of the seven upper grades of Baltimore Friends School have been meeting for morning collection in the new auditorium. The dignity of this beautiful room, which accommodates about 500, adds much to the occasion. As the students assemble informally, we enjoy selections on the Baldwin organ, played by students. After a brief silence, followed by suitable readings from the Bible or religious literature, we sing from the latest edition of *A Hymnal for Friends*.

This hymnal contains 176 hymns, 50 of which are children's hymns, doxologies, evening hymns, or benedictions clearly not suitable for morning student gatherings. Of the remaining 126, we have used 70 different hymns in each of the three years.

What are the most popular hymns? The tendency is to sing the hymns we know the best, or those which contain the most appealing subject matter. Some, of course, fit only one season of the year such as those for Christmas. One hymn has been sung twelve times in three-year period. This is "We Would Be Building," number 117, sung to the moving tune "Finlandia." When we sing this stirring hymn, we can be heard up at the meeting house!

Two hymns have been sung eleven times. "God of Our Fathers, Whose Almighty Hand," number 123, is one of these, sung to the forceful "Russian Hymn" tune, with its introduction simulating the sound of trumpets. "Jacob's Ladder," number 165, was also sung eleven times. Perhaps it expresses very well the efforts of students to climb the long ladder of education.

Three hymns have been sung ten times in our collection during the past three years. One is the lovely

white spiritual, "Lonesome Valley," number 168. It is not difficult to find suitable readings in the Bible, in poetry, or in challenging prose passages to use before singing this spiritual. "This Is My Father's World," number 26, is naturally popular here, as the words were written by a Baltimorean, Maltbie Babcock, the former pastor of Brown Memorial Presbyterian Church. "Make Large Our Hearts," number 101, has a special meaning for us, warning, as it does, against prejudice and all other barriers that separate mankind.

Six hymns have been sung nine times. The first of these, "Thine Is the Glory," number 30b, bids fair to overtake the first two in popularity. Its placing ahead of some others would not be surprising, for Miss Isabel C. Woods, who long led the music in our Lower School, arranged the words for our special use, and the school accompanist, Mrs. Virginia Hurley, transposed the music and added the descant. "When Morning Gilds the Sky," number 38, is an excellent hymn with which to begin the day, as is "Holy, Holy, Holy," number 41. Perhaps the latter is sung so well because of its wide use among the seventeen denominations from which we draw our student body. The words for number 65, "O Worship the King, All Glorious Above," which were written by a Scottish Member of Parliament, follow closely the wonderful description of God found in the 104th Psalm. "Faith of Our Fathers," number 69, written by a Roman Catholic, is inspiring to any of the four great faiths represented in Friends School, Roman and Greek Orthodox Catholic, Jewish, and Protestant. "O, Master Let Me Walk With Thee," number 99, a quiet and thoughtful hymn, whose words were written by a Congregational minister, Washington Gladden, expresses the passion for social service which swept the American churches in his day and, we hope, still speaks to all of us.

Eight hymns have been sung eight times. One is our own *alma mater*, written by Roman Steiner, who taught in the school from 1898 to 1950, with words by Caroline Norment. This song has been adopted by the Friends School in Hobart, Tasmania, with only a slight change in wording. "Fairest Lord Jesus," number 21, often called the "Crusader's Hymn," but actually written much later, is always popular with young people's groups. "America the Beautiful," number 121, can be sung wholeheartedly by anyone who stops to think for a moment of the God-given beauties and bounties in our country. "Be Thou My Vision," number 93; "My Faith It Is an Oaken Staff," number 74; and "He Who Would Valiant Be," number 79, are much sung by English Young Friends, although number 93 came from Ireland.

After a period of learning these hymns we have come to enjoy them, also. "Rejoice, Ye Pure in Heart," number 66, has the swing of a great processional, as it was written to be. The last of these popular hymns is perhaps the best known and most widely used by the Protestant churches of the world. It is number 75, Martin Luther's great expression of religious faith set to music, "A Mighty Fortress Is Our God."

BLISS FORBUSH

Light Wins

By KATHERINE HUNN KARSNER

A wintry storm transforms each tree
From cold bare boughs of sepia, gray,
To a glistening, shimmering filigree
And makes a dramatic, chill display,
For crystals cover each twig, each grass,
While icicles festoon roof and wire
In brittle fringes of gleaming glass.
Each prism catches the sun's bright fire
And flings it back in shafts of flame
To dazzle the eye, enhance the lawn.
But the sun persists: light wins the game,
And all in a moment the magic's gone.

God-met

By SAM BRADLEY

A vision in meeting! For vision came
From your soul's inheritance. Came most quiet
From the flocked past, star-watched, ridged white
And gentle, gentle as a rose. It lay
Anthemed in your eyes. You made no claim
Of marvelously invoking His name.
Almost wistfully—with no ocean roar
Of utter rapture—you had come to pray:
"Find—and remember. Find—remember."
Earnestly that. Nothing more.

O witnessed wonder: He remembers you!

A vision of meeting. A singling from the host
Of God's loves, to find and gather close
Where silence proclaims. At last you knew
The folk in God's fair field. There no man-lost
Cries for His comforting. And none rose
To lament, Jonahlike, the blithe gourd shade
That withers suddenly—virile days
Withering, leaving him afraid.
Intense and ageless there, being's inmost praise
Hallowed the ground.

God finds you, seeker. In Him you are found!

Extracts from Epistles

(Continued)

Iowa Yearly Meeting, Conservative

From an epistle read in our Meeting we were reminded that many feel that people cannot believe in peace until they see it, when is it not better to say, "We cannot have peace until we believe in it"? International problems have reached the point where there is nothing else left to do except believe in and strive for peace. There is great power in the hands of a truly dedicated person.

Yearly Meeting of Friends in Ireland

The presentation of epistles brought us a deep and early sense of fellowship with Friends throughout the world. Here in Ireland regret for the dwindling minority we seem to be, pales when we hear of groups struggling for survival, let alone extension. We can be grateful for our freedom of thought and expression, when to be a Friend today can still mean persecution. The call to serve our fellows, hungering physically or spiritually, has been clearly sounded, and we urge its claims on our members.

Japan Yearly Meeting

This is a significant year for the Protestant Churches in Japan as they are celebrating their centennial, and it is the 73rd anniversary of Friends work in Japan. As we look back through the years we are grateful for those Friends who have come to Japan to help us through their teaching and their lives, and for those Friends abroad who have supported us with their constant prayers and sympathy.

Yearly Meeting of the Friends Malagasy Church [Madagascar]

We have received messages of sympathy from churches over the world, and we are very grateful for the money, clothes, and food that have been sent. The Yearly Meeting has received financial help from London Yearly Meeting, a greater amount than that received through the Christian Council of Madagascar. So we are able to set about repairing and rebuilding schools and churches, and giving help to the families who have lost so much.

Near East Yearly Meeting

Because of ever-widening areas of political conflicts in the Middle East we are brought face to face with the underlying causes of conflict and the resulting tensions. Man's struggle for personal power and disregard for the rights of fellow men show our failure to live Christ's way. Friends are deeply convinced that Christian love is the answer to man's problems, and we feel that the example of love as Christ taught us to live it would meet the problems of man's world in such a way that injustices, suffering, and abuses could be nonexistent.

Nebraska Yearly Meeting

More powerful than hydrogen bombs or atomic submarines are the forces of understanding, good will, friendship, and love. They are the only forces that can make for a peaceful world or help to bring in the Kingdom of God. As members of the Society of Friends we are called upon to support our

boards and organizations in their work of promoting understanding, good will, friendship, and love.

New York Yearly Meeting

Our young people, having led us into unity some years ago, are pressing us now to wider vision and greater commitment, especially in expanding our service in Africa and in applying moral responsibility to national policy. They are seeking to ease the hindrance to integration in the South by having students from that area brought into our homes, in order to attend Northern schools.

New Zealand General Meeting

During our sessions we have often been bewildered by our ignorance of the various urgent questions arising and the necessity for careful study and preparation if we are to deal with these questions.

Jesus brings us comfort in the words, "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid."

North Carolina Yearly Meeting, Conservative

In deep humility we pray that the Giver of all good may strengthen us to the tasks to which we are called and that He may guide and direct us every step of our way. May we in truth and sincerity join with people of good will in every place to work unceasingly while it is still day, having faith that if we work and faint not, the hearts of men may be free indeed.

North Carolina Yearly Meeting, Five Years

The indifference of so many Friends to the forces which threaten the liberty, the souls, and the very existence of mankind is cause for grave concern. However, it gives us joy and strength to see small and large groups of Friends in North America and in many lands in distant continents witnessing to Christ's love and power, often under the weight of the cross.

Norway Yearly Meeting

Harmony cannot be created by anyone individually. We have to go out to meet each other. We must listen not only with our ears but also with our hearts. We must work together towards our common goal, the peace for which everyone is longing. It can be brought about by love but not by compulsion. We must be able to wait for its ripening. A flower cannot be opened by force—it must mature and so open from within.

Ohio Yearly Meeting, Conservative

Our hearts are filled with praise and worship for the Lord's great love and oversight of all the peoples of the world. We hope and pray He will guide and direct the leaders of our people, and, indeed, of all peoples towards understanding the rights and needs of everyone.

Ohio Yearly Meeting of the Friends Church

We are pleased to have a large group of young people present at our annual sessions and for their participation in

the activities of the Yearly Meeting. The Peace and Service Committee has been active in distributing literature informing our young men on the teachings of the Scriptures with regard to war and of the provisions of our government for the conscientious objector.

(To be Continued)

About Our Authors

William H. Kuenning is a member of Downers Grove Monthly Meeting, Downers Grove, Illinois.

Richard R. Wood, who writes "Internationally Speaking" for the FRIENDS JOURNAL, was for many years Editor of *The Friend*, Philadelphia.

Grace S. Yaukey, a member of the Friends Meeting of Washington, D. C., is Secretary of the Peace and Christian Social Relations of the United Society of Friends Women. "A Concern for the Captive Consumer" appeared in the February issue of the *Friends Missionary Advocate*, official organ of the United Society of Friends Women (Berne, Indiana; editorial office, Friends Parsonage, Carmel, Indiana), and is reprinted here with permission.

Bliss Forbush is Headmaster of Baltimore Friends School. He also served as Secretary of Baltimore Yearly Meeting, Stony Run, and as Chairman of Friends General Conference for many years. He is the author of *Elias Hicks, Quaker Liberal*. Recently he became a member of the Board of Managers of the FRIENDS JOURNAL.

A third printing (5,000 copies) of *A Hymnal for Friends*, published by Friends General Conference, has been announced for March 15.

Friends and Their Friends

The Peace and Social Order Committee of Friends General Conference hopes that Friends will write to their Senators encouraging support of Senate Resolution 94, the resolution introduced by Senator Humphrey to give effect to the recommendation by President Eisenhower, Vice President Nixon, and Attorney General Rogers that the so-called Connally Reservation be omitted from the act by which the United States adhered to the International Court.

The Connally Reservation reserves to the United States the right to decide for itself whether or not a case to be submitted to the International Court involves a matter of domestic jurisdiction, before accepting the Court's procedure to settle the dispute. This reservation, the President says, has tended to discourage the use of the Court and so has hampered the development of peaceful means of settling international disputes.

The Court does not deal with matters of domestic jurisdiction. The usual and orderly method of deciding whether a particular case involves a matter of domestic jurisdiction is through the Court itself. This method, which the President recommends, would be used after the adoption of Senate Resolution 94.

A court by itself is not sufficient to provide peace and order in a community, but it seems that an effective court system is *necessary* if a community is to be adequately prepared for settling disputes peacefully. Therefore it appears that support of Senate Resolution 94 is in effect support for the peace of the world and the security of the United States.

A limited number of staff positions in the Junior Conference and High School Sections at the forthcoming Friends General Conference, June 24 to July 1, 1960, are available for qualified Friends. Teachers in the Junior Conference who work in the mornings and evenings receive \$50; others, \$40. High School Conference staff, who live at the same hotel as the young people, receive room and board plus a travel allowance. Requests for an application form should be sent to Friends General Conference, 1515 Cherry Street, Philadelphia 2, Pa.

A group of Friends convened at Pendle Hill on February 3 to 5, 1960, to discuss present-day implications of the peace testimony. Organizations represented were the Friends Coordinating Committee for Peace (comprising representatives of the Board on Peace and Social Concerns of the Five Years Meeting), the Peace and Social Order Committee of Friends General Conference, the Friends Peace Committee of Philadelphia Yearly Meeting, the Friends Committee on National Legislation, the American Friends Service Committee, and the Friends World Committee for Consultation.

In an appeal to members of the Society of Friends, entitled "1970 without Arms," the group called on Friends to develop the United Nations and to settle disputes in courts and by international law without resort to violence. It opposes an international army but favors an international police force. Other demands were the inclusion of the People's Republic of China within the U.N.; the creative use of our agricultural abundance; that Friends refrain from war service and serve voluntarily for peaceful purposes; voluntary contributions to the U.N., such as the group of Urbana-Champaign Friends made; nonviolent action, such as the Fort Detrick Vigil and the voyage of the *Golden Rule*.

Copies of the full text are available from the Friends Committee on National Legislation, 245 Second Street, N.E., Washington 2, D. C.

A most encouraging growth in Meeting membership is revealed in a paragraph of the Hartford Monthly Meeting, Conn., *Bulletin*. Alice E. Jorgensen, the recorder, comments on the 20th anniversary and the 10th year in the present meeting house as follows: "In the spring of 1940, when we organized, we had 38 members, of whom five were associate members [children]. Ten years later, in 1950, we started the year with 83 members; 21 were associate members. At the beginning of 1960 we have 202 members (80 associate) so that in each of the ten years we have more than doubled our membership. When we organized, all members were resident members. In 1950 we had 13 nonresidents. Today there are 28 out of the total membership of 202. The number under 21 years of age is 76, and the number of associate members is 80."

A new salary schedule for teachers at the Germantown Friends School, Philadelphia, will go into effect next fall. The minimum starting salary is \$4,000 for a starting teacher and increases to \$4,500 during the first three years of teaching. After ten years' experience a teacher's minimum salary is \$6,000. Above \$6,000, salary increases will be made on the basis of unusual merit, up to \$7,200. In addition, for extraordinarily gifted teachers with at least 15 years' experience, salaries run to a maximum of \$8,000. Salaries of \$7,200 to \$8,000 will be only for teachers whose excellence in classroom teaching is supplemented by unusually fine contributions to the life of the school and to their professional fields. There are a number of teachers in the school who are working on local and national committees of teachers preparing materials and courses of study in the fields of mathematics, foreign languages, social studies, English, and music, or working on research projects in their fields.

For many years the Philadelphia Young Friends Movement has been responsible for printing the annual William Penn Lecture. A decision has been made to discontinue this practice for 1960 and the years to follow.

At the Conference on Indian Affairs held at Albuquerque, New Mexico, February 4 to 7, it was suggested "that the word *termination* and any policy of imposed termination be abandoned as confusing and misleading to all and frightening to American Indians. At the present time the goal of the Bureau of Indian Affairs and the Indian Health Division of the Public Health Service should be to provide health, education, welfare, and expanded economic development programs which would place Indians on an equal footing with other Americans. Such a program should continue until such time as Indians themselves ask that federal control and special services to them be discontinued.

"We have confidence that Indians desire to achieve economic self-sufficiency and full control of their own affairs.

"We are encouraged by the many evidences of a new and responsible leadership among American Indians today. We recognize that there are many difficult problems which must be faced in a transition from federal control to Indian self-sufficiency.

"We believe they can be solved by a cooperative effort among people in the federal, state, and local governments and the Indians involved. These solutions will include special provisions to safeguard the Indian lands and the traditional form of government."

"Peter Peri," says the London *Friend* of December 18, 1959, "has been awarded a bronze medal at the International Graphic Competition in Leipzig on 'Peace for the World' for his etching 'Nuclear War,' which is a variation on Raphael's cartoon 'The Massacre of the Innocents.' Thirty-two nations took part in the competition, and there were five contributors from England."

Letters to the Editor

Letters are subject to editorial revision if too long. Anonymous communications cannot be accepted.

In his "Letter from Geneva" of January 16, 1960, Robert J. Leach makes the proposal to spend hundreds of billions of dollars on a Save the Human Race Year.

It takes a big figure, of course, to reduce a ten-million dollar investment by the Philadelphia Yearly Meeting to a "token" investment. In 1958 the combined earnings of the 500 largest United States industrial corporations were only about 9.6 billion dollars, and their total invested capital was 100.7 billion dollars. In that same year, the 100 largest foreign companies had combined earnings of only 2.2 billion dollars and total assets of 47.1 billion dollars.

As for our Geneva correspondent's idea of "transferring" the capital of the "self-perpetuating megalithic" corporations to the United Nations, I am amazed that he recommends what would be expropriation of the property of stockholders.

I have an aversion to vague proposals for making this a better world, especially when it is assumed that gathering together a large sum of money or venture capital is the first and principal step in the solution of an extremely complex problem, such as how to bring a fuller life to an increasingly large world population.

Caracas, Venezuela

R. W. LEACH

I wish to call your attention to an error in the FRIENDS JOURNAL for February 20, 1960. In the article on "Harriet Tubman and Her Friends" the author states that Harriet Tubman lived in "Auburn, New Jersey." It should have been Auburn, New York. Her house is still standing outside that city and is maintained as a museum. I refer readers to a long poem by Sarah Cleghorn in her *Poems of Peace and Freedom*.

"The True Ballad of Glorious Harriet Tubman"

When the war was over, did she repose

Her toiling foot and hand?

She went to the town of Auburn, New York,

And earned an acre of land.

Ithaca, New York

SARAH D. WRAY

The comments on William Maier's careful advice on "Friends and Investments" scarcely question *whether* Friends should make investments but only *how*. I question the whole idea of investments.

Can we not take seriously Jesus' advice to the rich young ruler? This would mean working for a living instead of owning for a living. It might even mean living in creative poverty, where one is not ashamed to accept a neighbor's extra shirt or apron; living without bills for telephone, modern car, and gadgets; living in touch with the poor, perhaps with a home garden to keep expenses low and oneself closer to the earth, on which we live.

Narvon, Pa.

MARCIA O'HAGAN

Coming Events

(Calendar events for the date of issue will not be included if they have been listed in a previous issue.)

MARCH

6—Abington Meeting, Jenkintown, Pa., Adult Class, 10 a.m.: Richard K. Taylor, "The American Friends Service Committee."

6—Central Philadelphia Meeting, Race Street west of 15th, Conference Class, 11:40 a.m.: Norman J. Whitney, "Disarmament."

6—Frankford Monthly Meeting, Penn and Orthodox Streets, Philadelphia, Adult Class, 11:30 a.m.: Richard R. Wood, "World Order Study Program."

6—Frankford Friends Forum, Unity and Waln Streets, Philadelphia, 3 p.m.: Concert by Singing City, with Elaine Brown as Conductor. Dramatic reading by Irvin C. Poley.

6—Area Conference for Overseers, sponsored by the Friends Peace Committee, Philadelphia, at Central Philadelphia Meeting, 3 to 5:30 p.m.

6—Valley Meeting (see address below), 8 p.m., "International Politics." Leader, George Willoughby.

10—Thursday Noon-Hour Address at 20 South 12th Street, Philadelphia, 12:25 to 12:55 p.m.: Josephine Benton, "On Becoming Children of God."

10—Evening Talk on the Old Testament at Haddonfield Meeting, N. J., 8 p.m.: Neil Hartman, "The Story of Joseph." Sponsored by the Meeting on Worship and Ministry.

10—At Pendle Hill, Wallingford, Pa., 7:45 p.m.: Douglas V. Steere, "Berlin, Jerusalem, Delhi."

11 to 13—Southeastern Friends Conference at the Orlando, Florida, Meeting House, 316 East Marks Street.

12—Salem Quarterly Meeting at Woodstown, N. J., 10:30 a.m.

12—Haddonfield Quarterly Meeting at Haddonfield, N. J., 3 p.m.: meeting for worship and business; 5:30, supper served by the Meeting; 7 p.m., Indian pageant by young people from three Monthly Meetings and report on "The American Indian Today" by Chief Sunrise, a Sioux Indian, and Robert Haines, Moorestown, N. J.

13—First-day School, Abington Meeting, Jenkintown, Pa., 10 a.m., Larry Miller, General Secretary, Friends General Conference: "Friends General Conference."

13—At Valley Meeting, Old Eagle School Road, north of Route 202, about a mile southwest of King of Prussia, Pa., 8 p.m. Theme, "Applied Christianity." Sponsored by the Meetings on Worship and Ministry of Valley and Schuylkill Meetings, Pa. "Organizations of Business," with Robert Nelson as leader.

17—Thursday Noon-Hour Address at 20 South 12th Street, Philadelphia, 12:25 to 12:55 p.m.: Clarence E. Pickett, "Renewal of Life."

20—Valley Meeting (see address above), 8 p.m., Burton Parshall, "The Choice of Investments."

20—Merion, Pa., Community Forum, 615 Montgomery Ave., at 8 p.m.: Nora Waln, "A Peculiar People?"

24—30—Philadelphia Yearly Meeting, 304 Arch Street.

APRIL

7—Sixth Parent-Teacher Training Day at Wrightstown, Pa., Meeting, 9:45 a.m. to 2:45 p.m. Speaker, Miriam Jones, Principal of Haverford Friends School: "What Is the Basis of Quaker Worship?" Betty Glueck, Blanche Zimmermann, Janet Schroeder, and Agnes Coggeshall will be panel leaders. Lunch will be served by

the Meeting (at 75 cents), but lunch for children ought to be provided by the parents. Provision will be made for small children.

BIRTHS

BAK—On January 20, to Donkyu and Elizabeth Eves Bak of Philadelphia, Pa., a son, JONGHOK LAWRENCE BAK. The mother is a member of Newtown, Pa., Monthly Meeting. The child is the grandson of William and Julia Eves of Swarthmore, Pa.

PENNOCK—On February 2, in Wilmington, Del., to Edward T. and Agnes Snyder Pennock of 14 West 5th Street, New Castle, Del., a second child, MARGARET TATNALL PENNOCK. She, her parents, and brother Jonathan are members of Wilmington, Del., Monthly Meeting.

TERZIAN—On February 15, to Dr. Albert Stephan and Ellen Ruth Terzian of Radnor, Pa., a daughter, ELIZABETH JANE ALENE. The mother is a member of Radnor, Pa., Monthly Meeting.

WILCOX—On February 13, to Louis and Margaret Wilcox of Ithaca, N. Y., a son, LOUIS V. WILCOX, III. The mother is a member of Miami Monthly Meeting at Waynesville, Ohio, as are also the maternal grandparents, Albert and Maria Schnaitman.

DEATHS

ALFORD—On February 10, suddenly, JOHN ALFORD of New Orleans Meeting, aged 69 years. He was an internationally known scholar in the field of art criticism and established the Art Department at the University of Toronto. He found a satisfactory religious home in the Society of Friends, beginning at Providence Meeting, R. I. Later he was a member of Bloomington Meeting, Ind. He had served the Society well as a discussion leader and most particularly in his ministry to young people. His great interest was Pendle Hill. A memorial service was held in New Orleans on February 28 in the auditorium of the Newcomb College Art Building. He was the husband of Roberta Murray Alford and father of Mrs. Ronald Weyman of Toronto, Martin Alford of Ottawa, Peter Alford of Toronto, Mrs. Harry Frisch of Summit, N. J., Mrs. Edward J. Behrman of Cambridge, Mass., and Mrs. Peter Hammond of Cirencester, England.

CRONK—On February 19, at Ossining, N. Y., NATHANIEL E. CRONK, aged 79. He was a member of Chappaqua Monthly Meeting, New York Yearly Meeting, and is survived by a sister, Cornelia Hunt; a daughter, Louise; and a son, Elwood.

FLACCUS—On November 30, 1959, at Missoula, Montana, LAURA KIMBALL FLACCUS. Though not a member of the Society of Friends, she felt close to the Lansdowne, Pa., and North Sandwich, N. H., Meetings and was a loyal supporter of Friends activities. She is survived by four sons, Kimball Flaccus, Louis W. Flaccus, Jr., David P. Flaccus, and Edward Flaccus; and ten grandchildren.

GARDNER—On February 10, in a nursing home in Canandaigua, N. Y., SUNDERLAND P. GARDNER, JR., of Farmington, N. Y., a member of Old Farmington Meeting (now Orchard Park Meeting), N. Y. He was born in Farmington in 1869 and lived there all his life. He was a railroad engineer. A Friends service was held on February 14 at the Cotton Funeral Home in Victor, N. Y. Burial was in Farmington Friends Cemetery.

REASON—On December 24, 1959, at Waynesville, Ohio, PERCY REASON, a member of Miami Monthly Meeting. Immediate survivors are his wife, Opal; a son Loren, of Los Angeles, Cal.; and a sister, Elsie Hockett, of Waynesville. A faithful attender of Friends meetings, he will be greatly missed by relatives and friends.

MEETING ADVERTISEMENTS

ARIZONA

PHOENIX — Sundays, 9:45 a.m., Adult Study; 11 a.m., Meeting for Worship and First-day School. 17th Street and Glendale Avenue. James Dewees, Clerk, 1928 West Mitchell.

CALIFORNIA

CLAREMONT—Friends meeting, 9:30 a.m. on Scripps campus, 10th and Columbia. Edward Balls, Clerk, 439 W. 6th Street.

LA JOLLA—Meeting, 11 a.m., 7380 Eads Avenue. Visitors call GL 4-7459.

LOS ANGELES—Meeting, 11 a.m., Univ. Meth. Church, 4th floor, 817 W. 34th Street.

PALO ALTO—First-day school for chil-

dren and adults, 10 a.m. Meeting for worship at 11. 957 Colorado.

PASADENA—526 E. Orange Grove (at Oakland). Meeting for worship, Sunday, 11 a.m.

SAN FRANCISCO—Meetings for worship, First-days, 11 a.m., 2160 Lake Street.

COLORADO

DENVER—Mountain View Meeting, 10:45 a.m., 2026 S. Williams. Clerk, SU 9-1790.

DISTRICT OF COLUMBIA

WASHINGTON—Meeting, Sunday, 9 a.m. and 11 a.m., 2111 Florida Avenue, N.W., one block from Connecticut Avenue.

FLORIDA

DAYTONA BEACH—Meeting, 11 a.m., First-days at 300 North Halifax Avenue. Information, Sarah Belle George, CL 2-2333.

GAINESVILLE—Meeting for worship, First-days, 11 a.m., 116 Florida Union.

JACKSONVILLE—Meeting for worship, 11 a.m., YWCA. Contact EV 9-4345.

MIAMI—Meeting for worship at Y.W.C.A., 114 S.E. 4th St., 11 a.m.; First-day school, 10 a.m. Miriam Toepel, Clerk. TU 8-6629.

MIAMI—University, Wesley Foundation, Sundays 7:30 p.m. Clerk, MO 1-5036.

ORLANDO-WINTER PARK—Meeting, 11 a.m., 316 E. Marks St., Orlando; MI 7-3025.

PALM BEACH—Friends Meeting, 10:30 a.m., 823 North A St., Lake Worth.

ST. PETERSBURG—First-day school and meeting, 11 a.m., 130 19th Avenue S.E.

GEORGIA

ATLANTA—Meeting for worship and First-day school at 10 a.m. 1384 Fairview Road, N.E., Atlanta 6. Phern Stanley, Clerk. Phone DR 3-5357.

ILLINOIS

DOWNERS GROVE (suburban Chicago)—Meeting and First-day school, 10:30 a.m., Avery Coonley School, 1400 Maple Avenue; telephone WOODland 8-2040.

INDIANA

EVANSVILLE—Meeting, Sundays, YMCA, 11 a.m. For lodging or transportation call Herbert Goldhor, Clerk, HA 5-5171 (evenings and week ends, GR 6-7776).

INDIANAPOLIS—Lanethorn Friends, 1040 W. 42nd Street. Meeting for worship and First-day school, 10 a.m. Telephone LI 6-0422.

KENTUCKY

LOUISVILLE—Meeting and First-day school, 10:30 a.m. Sundays, Neighborhood House, 428 S. First St.; phone TW 5-7110.

MARYLAND

SANDY SPRING—Meeting (united), First-days, 11 a.m.; 20 miles from downtown Washington, D. C. Clerk: R. B. Thomas; telephone WA 4-3366.

MASSACHUSETTS

CAMBRIDGE—Meeting, Sunday, 5 Longfellow Park (near Harvard Square), 9:30 a.m. and 11 a.m.; telephone TR 6-6883.

WELLESLEY—Meeting, Sunday, 10:30 a.m. at Tenacre Country Day School, Benvenue Street near Grove Street.

WORCESTER—Pleasant Street Friends Meeting, 901 Pleasant Street. Meeting for worship each First-day, 11 a.m. Telephone PL 4-3887.

MICHIGAN

DETROIT—Meeting, Sundays, 11 a.m. in Highland Park YWCA, Woodward and Winona. TO 7-7410 evenings.

ANN ARBOR—Meeting at 1416 Hill, 10:30 a.m. to 11:30 a.m.; Adult Forum from 11:45 a.m. to 12:30 p.m. each Sunday.

KALAMAZOO—Meeting for worship, 10

a.m., discussion, 11 a.m., Friends' Meeting House, 508 Denner. Call FI 9-1754.

MINNESOTA

MINNEAPOLIS—Meeting, 11 a.m., First-day school, 10 a.m., 44th Street and York Avenue S. Harold N. Tollefson, Minister, 4421 Abbott Avenue S.; phone WA 6-9675.

NEW JERSEY

ATLANTIC CITY—Meeting for worship, 11 a.m., First-day school, 10:30 a.m., South Carolina and Pacific Avenues.

DOVER—First-day school, 11 a.m., worship, 11:15 a.m., Quaker Church Road.

HADDONFIELD—Meeting for worship, 11 a.m.; First-day school, 9:45 a.m. Midweek meeting, Fourth-day, 10 a.m. Lake Street.

MANASQUAN—First-day school, 10 a.m., meeting, 11:15 a.m., route 35 at Manasquan Circle. Walter Longstreet, Clerk.

MONTCLAIR—289 Park Street, First-day school, 10:30 a.m.; worship, 11 a.m. (July, August, 10 a.m.). Visitors welcome.

NEW MEXICO

ALBUQUERQUE—Meeting and First-day School, 11 a.m., 815 Girard Blvd., N.E., Albuquerque. John Atkinson, Clerk. Phone ALpine 5-9588.

NEW YORK

BUFFALO—Meeting and First-day school, 11 a.m., 1272 Delaware Ave.; phone EL 0252.

LONG ISLAND—Northern Boulevard at Shelter Rock Road, Manhasset. First-day school, 9:45 a.m.; meeting, 11 a.m.

NEW YORK—First-day meetings for worship:

11 a.m. 221 E. 15th St., Manhattan Earl Hall, Columbia University
110 Schermerhorn St., Brooklyn
137-16 Northern Blvd., Flushing
3:30 p.m. Riverside Church, 15th floor
Telephone GRamercy 3-8018 (Mon.-Fri. 9-4) about First-day schools, monthly meetings, suppers, etc.

SYRACUSE—Meeting and First-day school, 11 a.m., YWCA, 339 E. Onondaga Street.

OHIO

CINCINNATI—Meeting for worship, 10 a.m., 3601 Victory Parkway. Telephone Lucile Knight, Clerk, at EA 1-2769.

CLEVELAND—Meeting for worship and First-day school, 11 a.m., 10916 Magnolia Drive. Telephone TU 4-2695.

TOLEDO—Unprogrammed meeting for worship, First-days, 10 a.m., Lamson Chapel, Y.W.C.A., 1018 Jefferson.

PENNSYLVANIA

DUNNINGS CREEK—At Fishertown, 10 miles north of Bedford; First-day school, 10 a.m., meeting for worship, 11 a.m.

HARRISBURG—Meeting and First-day school, 11 a.m., YWCA, 4th and Walnut Sts.

HAVERFORD—Buck Lane, between Lancaster Pike and Haverford Road. First-day school, 10:30 a.m. Meeting for Worship at 11 a.m.

LANCASTER—Meeting house, Tulane Terrace, 1½ miles west of Lancaster, off U.S. 30. Meeting and First-day school, 10 a.m.

MEDIA—125 West Third Street. Meeting for worship at 11 a.m.

PHILADELPHIA—Meetings, 10:30 a.m., unless specified; telephone LO 8-4111 for information about First-day schools. Byberry, one mile east of Roosevelt Boulevard at Southampton Road, 11 a.m.

Central Philadelphia, Race St. west of 15th. Chestnut Hill, 100 East Mermaid Lane. Coulter Street and Germantown Avenue. Fair Hill, Germantown & Cambria, 11:15 a.m. Fourth & Arch Sts., First- and Fifth-days. Frankford, Penn & Orthodox Sts., 10:30 a.m. Frankford, Unity and Wain Streets, 11 a.m. Green St., 45 W. School House L., 11 a.m. Powelton, 36th and Pearl Streets, 11 a.m.

PITTSBURGH—Worship at 10:30 a.m., adult class, 11:45 a.m., 1353 Shady Avenue.

READING—First-day school, 10 a.m., meeting, 11 a.m., 108 North Sixth Street.

STATE COLLEGE—318 South Atherton Street. First-day school at 9:30 a.m., meeting for worship at 10:45 a.m.

TENNESSEE

MEMPHIS—Meeting, Sunday, 9:30 a.m. Clerk, Myrtle Nash, FA 3-6574.

NASHVILLE—Meeting for worship, 10:30 a.m., Sundays, 2020 Broadway. Call CY 8-3747

TEXAS

AUSTIN—Worship, Sundays, 11 a.m., First-day school, 10 a.m., 606 Rathervue Place. Clerk, Priscilla Zuck, GR 7-3414.

DALLAS—Sunday, 10:30 a.m., Adventist Church, 4009 N. Central Expressway. Clerk, Kenneth Carroll, Religion Dept., S.M.U.; FL 2-1846.

HOUSTON—Live Oak Friends Meeting, Sunday, 11 a.m., Council of Churches Building, 9 Chelsea Place. Clerk, Walter Whitson; JACkson 8-6413.

VIRGINIA

CLEARBROOK—Meeting for worship at Hopewell Meeting House, First-days at 10:15 a.m.; First-day school at 11 a.m.

LINCOLN—Goose Creek United Meeting House. Meeting for worship, 11:15 a.m., First-day school, 10 a.m.

WINCHESTER—Centre Meeting House, corner of Washington and Piccadilly Streets. Meeting for worship. First-days at 10:15 a.m.; First-day school, 10:45 a.m.

WASHINGTON

SEATTLE—University Friends Meeting, 3859A 15th Avenue, N.E. Worship, 10 a.m.; discussion period and First-day school, 11 a.m. Telephone MEIrose 2-9983.

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WANTED

MANAGER—Woman, about June 1, 1960, for Friends Home for Aged under care of New York Yearly Meeting. Attractive surroundings. Adequate staff. New Jersey Metropolitan area. Box M-140, Friends Journal.

HOUSEKEEPER with supervisory duties for Stapeley Hall, Quarterly Meeting Home for Friends, 6300 Greene Street, Philadelphia 44, Pa.

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With Christopher Nicholson, M.S.W., Philadelphia 44, Pa., call VI 4-8809 between 8 and 10 p.m.

With Annemargret Osterkamp, M.S.W., Philadelphia, Pa., call VI 4-7942 between 8 and 10 p.m.

With Karoline Solmitz, M.S.S., Bryn Mawr, Pa., call LA 5-0752 between 8 and 10 p.m.

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. *by John F. Gummere*

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. *by Edwin W. Owrid*

Curriculum Experimentation in Friends Schools

. *by David Seaver*

Extracts from Epistles

I LEARNED this at least
by experiment: that if one
advances confidently in the
direction of his dreams, and
endeavors to live the life
which he has imagined, he
will meet with a success un-
expected in common hours.

—HENRY DAVID THOREAU

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Extracts from Epistles

(Concluded)

Oregon Yearly Meeting of Friends Church

As we look at the work and growth of the National Church [in Bolivia and Peru], we have much to be thankful for. There have been an unusual number of problems and difficulties, but not more than we might rightly expect when we think of the tremendous responsibility that has been thrust upon men who are so comparatively new in the way of the Lord and whose former lives were so completely empty of spiritual light. . . .

Pacific Yearly Meeting

Our Yearly Meeting has been likened to a river rising as precious drops of crystal water in the hearts of each one of us, and flowing together through our lives and Meetings to form a stream which we hope will water a thirsty land bringing peace and not destruction.

Southern Africa Yearly Meeting

We believe that new light has been given us, and that we leave this Yearly Meeting with greater hope and greater courage and determination.

From the organizational point of view, we expect an increase of decentralization, the Yearly Meeting Committee carrying less responsibility and the Monthly Meetings more. Consideration of the Wider Quaker Fellowship has led to the Monthly Meeting of the Central African Federation undertaking to inaugurate this work as a pilot scheme, which we hope may be followed up in the Union and bring new life and strength to our Society.

Switzerland Yearly Meeting

It has been made clear to us, that, insofar as we, too, obey the inner call, we shall receive the courage to triumph over evil and, however overwhelming the problems of our own times, we shall find creative ways of translating our faith into action and, like James Nayler and Pierre Ceresole, shall experience that peace which passeth all understanding.

Western Yearly Meeting

In the midst of this brighter look ahead for us, it is with heavy hearts that we acknowledge certain facts in our world: some people made insensitive by too many material possessions, others overwhelmed by gratitude for mere trifles; some living under governments of their own choosing, others longing for this opportunity; starvation in some areas, foods stock-piled in others; billions spent on ways to destroy people, insignificant amounts on ways to uplift mankind.

Wilmington Yearly Meeting

During our sessions, we remembered Jesus, teaching by word and example that constant and intimate relationship with God necessitates frequent withdrawal from our worldly routines; that this withdrawal becomes more essential as such routines increase in pace and complexity; that we must take care lest the desert sand of our secular and material interests choke the stream of our faith—faith founded and focused on God.

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FRIENDS JOURNAL

Successor to *THE FRIEND* (1827-1955) and *FRIENDS INTELLIGENCER* (1844-1955)

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Editorial Comments

Russian Educational Philosophy

THE Russian school system is undergoing a reorganization and shows every sign of suffering from a crisis. For some time Khrushchev has demanded that the ten-year basic schooling for all children be reduced to a period of eight years and that further education for the middle echelon of the technical professions should become a matter of evening and correspondence courses. In 1957 a two-year voluntary work-service period became the requirement for entering higher training. Automation is expected to assume increasing importance, and Russia will need more technicians and machinists than engineers. The rapid growth of the Russian intelligentsia worries the *apparatschnikis*, or party bosses.

The Soviets have not always been able to impose their educational ideas on Russia's teachers. The continuous flowering of liberal and humanistic tendencies among them is an interesting chapter in modern Russian history. Lenin himself advocated a well-rounded development of the young, although school and education, in his thinking, were meant to serve the new state. Physical labor and intellectual and artistic training were to go hand in hand. The specialist, particularly the engineer, was greatly favored and needed, but his training was to stand on a basic liberal schooling. Krupskaya, his widow, continued to advocate great independence in the choice of schools and methods. She had been influenced by Tolstoi's radical educational experiments, which, in turn, went back to Froebel's pioneering with the *Kindergarten*. After Lenin's death such progressive ideas had been systematically suppressed. In 1925 Russia still had as many as 125 experimental schools. Two years later only 20 were left. The rapid growth of political-party schools went hand in hand with this reaction against a liberal schooling. Nevertheless, Krupskaya was still able to spread her liberal and Tolstoian ideas, according to which the interests of the child were to be satisfied without the discipline of homework or a well-planned curriculum. Lunacharsky, the Commissioner for Education, supported her. This phase, ending about 1930, appears nowadays almost unbelievably liberal. It is only fair to say that the progressive schools declined less because of

Stalin's antagonism than by reason of their own lack of balance and concrete purpose, traits which proved as self-defeating in Russia as in other countries.

Makarenko, whose dominance as Soviet educator was uncontested, stressed the collective character of Russian life and schools. He was undoubtedly a gifted educator, but he was equally strong in his socialistic convictions. The young were first and foremost to serve the socialist state. Moral education was to build the foundation for the new community. A good deed or attitude was always to serve primarily the new nation. Makarenko, who was strongly interested in the Boy Scout Movement, always displayed a genuine love for the young. His writings contained profound insights into the psychology of children and adolescents. His tendency to be a somewhat unorthodox outsider makes some present-day observers call him another Pasternak, a sensitive but nonconformist Russian patriot. After his death the engineer became the prototype of the ideal Russian. He was to be a realist, admittedly one-sided, but completely devoted to the reconstruction of his fatherland. As already stated, the engineer's stock is at present slightly declining. The large and efficient class of engineers has become part of the intelligentsia, a group which the party rulers have every reason to fear.

Little Ivan Can Read

For the first time in about 1,000 years all Russian children are born with the birthright of good schooling. Every visitor of Russia, whether critical, hostile, or sympathetic to the regime, has to acknowledge that Russia has become a nation of indefatigable learners. When the child is capable of taking higher education and the parents are in good standing with the party, the road to success is assured. The young citizen, in turn, will be eternally grateful to the state.

Virgil M. Rogers, Dean of Syracuse, New York, University School of Education, gives in the Winter, 1960, issue of the *Alumni News* of the university his observations on the Russian school system. Little Ivan is put through a rigid course, and his entire environment is conducive to the continued use of books. Many book-

stores or bookstalls everywhere attract children as well as adults, even during intermission at a football game (the Russians call a soccer game "football") and in the opera house. Every large city has at least one foreign bookstore, and the community's public library is extensively used. Foreign-language instruction is greatly encouraged. It is estimated that 500 Russians study English to one American speaking Russian. Our modern facilities (tape recording, radio, etc.) are almost completely absent

in educational procedure. Dr. Rogers illustrates the keen interest of Russian students in science and mathematics, but he also registers the shortcomings of the Russian system in the dogmatic teaching of history and social science. Teachers are well paid and enjoy respectable status. Dr. Rogers sees in the Russian system a serious challenge to American complacency. He also calls on federal, state, and local authorities to provide better means for improving our schools.

The Meeting for Worship

BACK in the palmy days of the 1920's a young colleague of J. P. Morgan was reported to have said, "I'm thinking of buying a yacht, Mr. Morgan. How much does it cost to run one?" The wealthy owner of the *Corsair* replied, "Young man, if you have to ask that question, you'd better stop thinking of buying a yacht. You can't afford it."

The very fact that Quakers have continually to think about whether their meetings for worship are fulfilling the functions for which they came into existence is an indication to me that not only is the meeting for worship not fulfilling these functions, but there may be a fundamental misconception of the nature of divine worship.

We do not have to think about the way we breathe; it just comes naturally. And sometimes, when we are completely taken off guard by some incident that happens to us, usually something that is terribly full of joy or horribly catastrophic, we have a completely uncontrollable natural reaction at once. A split second later we may be able to get the emotion under control and get our rational minds working again, but for a brief instant we realize that we are not complete masters of our fate, and that there are vast cosmic forces, good, evil or merely overwhelmingly grand, that are beyond our control.

Thus we may momentarily become speechless with wonder at the sight of a midnight sky filled with stars that have been hidden by the street lights and smog of civilization. Or we may have the wind taken out of our sails by suddenly learning of the unexpected death of one who is near to us. The overt reaction in both cases may be limited to a whispered "O God!" Like as not, nothing may be observable. But the point is, we don't think about the reaction. It is natural, unself-conscious, and spontaneous.

At such moments it becomes easier for us to acknowledge the sovereignty of God, and to degrade ourselves to something less than lords of the universe, humiliating

though this may be to us personally. I suspect that this is a key admission, and that those who have actually found God—not mere despairing seekers like the rest of us—have been able to make this admission. Not for brief moments, but for long moments, perhaps for days at a time, and maybe for all the rest of their lives.

Parenthetically, I should point out to readers with a background in psychiatry that I don't think this process of degrading oneself need necessarily result in extreme self-hatred. It has to be coupled with an identification of oneself with the true Sovereign, partaking at least of His image, and so retaining a proper self-respect.

It is not difficult for me to imagine that early Friends, and indeed any of the saints of the church, were consciously and constantly aware of the sovereignty of God, not only in the meetings for worship but in their daily lives.

Another thing: If we actually believe that God, the Living Presence, is really living presently with us, why do we worry and fret so about whether our meetings for worship are adequate? He is here. Isn't that enough? Can we not relax for one shining moment and let Him *be*? No, we can quiet our bodies, sit quietly, motionless; we can quiet our voices, even, with an effort of the will; we can raise our threshold of hearing so that we are unconscious of the myriad little noises around us. But we cannot silence our minds; they race ahead to the events of the coming days, they fleet back to past memories, they flash over our reading, a recent TV program, international problems, appropriate Scripture quotations, our conversations with our friends, agreements or disagreements with whatever speaker has last risen in the meeting. But can we silence our minds completely and dwell in the Holy Spirit alone? It is impossible. The world is too much with us.

Recently, psychologists at a prominent university placed volunteers in a room designed to eliminate all—or as many as possible—sensory impressions. The room was soundproofed. Each subject lay on a bed with a

blindfold over his eyes. His arms were encased in cardboard cylinders which prevented him from touching anything with his fingers. Some, students, welcomed the experiment, anticipating an opportunity to clear their minds to think about coming examinations in their academic courses. The results? At the end of 36 hours, all had asked to be excused. Most had, after an initial period of sleep, commenced to have lurid hallucinations. None was able to concentrate on any topic. Their minds began to get out of control. I couldn't help wondering: How would Quakers have reacted to such a situation, with such ideal conditions for the purpose of contemplating the Absolute? I fear that too many of us, in even less than 36 hours, would be begging for release from such a fate.

In *From Here to Eternity*, a book unlikely to be found on most Quaker reading lists, the hero, an army private, finds himself able to survive the torture of solitary confinement by making his mind a blank for three days. The author nowhere indicates that his mind is fixed on God during this time, and his character is not one that could be called a noble one. Yet we might not be too far in error in thinking that God was with even this most unworthy soul during this incident in the novel.

What I am trying to say, I think, is that the relationship with God is not primarily an intellectual experience. It is an emotional one, of that peculiar type called spiritual. And if we approach it consciously, intellectually, timidly, we damage the possibility of enjoying it. Oh, I suppose it is true that our enjoyment would be much more profound if the "Choral Symphony" were dissected for us by a musician, analyzed, and put together again, or if we were shown by what devices Handel achieved the magnificence of the "Hallelujah Chorus." But the second hearing would have a different quality of joy than that first one.

We can all remember, I suppose, our first Christmas, when we were children. What has happened to all the Christmases since then? Since we grew up?

To those who have seen
The Child, however dimly, however incredulously,
The Time Being is, in a sense, the most trying time
of all.

For the innocent children who whispered so excitedly
Outside the locked door where they knew the presents
to be

Grew up when it opened. Now, recollecting that moment,

We can repress the joy, but the guilt remains conscious;
Remembering the stable where for once in our lives
Everything became a You and nothing was an It.

Friends, don't repress that joy! Rejoice in the Lord, say the Scriptures. And that is exactly what they mean: rejoice *in* the Lord. We know far too well that there is no joy outside His presence—we have done a beautiful job of spoiling this creation of His with what small powers we have been able to summon. And, "the guilt remains conscious." But temptation and evil are part of our lot.

They will come all right, don't worry; probably in a form

That we do not expect, and certainly with a force
More dreadful than we can imagine.

So let us use the meeting for worship as a place where the Spirit may practice His scales of rejoicing without a hostile audience. Let us worship Him humbly, wholly, and joyfully there. This brief hour will soon be past, when we shall have again to face the world, its sorrows and its temptations. We can do so more courageously, and more lovingly, if we give ourselves to Him in that meeting.

JOHN H. DAVENPORT

The Poet Can

By SAM BRADLEY

Apprehend
In March wind

Almost
Anything:

Ghost—
Or God-send;

Crucifixion—
Coming spring.

Remembering Elizabeth Fry

By REBECCA M. OSBORN

No prophet of man's ever-present doom,
She judged not, nor exhorted, nor chastised
Those prisoners who begged with frightened eyes.
And when she entered, faith came in the room.
Firm and assured and worthy in God's sight,
This ardent heart who took the Quaker gray
In time forgot her origins were gay—
That she was led, not pushed, into the Light.
And with her children she was stern and straight:
They must not stop the carriage in the road,
Nor skip beneath their solemn Quaker load.
But with the wisdom that we harvest late,
She saw the truth convincement often hides,
That each must grow as God, not man, decides.

The Study of Languages and Language in Friends Schools

IN connection with the study of other languages and of language in Friends schools, there are two points to be considered.

The first is that an intelligent student ought to have the experience of learning a language other than his own. (No one can tell which of a thousand languages he may later need to control). His first experience should be with a language which gives immediate advantages in addition to the all-important one of experience. Latin has the advantage of a structure which is quite different from that of English, thus affording a means of awakening pupils to the fact that there are many ways of conveying meaning, many of them radically different from our own. Latin also offers certain quite special advantages, since through it a view of a different culture and of different times may be had. Anyone who begins German or Russian, for instance, after having studied Latin, will have a great advantage. French and German do not differ enough in structure to give as much practice in that aspect of language study as one would want; yet they are widely spoken. All three languages offer a great deal of value through their extensive literatures, each well worth long and careful study.

As to the study of Russian, I would say that it is extremely hard to get even half enough competent teachers of the "usual" languages such as those mentioned above. A first-class school must insist upon having teachers who have majored in the field in which they teach; and in the case of French, German, or any other modern language, must require fluency, accuracy, and a really good accent. To get anyone so well qualified in Russian (and certainly we ought not to be satisfied with less) would in most cases be extremely difficult, not to say expensive. There will be exceptions, but in general one had better wait for college or university, where experts can be employed. Bryn Mawr and Haverford, for instance, can between them afford to have one expert Russian teacher on full time.

In passing, I should like to issue a word of caution about the use of "native speakers." It is far better for French to be taught by a native of the United States, provided he has mastered the language, than by a native of France. The native speaker, while invaluable as an informant, that is, someone to be the final judge of whether the noises a speaker makes are sufficiently like the right noises of his language, knows only how to speak his language fluently and well. He actually knows as little about his own language, *per se*, as does any other native speaker of any other language about his. How many

readers of this article, for example, could list and describe the twenty-four consonants and the eight or nine vowels of his own dialect of English? Could he describe and explain such important grammatical features as stress, pitch, and juncture, which play so important a part in the speaking of English? Probably not: all the reader can do is speak fluent, idiomatic, standard English. In this capacity he makes a first-class informant; but he does not qualify as a teacher of English to a foreigner. What is more, the way English is taught as a second language to a Spaniard must necessarily be quite different from the way it is taught to a Russian.

The second point we have to make is one which ought to be of particular importance to Friends. It is simply that language is a sociological phenomenon and, as such, very often involves the same kind of ignorant prejudice as that which we deplore in connection with race, or creed, color, or national origin.

Indeed, we encounter this tendency right here at home. Each of us speaks a dialect. Many of us suffer from a hostility to differences in language. Those who speak midland Eastern, as I do, make a distinction in the pronunciation of *Mary*, *marry*, and *merry*. But let us bear firmly in mind that the majority of educated native-born speakers of American English do not make any such distinction, but pronounce all three the same. This difference proves absolutely nothing about how the three words "ought to" be pronounced; yet we must agree that it would be easier for any given speaker to use the pronunciation of the area or the group with whom he is cooperating. The names of things are not the same, either. For instance, the insect called *diplax elisa*, scientifically, is called a *darning needle* in New England; a *dragon fly* in midland East; a *snake doctor* in Piedmont Virginia; a *spindle* by some residents of Cape May; a *snake feeder* in many parts of Pennsylvania, the Ohio Valley, and western North Carolina; a *snake waiter* in the Chesapeake Bay area; and a *mosquito hawk* in the Delmarva peninsula. These are names used by native-born United States citizens. The names are not "right" or "wrong"; they are simply different.

Of at least equal importance is the realization that man makes many hundreds of noises in speaking the multitude of languages on this earth. Any given language will use only a small part of them, but the noises that happen to suffice very well for language A will inevitably be different in many respects from those used in language B. Therefore, the speaker of A and B sound "funny" to each other. This is all very well, and a

natural reaction. But again students must be thoroughly taught that while they may have a personal preference for one set of noises as opposed to another, no set is intrinsically "better." One way to put it is that Bantu sounds almost as "funny" to us as English does to the Bantu.

Another important matter which makes for better understanding all around, and certainly for a better education, is to demonstrate the fact that "the pie of experience" is cut in many different ways and that each language has its own special way. It is idle, ignorant, misleading to speak of any language as "logical." Indeed, language is quite illogical, if we must describe it one way or the other. Every language does useless things, but the natives seem to get on quite well, anyhow. For example, we can point out that you say *bon jour* in French, but *bonne chance*, changing the form of the adjective. Virtually useless, this is, but lots of languages do it. Let us note that in English for verbs such as *talk*, *run*, *fish*, we are in the habit of adding an extra noise or noises when the subject is *he*, or *she*, or someone referred to. Thus we regularly add a hiss to *talk* and say *he talks*, or a buzz to *run* and say *she runs*, or a grunt and a buzz to *fish*, and say *the man fishes*. We don't do this sort of thing anywhere else with our verbs, and in fact we don't bother with it or miss it when we don't do it in *he may*, *she can*, *it will*, *the book shall*. It's a useless procedure, but all part of the game; you have to take a language as you find it. In English we indicate plurality twice in such expressions as *six carts*, *forty dogs*, *ten horses* (and note that again we add a hiss, a buzz, or a grunt and a buzz to these nouns to indicate plurals). But plurality has already been nicely signaled by the numbers *six*, *forty*, and *ten*. Why go on to pluralize a second time? Why, indeed, when we feel no need for it in such expressions as *two dozen*, *five sheep*, and the like? (Even though much of our pluralizing is noises put at the ends of words, we find no difficulty in recognizing a change in the *first* vowel, not the second, of *woman/women*, which signals the plural.)

Much more could be said, of course, to show some of the "queer" things that English demands of us. (For instance, a basic principle of our grammar is word order. *Man bites dog* and *Dog bites man* mean the opposite.)

To summarize: every able pupil ought to have the experience of learning a language other than his own (and it would be better not to call them "foreign"; after all, our language is foreign to most people on earth). This language must be ably taught by an expert, preferably a native speaker of English who has mastered the other tongue. Any of a number of languages will do, each having some special advantage to offer. It is the

experience that counts, readying a pupil for the attack on the next language, perhaps the one which circumstances make it necessary to master. We should not lose sight, either, of the genuine pleasure which comes from control of another language, and the heightened value of travel in a country where one can converse freely with the people one meets.

Second, it is wholly in accordance with Friendly principles, which fight ignorant hostility and prejudice, to teach very thoroughly that there are dialect differences in standard, educated speech within our own nation, and that the noises and the patterns of other languages, like these speech differences, are to be regarded simply as *different*. It is well to remember that every one of us speaks a dialect.

Third, the way to the hearts of other people lies through their languages. When we hear someone from another country speaking English well, our very first reaction is one of praise and approval. How much more receptive others will be to us if we can talk to them in their own language, for are we not at once inclined to be friendly to those who speak our language well? There is talk of legislation by the Congress which would require our top diplomats to speak the language of the countries to which they go! Under present-day conditions, with the world getting smaller all the time, it would be hard to find a more important aim for diplomacy, friendship, and understanding than the study of other languages and an appreciation of language as a sociological phenomenon.

JOHN F. GUMMERE

Friends General Conference to Be Held at Cape May, N. J.

On February 26 the Executive Committee of Friends General Conference decided to shift the location of the forthcoming biennial conference from Ocean City to Cape May, New Jersey. The dates remain the same, June 24 to July 1, 1960.

The change was made because of an insufficient number of hotels, guest houses, and apartments listed with the Conference office, thereby making it uncertain as to whether Friends would be able to find suitable accommodations in Ocean City. Another large religious gathering is scheduled for approximately the same time.

Advance Programs, with information about speakers, round tables, lectures, the Junior Conference, the High School Conference, and hotel and other accommodations will be mailed at the end of March to all heads of families in Conference Yearly Meetings. Advance Programs will also be sent in bulk to Clerks of Conference and some other Monthly Meetings.

THE COURIER

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Number 16

Curriculum Experimentation in Friends Schools

IT would be fine to be a more knowledgeable person on the educational scene and to be able to compare the changes-additions in the Friends Schools this year with the changes-additions of some of the past years. I am, unfortunately, rather new to this experience and so am bound to report rather than to compare or conjecture.

Physical Sciences

Still, it is possible to note that a number of Friends schools have been concerned with change in the same areas. One such area is that of the physical sciences. One of the schools which reports such a change is the Friends Boarding School in Barnesville, Ohio. In an effort to increase the program for college preparatory and nonacademic students, Barnesville has begun an experiment in general and college preparatory physics and chemistry courses. Brooklyn Friends School has also enlarged its curriculum in this area by entering into an agreement with the Polytechnic Institute of Brooklyn which will allow the better senior students to take advanced physics and chemistry courses under the Institute's supervision. Moses Brown School reports a change in its science curriculum, one which will enable students to enter advanced-standing programs in biology, chemistry, and physics, and which will coordinate the program more carefully with the mathematical level of the students. George School is developing a new physics course as part of the pilot work undertaken for the National Science Foundation. Friends Select School has shown its concern in this area by inaugurating a new science curriculum.

Two colleges report advances in the same field. Swarthmore College has begun a new Honors Program in Engineering Sciences patterned after the honors programs already in existence there. The program is set up to allow those students who have shown ability and responsibility and independence to be freed from classroom routine by taking their work in two seminars a semester. The new program is to have a special emphasis on the physical sciences and mathematics. A new building has also been added to the Swarthmore campus, the Pierre S. duPont Science Building.

The other college to write of an addition in this area is Wilmington College, which likewise has constructed a new building, the Charles F. Kettering Hall of Science.

Modern Foreign Languages

A second general area in which a number of schools have made changes is that of modern foreign languages. Plymouth Meeting Friends School has begun the teaching of an oral French program in all grades from the senior kindergarten through sixth. Friends School in Atlantic City has also begun the teaching of French in all primary and elementary classes. Germantown Friends School is considering the introduction of French in the seventh grade next year.

Two schools have informed us of their work in Russian. Friends School in Atlantic City simply states that it is teaching two courses in that language, Russian I and II; and Friends School in Baltimore writes of coping with the problem of keeping the study of Russian, a very difficult, highly inflected language, alive. Baltimore Friends School feels that it has been quite successful through the use of film strips, photographs, Russian newspapers and magazines, regular readers, records (*Holt's Spoken Russian*), and a recorder.

In this area Wilmington College has made a change. It now requires that all candidates for a Bachelor of Arts degree attain a reading knowledge of one foreign modern language. Students majoring in the sciences will receive the same degree and must meet the same requirement. The foreign language program in Wilmington College will stress the function of language as a communication medium and as a medium for the study and the understanding of the culture of which the language is a part.

Religious Tolerance

Religious tolerance has been for some time a concern of Friends, not the easy tolerance of live-and-let-live, but a deeper tolerance based on knowledge and understanding. This concern is reflected in the curriculums of two of the Friends schools this year. William Penn Charter School has instituted a course in the second semester of the tenth grade, in which an intensive study is made of

Western religions and a somewhat less detailed study of some Eastern religions.

Along these lines, too, Westtown School has changed and added to its curriculum. Quakerism, which had been taught in the senior year, has now been made a tenth grade course. This change is an advantage in that a large number of the Westtown students enter in the tenth grade year. Instead of Quakerism, the seniors are offered a course in contemporary philosophies and religions, including communism, humanism, existentialism, and the scientific attitude. The course includes an elementary survey of Buddhism, Hinduism, and some of the important features of the history of Christianity. The presentation of Quakerism in this course will be against the background of these world movements.

International Relations

Another increasing concern of Friends is in the area of international relations. This concern is probably implicit in the growing interest in foreign language studies. It is perhaps more explicit in such curriculums as that being used at Moorestown Friends School. The first part of the senior social studies course is devoted to the study of international relations. All the students must read selected editions of the Foreign Relations Project Pamphlets published by Science Research Associates. These pamphlets discuss America's role in tension areas. The more able students use *Contemporary Civilization* as a text. Frequent outside reports are drawn from the Sunday *New York Times Magazine*. The course is aided by the occasional visits and lectures of foreign college students. The semester work ends with the analysis of some of the current bills before Congress which affect foreign policy. The students learn how to write to their congressmen. The FCNL pamphlet *Beliefs Into Action* is an important part of the course.

Important also in the field of international relations is the increasing affiliation of Friends schools with foreign schools. Germantown Friends School has become affiliated this year with the Founders High School in Southern Rhodesia. This is one of the very few African affiliations in the United States. Germantown Friends School was visited this year by two men from the African high school, one, a teacher, and the other, the Assistant Headmaster, and hopes soon to begin an exchange of students and teachers under the new affiliation.

Ruth V. Fellows of Germantown Friends was the recipient of a grant which enabled her to travel to the South Pacific and the Orient. She collected paintings and drawings done by children in the schools she visited. Thirty of these have been mounted and are available for short loans to any Friends school interested in having them.

On these same lines Friends Boarding School in Barnesville, Ohio, has been enrolling an increasing number of foreign students. It has had an extended visit from a Berlin teacher and has given one of its teachers a leave of absence to teach in a European school.

A still further example of this interest is evident at Earlham College, which has now added Denmark and Italy as countries where students may do guided study abroad. The two other countries in which students may study are France and Mexico. The Earlham plan enables students, usually in their junior year, to spend one summer and one full academic term in one of these countries under the guidance of an Earlham faculty member.

Westtown School has instituted a new program in this area, a Russian Weekend. The weekend will include outside speakers, a Russian movie, and even the serving of Russian food. On one day in the following week there will be no regular classes; the time will be taken up by seminar meetings with resource people from outside the school. Departments within the school will be encouraged to emphasize Russian contributions to their particular fields.

Special Work for Gifted Students

This, it would seem, is the age of individual research and of grants to make such research possible. Swarthmore College reports the second year of a grant from the Dolfinger-McMahon Foundation, which allows ten gifted students to pursue independent research during the summer between their junior and senior years. Eight of these ten chose to do work in *the humanities* (my underlining). At Swarthmore, also, seven students conducted research in the social sciences under a five-year Public Affairs Research Grant from the Ford Foundation. Earlham College has likewise been the recipient of foundation aid, both from the Kettering Foundation and the National Science Foundation. This aid is to be used for summer research by undergraduates in a number of projects.

Obvious in a number of these areas, but not specifically referred to, is the growing concern for the very able student. William Penn Charter School writes of its sectioning of the brightest students from the fifth grade on. George Fox College has a program for gifted students. Westtown School, because it feels that its students are already under the pressure of college admissions, and because of the staggered admission of students in ninth through eleventh grades, has decided not to take part in the Advanced Placement Program. Instead the school will continue its Special Projects Program, in which gifted students will undertake a project of their own choice, and to which they must give at least sixty

hours of work. The most wonderful part of the program is that no credit, other than public acclaim, is given for the work. In spite of this, the number of students who have applied to enter the program this year is larger than last.

Religion and Special Days

In the area of religion there have been several changes and additions besides those which have a bearing on religious tolerance. Earlham College is taking steps to set up a Graduate School of Religion. Last year Germantown Friends School had a Religious Day and Pacifist Day, both student-planned. Both, according to excerpts from the evaluation by a Student Curriculum Committee, were highly successful.

It might be well to mention here another "Day" which has come out of Germantown Friends School. This is Music Day, a very successful effort to bring the entire student body into a program which is so often relegated to a very small part of a school. Music Day at Germantown Friends is a full school day devoted to concerts (one of which includes the entire school), lectures by leading musicians of the Philadelphia area, and discussion groups. The program is being repeated this year.

Changes of Significance

There have been some changes of significance in a number of Friends schools which, because of their nature, must be mentioned separately. One such is that at Earlham College, which has changed from the semester to the term plan. This plan divides the school year into three terms of ten weeks each. Under the system students will register for three courses per term rather than the five or six usually required under the semester plan. It is hoped that students will thus be able to give more concentrated study to their courses than they could before.

Pacific Oaks Friends School in Pasadena, California, which can claim to be the only school devoted entirely to the training of nursery school teachers in the West, has received accreditation of a two-year undergraduate and a one-year graduate program for the professional preparation of nursery school teachers. The school is seeking a foundation grant which would make possible the use of its special resources by graduate and undergraduate students enrolled in other institutions.

Friends University in Wichita, Kansas, has begun an upgrading of the students admitted through a pattern of selection based upon high school grades and a College Ability Test. In an effort to define a more basic liberal arts program, Friends University has gone through the massive job of reorganizing fifty-five courses.

The English Department of Germantown Friends School is now involved in working out methods for the teaching of structural linguistics in grades five through twelve. Germantown Friends has also the use of a new committee, the Student-Faculty Selection Committee, formed on the belief that students as well as faculty should be responsible for the choosing of student representatives, and that students chosen by their fellows will feel more the true weight of their responsibility to the school. The decisions of this committee cover all areas of student representation from conferences to foreign school affiliation.

The School and the Community

From Guilford College comes news of the increasing success of its Greenboro Division, an institution begun in 1949 by a group of industrial and business leaders in conjunction with a group of educators, which in 1953 became a part of Guilford College. It offers courses in four major areas: high school, business, and college and adult noncredit instruction. Its enrollment now exceeds 1,000 students. A new building was dedicated in March, 1959.

Pacific Oaks Friends School held a public program last fall, in which leaders from the community took part. The subject considered was urban redevelopment in Pasadena. The school emphasized in this program the problem of "what happens to people."

Among the secondary schools, Friends Seminary in New York has projects in which students serve as volunteer workers at the Yorkville Youth Council, the University Hospital, and the Friends Workroom. At Brooklyn Friends School a number of junior and senior boys give part of an afternoon a week to some sort of community service. Here also students conducted clothing drives for the AFSC and at Thanksgiving sent food and contributions to three settlement houses for some needy families. At the Friends School in Atlantic City, students gave presents at Christmas to a number of Homes.

Finally, there is the visionary idea (visionary in no pejorative sense) of a Friends World College, advocated by the New York Yearly Meeting Committee dealing with this idea. The concept is that of a college run on only the best educational methods, with an enrollment of students from all parts of the world, employing equally international faculty, "founded and conducted upon the principles of Quaker education" and "underpinned by the Friends peace testimony."

Is it possible to make any conclusions after such a listing? I think probably not; or, if so, only of the most obvious and crude sort. What I can say is that after going through all the material, I am left not with conclusions about it but with a feeling of the vigor, con-

cern, accomplishment, and joy that lie within it. One of the tired teacher's fears (and who of us hasn't been tired at one time or another?) is that at the best and at the most he is simply sending students on to college or out to earn a living. My feeling is that all this information suggests that much more than that is being done. I hope that this listing somewhat reproduces that suggestion.

DAVID SEAVER

The Problem of Television

THE problem presented by programs seen on American television today is not a simple one. To condemn television with such adjectives as "dishonest," "tawdry," "tasteless" is to beg the question. Such a broad, facile indictment conceals the essential decay at the core. A careful examination is necessary to discover the true sickness.

There is, of course, dishonesty of more than one kind. The most obvious sort appears in the still bubbling "payola" scandals. Less apparent is the subtle purveying of untruth by which some historical figures are distorted and misrepresented in order to fit the role of matinee idol.

Of tawdriness there is no lack. For fifteen years television has had at its disposal performers of the highest ability. In all but a few instances this ability has been stultified by material that would not have passed the first screening of Major Bowes' Amateur Hour.

Since 1945, the year in which television began to mushroom, the industry has been motivated chiefly by one concern, the largest profit possible. Few programs, it would seem, no matter how filled with sex, violence, or jejune humor, have been denied the air waves so long as they could find a sponsor. The big money-making programs, the ones channeled week after week, have ranged in quality from limply mediocre to grotesquely bad. The few good programs, paraded as window dressing to conceal the shoddy, have, in the main, been compressed into a Sunday-afternoon schedule so ridiculously overlapping as to compel the viewer to turn from channel to channel like a liana-hopping macaw.

A bit strong? Yes, but it is difficult to contemplate television and remain temperate. There have, of course, been worthy programs. One must mention Bernstein's excellent popularizations, Murrow's deft dissection of McCarthy, several original plays by people such as Rod

Serling and Robert A. Aurthur, Fred Astaire's "evenings," the inspired buffoonery of Victor Borge and a handful of others.

This is television as offered to us and particularly to our children today. What can we, as teachers, do about it? Certainly we can expect nothing from the networks or from government. When the recent scandals broke, the reaction of many executives was predictable. From all came pledges of more "policing," more "regulation." Such censorship, whether applied from within or without, will not improve the quality of television. Its only possible effect will be to quench any feeble spark of vitality that exists at present. Daring is called for, but all signs today indicate a concerted dash for the cyclone cellar.

Our task, then, as teachers, is to correct a very serious state of imbalance. We must begin by watching television more, I would guess, than most of us do today. It is not enough to condemn on a wholesale basis. If we hope to persuade our students that a program is bad, we must be able to quote chapter and verse. No souls will be saved by an attitude on our part of mere fastidious distaste. Boys and girls will, however, respond readily, if we can point out specific instances of feeble motivation, inconsistency of characterization or overemphasis of the get-rich-quick drive found on many dramatic or "give-away" shows. Let us be intolerant, but reasonably so.

Again, we must recognize that there are performers and writers working in television who are respectable and dedicated artists. We should be ready to applaud them and encourage our pupils to do likewise. When we become familiar with the fabric of television as a whole, we will be quick to offer recommendations that can be backed by sound critical judgment. I believe that every teacher should study carefully the weekly program summary published in Sunday newspapers. He will then be able to come to class and speak knowledgeably of the wheat to be gleaned. Even the "Late Show" is not to be despised. Within the past six months some excellent old films, among them "Anna Karenina" and "Tennessee Johnson," were put on view.

This is not to say that the Serlings, Vidals, MacLeishes will invariably bring forth masterpieces. They will, nevertheless, not be cheap and will always be provocative. Let us make every effort in the classroom to see that artists of their stamp, creative and intelligent, have the audience they deserve. Only in this way can we nullify Gresham's Law and help to make television the great service that it can become.

EDWIN W. OWRID

David Seaver is in the English Department of Germantown Friends School, Philadelphia.

Edwin W. Owrid is the Librarian at William Penn Charter School, Philadelphia.

The Editorial Staff of The Courier comprises Howard G. Platt, Rachel K. Letchworth, Alexander M. MacCall, James A. Tempest, Mark F. Emerson, and Edwin W. Owrid.

About Our Authors

John H. Davenport is a member of Westbury Meeting, N. Y. He writes that he is "the father of four boys, one of 60,000 IBM employees in this country, and a suburbanite." The quotations in "The Meeting for Worship" are from Auden's "For the Time Being."

John F. Gummere, a member of Haverford Meeting, Pa., is Headmaster of Penn Charter School, Philadelphia. He is coauthor of several Latin textbooks and author of *Workbook in Latin Comprehension* (1932) and *Comprehensive Readings in Second-Year Latin* (1939). John Gummere is the originator of a program which led to the University of Michigan Summer Latin Workshop, supported by a Carnegie Corporation grant, and of a program for experiment in intensive teaching of foreign languages at the ninth-grade level at William Penn Charter School in the summers of 1954 and 1955, supported by a grant from the Carnegie Corporation. He writes that "a concise appreciation of the value of Latin is found in an article 'And What Would We Do Without Etc.?' by Robert Graves in *The New York Times Magazine* for Sunday, September 20, 1959.

Friends and Their Friends

The American Friends Service Committee is planning a Seminar on Pacifism at the Putney Graduate School, Putney, Vermont, from June 16 to July 28, 1960. It is hoped to have fifteen students who wish to undertake an academic exploration of pacifism. College students will be assisted in requesting credit from their particular college for the course, but others besides college students are welcome. Director of the Seminar will be Morris Mitchell, a Quaker and a leader in experimental education. Outstanding resource persons will be used, and trips will be made to various points of interest, such as the U.N.

The total cost is \$150 for room, board, tuition, and travel, which is part of the Seminar. Scholarships are available. Inquiries should be addressed to the Putney Graduate School, Putney, Vermont, or to Seminar on Pacifism, American Friends Service Committee, 20 South 12th Street, Philadelphia 7, Pa.

"Walter Isard," says the February *Newsletter* of Lansdowne Meeting, Pa., "is having a year off from teaching at the Wharton School of the University of Pennsylvania. He is the recipient of a Ford Faculty Fellowship and has spent his leisure in doing research and further study. His studies have taken him to New England and Michigan, among other places. On May 24 the whole family is going on a trip to Europe. Walter is to lecture at The Hague for a week, and then, for two weeks, will be Chairman of a conference to study the economic problems of the underdeveloped countries around the Mediterranean. This conference, sponsored by the Organization for European Economic Cooperation, will be attended by economists from many countries." After further travel around Europe and perhaps a month in Germany, the family will sail for home about September 1.

Earlham College faculty have recently approved a plan to hold the first summer session in fifteen years from June 8 to July 13. Dr. E. Orville Johnson, Professor of Speech, has been named Director.

Tentative plans have been made for courses in the fields of biology, geology, fine arts, religion, history, and social science. The fine arts course will emphasize the music and drama of nineteenth-century Germany, with the possibility of German language study.

Also contemplated are courses in choral direction, especially designed for teachers and music majors, and advanced placement courses for high school students.

There will be an opportunity to honor Esther B. Rhoads as she retires after nearly forty years of active service in Japan on Friday evening, May 13, 1960, in Philadelphia. Further details will be forthcoming from the Friends Japan Committee, 1515 Cherry Street, Philadelphia 2, Pa.

The Friends World Committee offers reprints of the statement on "Disarmament" drawn up by the Quaker team at the United Nations last December. The statement was published in the *FRIENDS JOURNAL* on page 55 of the issue for January 23, 1960. Copies are available from the Friends World Committee offices, 20 South 12th Street, Philadelphia 7, Pa., and Wilmington College, Wilmington, Ohio. There is no charge for quantities up to 100 copies.

The Huntington-Dixon Home for elderly Friends, which has been in Amesbury, Mass., for many years, will be moved sometime this spring to Hingham. The move is made possible by the generous gift of an estate on Turkey Hill Lane in Hingham, which was accepted at a special meeting of the Permanent Board in January. The *Newsletter* of Cambridge Meeting, Mass., in making the announcement adds, "The presence of the small Friends Meeting in Hingham makes the move even more attractive to those concerned with the Home."

Word has been received that Germany Yearly Meeting will be held this year October 4 to 9 at Quäkerhaus, Bad Pyrmont, Germany.

Coming Events

(Calendar events for the date of issue will not be included if they have been listed in a previous issue.)

MARCH

13—First-day School, Abington Meeting, Jenkintown, Pa., 10 a.m., Larry Miller, General Secretary, Friends General Conference: "Friends General Conference."

13—Central Philadelphia Meeting, Race Street west of 15th, Conference Class, 11:40 a.m.: Nancy R. Duryee, "Cultural Exchanges."

13—Fair Hill Meeting, Germantown Avenue and Cambria Street, Philadelphia, Conference Class, 10 a.m.: Edith R. Solenberger, "The Extension Work of Philadelphia Yearly Meeting at Home and Abroad."

13—At Valley Meeting, Old Eagle School Road, north of Route 202, about a mile southwest of King of Prussia, Pa., 8 p.m. Theme,

"Applied Christianity." Sponsored by the Meetings on Worship and Ministry of Valley and Schuylkill Meetings, Pa. "Organizations of Business," with Robert Nelson as leader.

17—Thursday Noon-Hour Address at 20 South 12th Street, Philadelphia, 12:25 to 12:55 p.m.: Clarence E. Pickett, "Renewal of Life."

20—Abington Meeting, Jenkintown, Pa., Adult Class, 10 a.m.: William Eves, 3rd, "Perspective on Organized Friends."

20—Central Philadelphia Meeting, Race Street west of 15th, Conference Class, 11:40 a.m.: Lawrence Scott, "Vigil at Fort Detrick."

20—Valley Meeting (see address above), 8 p.m., Burton Parshall, "The Choice of Investments."

20—Merion, Pa., Community Forum, 615 Montgomery Ave., at 8 p.m.: Nora Waln, "A Peculiar People?"

24 to 30—Philadelphia Yearly Meeting, 304 Arch Street.

Coming: On Saturday, April 30, Friends High School Institute, sponsored by the American Friends Service Committee, at Westbury Friends Center, Jericho Turnpike and Post Avenue, Westbury, Long Island. Theme, "Let's Join the Human Race." Six seminars. Information through school principals and social studies teachers. Registration limit per school, six students. Cost, registration, \$1.50; hot lunch, 75 cents. Group registrations should be mailed to Norma Jacob, Youth Secretary, American Friends Service Committee, 237 Third Avenue, New York 3, N. Y.

MEETING ADVERTISEMENTS

ARIZONA

PHOENIX — Sundays, 9:45 a.m., Adult Study; 11 a.m., Meeting for Worship and First-day School, 17th Street and Glendale Avenue, James Dewees, Clerk, 1928 West Mitchell.

TUCSON — Friends Meeting, 129 North Warren Avenue. Worship, First-days at 1 a.m. Clerk, Julia S. Jenks, 2146 East Fourth Street; Tucson MA 3-5305.

CALIFORNIA

BERKELEY — Friends meeting, First-days at 11 a.m., northeast corner of Vine and Walnut Streets. Monday meetings the last Friday of each month, at 7:30 p.m. Clerk, Clarence Cunningham.

CLAREMONT — Friends meeting, 9:30 a.m. in Scripps campus, 10th and Columbia. Edward Balls, Clerk, 439 W. 6th Street.

LA JOLLA — Meeting, 11 a.m., 7380 Eads Avenue. Visitors call GL 4-7459.

LOS ANGELES — Meeting, 11 a.m., Univ. Meth. Church, 4th floor, 817 W. 34th Street.

ALO ALTO — First-day school for children and adults, 10 a.m. Meeting for worship at 11. 957 Colorado.

ASADENA — 526 E. Orange Grove (at Oakland). Meeting for worship, Sunday, 11 a.m.

AN FRANCISCO — Meetings for worship, First-days, 11 a.m., 2160 Lake Street.

COLORADO

DENVER — Mountain View Meeting, 10:45 a.m., 2026 S. Williams. Clerk, SU 9-1790.

CONNECTICUT

HARTFORD — Meeting, 11 a.m., First-day school, 11 a.m., 144 South Quaker Lane, West Hartford.

NEW HAVEN — Meeting, 11 a.m., Conn. Hall, Yale Old Campus; phone FU 7-1639.

NEWTOWN — Meeting and First-day school, 11 a.m., Hawley School.

DISTRICT OF COLUMBIA

WASHINGTON — Meeting, Sunday, 9 a.m. and 11 a.m., 2111 Florida Avenue, N.W., one block from Connecticut Avenue.

FLORIDA

DAYTONA BEACH — Meeting, 11 a.m., First-days at 300 North Halifax Avenue. Information, Sarah Belle George, CL2-2333.

DAINESVILLE — Meeting for worship, First-days, 11 a.m., 116 Florida Union.

ACKSONVILLE — Meeting for worship, 11 a.m., YWCA. Contact EV 9-4345.

MIAMI — Meeting for worship at Y.W.C.A., 114 S.E. 4th St., 11 a.m.; First-day school, 10 a.m. Miriam Toepel, Clerk. TU 8-6629.

MIAMI — University, Wesley Foundation, Sundays 7:30 p.m. Clerk, MO 1-5036.

ORLANDO-WINTER PARK — Meeting, 11 a.m., 316 E. Marks St., Orlando; MI 7-3025.

PALM BEACH — Friends Meeting, 10:30 a.m., 823 North A St., Lake Worth.

ST. PETERSBURG — First-day school and meeting, 11 a.m., 130 19th Avenue S.E.

GEORGIA

ATLANTA — Meeting for worship and First-day school at 10 a.m. 1384 Fairview Road, N.E., Atlanta 6. Phern Stanley, Clerk. Phone DR 3-5357.

HAWAII

HONOLULU — Meeting, Sundays, 2426 Oahu Avenue, 10:15 a.m.; tel. 939-447.

ILLINOIS

CHICAGO — 57th Street Meeting of Friends. Sunday worship hour, 11 a.m. at Quaker House, 5615 Woodlawn Avenue. Monthly meeting, 7:30 p.m., every first Friday. Telephone BUTterfield 8-3066.

INDIANA

EVANSVILLE — Meeting, Sundays, YMCA, 11 a.m. For lodging or transportation call Herbert Goldhor, Clerk, HA 5-5171 (evenings and week ends, GR 6-7776).

INDIANAPOLIS — Lanthorn Friends, 1040 W. 42nd Street. Meeting for worship and First-day school, 10 a.m. Telephone LI 6-0422.

IOWA

DES MOINES — South entrance, 2920 30th Street; worship, 10 a.m., classes, 11 a.m.

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CAMBRIDGE — Meeting, Sunday, 5 Longfellow Park (near Harvard Square), 9:30 a.m. and 11 a.m.; telephone TR 6-6883.

WORCESTER — Pleasant Street Friends Meeting, 901 Pleasant Street. Meeting for worship each First-day, 11 a.m. Telephone PL 4-8887.

MINNESOTA

MINNEAPOLIS — Church Street, unprogrammed worship, 10:15 a.m., University Y.M.C.A., FE 5-0272.

MINNEAPOLIS — Meeting, 11 a.m., First-day school, 10 a.m., 44th Street and York Avenue S. Harold N. Tollefson, Minister, 4421 Abbott Avenue S.; phone WA 6-9675.

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KANSAS CITY — Penn Valley Meeting, 306 West 39th Street, 10:30 a.m. Call HI 4-0888 or CL 2-6958.

ST. LOUIS — Meeting, 2539 Rockford Ave., Rock Hill, 10:30 a.m.; phone PA 6-0429.

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DOVER — First-day school, 11 a.m., worship, 11:15 a.m., Quaker Church Road.

MANASQUAN — First-day school, 10 a.m., meeting, 11:15 a.m., route 35 at Manasquan Circle. Walter Longstreet, Clerk.

MONTCLAIR — 289 Park Street, First-day school, 10:30 a.m.; worship, 11 a.m. (July, August, 10 a.m.). Visitors welcome.

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BUFFALO — Meeting and First-day school, 11 a.m., 1272 Delaware Ave.; phone EL 0252.

LONG ISLAND — Northern Boulevard at Shelter Rock Road, Manhasset. First-day school, 9:45 a.m.; meeting, 11 a.m.

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137-16 Northern Blvd., Flushing
3:30 p.m. Riverside Church, 15th floor
Telephone GRamercy 3-8018 (Mon.-Fri. 9-4) about First-day schools, monthly meetings, suppers, etc.

SCARSDALE — Worship, Sundays, 11 a.m., 133 Popham Rd. Clerk, William Vickery, 162 Warburton Ave., Hastings-on-Hudson, N. Y.

SYRACUSE — Meeting and First-day school, 11 a.m., YWCA, 339 E. Onondaga Street.

OHIO

CINCINNATI — Meeting for worship, 10 a.m., 3601 Victory Parkway. Telephone Lucile Knight, Clerk, at EA 1-2769.

CLEVELAND—Meeting for worship and First-day school, 11 a.m., 10916 Magnolia Drive. Telephone TU 4-2695.

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DALLAS—Sunday, 10:30 a.m., Adventist Church, 4009 N. Central Expressway. Clerk, Kenneth Carroll, Religion Dept., S.M.U.: FL 2-1846.

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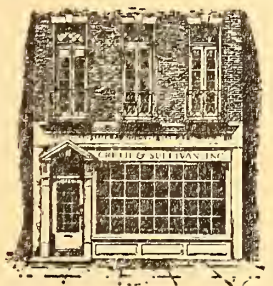


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A Quaker Weekly

VOLUME 6

MARCH 19, 1960

NUMBER 12

IN THIS ISSUE

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. *by Frederick Brown Harris*

Investment in Spiritual Growth

. *by Frank and Mildred Loescher*

In Our Own Home Town

. *by Frances W. Kelsey*

First Friends in Florida

. *Letter from the Past*

Religion and Segregation

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Books

PASTOR NIEMOELLER. By DIETMAR SCHMIDT. Translated from the German by Lawrence Wilson. Doubleday and Company, New York, 1959. 224 pages; photographs. \$3.95

This readable biography of the well-known German pastor follows his development from naval hero to pacifist, from political nationalist to critic of the state. When Hitler challenged the right of the Protestant Church to criticize the state, Niemöller told him this was not a right, but a duty. For this Niemöller spent the rest of Hitler's life in concentration camp. When, after the war, the German Protestant Church veered around to giving approval to German rearmament, Niemöller spoke out again, asserting that such an endorsement meant suicide for Germany as well as for the Christian conscience. For this he has suffered rebuke by Adenauer's government and by his own church.

The present biography reflects well the turbulent twilight of Niemöller's times, illuminated by the complex, always piercing light of his personality, which has been for many a signal of courageous faith.

JOHN CARY

THEY SANG A NEW SONG. By RUTH MACKAY. Illustrated by Gordon Laite. Abington Press, Nashville, Tenn., 1959. 126 pages. \$3.50

Ruth MacKay's *Just Like Me* has been a favorite of many preschoolers and their mothers. But all ages, at least from nine to ninety, will enjoy *They Sang a New Song*. The story of how John and Susannah Fawcett turned down a larger church, a better salary, and other honors to stay with the poor people of Wainsgate, England, will enrich the singing of Fawcett's hymn "Blest be the tie that binds." A less well-known hymn, "'Twas in the moon of wintertime when all the birds had fled,/ That mighty Gitchi Manitou sent angel choirs instead," was written in 1642 by Jean de Brebeuf, a French priest who proved himself a "good Indian" during the 19 years he lived with the Huron Indians. The simplified musical arrangements of the 20 hymns in this book can be played by anyone who can play at all.

JOSEPHINE M. BENTON

A MAN CALLED JESUS. By J. B. PHILLIPS. The Macmillan Company, New York, 1959. 141 pages. \$2.50

A series of short plays from the life of Christ was written by one of the best-loved of modern biblical translators at the invitation of the BBC for use in the Schools Radio Program. Although the 26 eight-minute plays were originally performed by professionals, I believe that both children and young people will find vigor and vision in these dramatic incidents as they act them in their own amateur fashion. Bible study should flourish as the young dramatists check the Gospel of John or the Book of Acts to see if their lines are authentic. All First-day schools should order this excellent book. There is no reason, of course, why it could not be enjoyed in homes where families still find time to read aloud together.

JOSEPHINE M. BENTON

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ESTABLISHED 1955

PHILADELPHIA, MARCH 19, 1960

VOL. 6—No. 12

Editorial Comments

Religion and Segregation

THE chronic crisis which we are facing in matters of racial segregation and integration will need every bit of help available from the resources of organized faith. Admittedly, the Protestant Churches of the South are not providing the leadership expected of a Church which holds in high esteem the ideals of the brotherhood of man and the fatherhood of God. It is, nevertheless, true that the Church has produced some few leaders in this struggle as well as in other areas of economic and social tension. Still, the majority advise their flocks to "mind their altar fires and tea parties," as Will D. Campbell of the National Council of Churches writes in *New South* (January, 1960). Regrettable as this is, we must not forget that much of the leadership of the NAACP has come from within the Churches.

Hope lies with the enlightened, liberal churchmen of the South, and not generally with white people of good will. Mr. Campbell reminds us of the fact that man by nature does not willingly give up comfort and privilege. The Negro's own determination has primarily brought about whatever improvement has been achieved. Clearly, the moral responsibility for this crisis is on the shoulders of Southern Protestants. Their majority wants segregation. Their own defensive arguments not seldom employ a weird kind of reasoning. Protestants have been heard to quote the Golden Rule, according to which Jesus said not to do to others what you wouldn't want them to do to you. Therefore it is the Christian duty of the integrationist—so goes this false reasoning—to see that no one is forced to integrate!

Protestant Churches are conservative, and little can be expected of them in this painful process of desegregation. Exceptions merely prove the rule. Some Protestant Churches have supported individual clergymen who took courageous steps in the present battle, such as the Baptist minister in Clinton, Arkansas, who was beaten while accompanying Negro children to an integrated school. His church saw in him a hero; yet the congregation would not champion any daring steps such as their theology recommended. In general, Mr. Campbell thinks, most Protestants are content to let the NAACP or the courts decide matters; then they will abide with such

decisions or with whatever progress may have come.

We may feel discouraged by such a sober appraisal. The candid expression of criticism is still needed. But it is more than unlikely that the Churches will give up their innate conservatism. The paradox of the situation is that we continue to need the Churches and must work with them. After all, what Robert Hutchins is reported to have said about the University of Chicago may also pertain to Protestantism in the South, "It isn't a very good school. It's just the best there is."

One Great Hour of Sharing

On March 27 the United Appeal of the Church World Service (475 Riverside Drive, New York City) will make an appeal for \$11,418,000 to support the world-wide Protestant programs for assisting homeless, hungry, and destitute people in other lands, including refugees. Part of this amount will finance the distribution of more than ten million pounds of clothing donated through church organizations and service centers. Included in this amount is also the purchase of 300 million pounds of U.S. government surplus stock, such as dried milk, flour, and grain. More than 300 pounds of food will be available for each dollar of contribution. Other relief features in the project concern the resettlement and rehabilitation of refugees here and abroad, assistance to orphanages and hospitals, and various health projects. A total of 35 communions are cooperating with the Church World Service program.

In Brief

The Dominican government, which has a concordat with Rome, appears to be yielding to the pressure of the Catholic Church to bring "mission territories" under stricter Roman control. In a frontier area where the Missionary Church Association operates, children are being transferred from public to Catholic schools on the grounds that education in "mission territories" is to be cared for by the Catholics.

The church steeple in the little Brazilian village of Pacoti which tolled a baby's death three times daily now rings only two or three times a month—ever since a new lease on life was given to the community's young citizens by the United Nations Children's Fund.

A Brook That Failed

THERE is a biblical story of a stream that failed, the ancient record of a water shortage which has gripped the imagination of the long centuries. It tells of a prophet who prayed for water. In the famine which was scourging the land, Elijah had been safe by the side of a babbling brook—his needs of drink and food supplied by water and wings, the pinions of ravens. The scene is adorned with all the brilliant colors of an old-fashioned Sunday school card. And just as those gayly illumined tokens of juvenile attendance carried always a "Golden Text" beneath the scriptural portrayal, so here is the sentence which tells the ominous conclusion of a fascinating tale of the Prophet and the Brook: "And it came to pass after a while the brook dried up."

The little stream which was a life line for the prophet was one of the few left in the drought-plagued land. There was much suffering among the people because for so long the rain had failed to fall on fields and forests. When in his panic Elijah discovered the brook, he seemed bent on just saving himself. His was a solitary escape. At first, apparently, the plight of others did not disturb his own peace of mind. He is pictured as comfortably stretched out on the green grass by the water's edge. Surely, in a dry and thirsty land the lines had fallen to him in pleasant places! Perhaps as the rainless days passed he noticed that the volume of the stream was diminishing. Still there was plenty to allay his thirst. But one fateful morning the prophet was aghast to find that his oasis of refreshment had vanished like a mirage of the desert. Where sparkling water had made the murmuring music of salvation there was but cracked and dried earth. With a wild fear clutching at his heart, Elijah found himself at wits' end—for it came to pass that the brook dried up.

What was he to do? Seek another crystal spring somewhere up in the solitudes, and save himself? Divine guidance, so he thought, had led him to the hidden place of his selfish safety. But there he had time to meditate. Let us believe that even before his brook failed, his conscience had begun to trouble him. How often the Love that followeth us all the way brings its lessons in pain and loss! Elijah's heart began to go out to those who were suffering the pangs from which he fled alone. The brook that failed sent him forth to join himself with others in need, and with them face the water and food situation in cooperation and partnership.

He had come to sense that the authentic call of God is never to hide his servants away in selfish comfort, oblivious to the afflictions which have smitten others. There crept into the heart of the prophet a new feeling

of oneness with all who were cowering under the pitiless pall of the rainless skies. With a compulsion, before conspicuous for its absence, he crossed the boundaries of his own country and found himself face to face with those who, to him, were heathen—a woman and her son. They, in the midst of the universal want and woe, were barely able to keep their bodies and souls together. The woman, too, was at what the Psalmist called the place of desperate extremity, wits' end. Her cupboard was bare. But no miserly, cowardly soul was hers. With the stranger who came to her door she shared her last crust. Then a miracle happened. How the partnership of need solved the dreadful problem is not now part of the story. Suffice it to say, it did. And while the selfish brook had failed, the shared barrel did not.

What does this water shortage in Israel so long ago have to do with water in America in 1960? Answer: Very much. It has come to pass that the brooks of our water supply are drying up across this favored land. It is not that the vagabond clouds, with their precious cargo of refreshing moisture, like white-sailed barques, have failed to float across the sea of azure blue. They have delivered their priceless elixir, though unequally, to the land.

When the distilled water is drawn from the sea, it is but being taken on a journey, for sometime, somewhere, it turns again home. The wise observation of Holy Writ is: "All the rivers run into the sea, unto the place where the rivers come." There would be no rain, were it not for the sea and the winds. Every raindrop is the child of the sea, drawn from that mighty and unfailing reservoir of the great deep. The rain is the sea come to the plants, not in the majesty of the tides but in such little ways as even a grass blade or a flower's petal can harbor it and grow thereby.

Yet the brooks of our water supply are drying up. One solemn reason is that like all the other riches of this continent, so prodigally endowed, man has been wasting his substance in riotous living. Senator Richard Neuberger gave a vivid bird's-eye view of this wasted substance in one sweeping paragraph: "The gutted forests of the lake states, a dozen silty dust bowls, half a thousand polluted rivers, the vanished passenger pigeon, and the slaughtered bison of the plains, migratory fish runs choked off from their spawning grounds by chemical wastes and unscreened irrigation ditches, all bear tragic witness to our failure in stewardship." In these latter years America has been sobered and alerted by the warnings, sounded by men who see, about the bird life, the animal life, the river life, and the

life of the land itself, denuded and eroded, as riches piled up for thousands of years run off to the sea.

And now the nation is compelled to face the dire implications of a growing water shortage, for now it has become evident that the national brook is running dry. Who would expect any concern regarding the limitless water supply of a land that has the Hudson and the Mississippi, and the Columbia, and a thousand streams which make of our continental expanse, except for a few spots not irrigated, a watered garden? By tapping waiting water many miles from arid land, the parched places blossom. And if other sources fail, man has already taken the first steps, startling in their results, to wring out the salt from the boundless deep and, separating it also from other ingredients, make it pure and fresh, to quench thirst and quicken the parched land.

But with all our vast water supply, the situation is not as rosy as a superficial appraisal might suggest. The fact is that in 1957 more than one thousand communities endured water shortage to some degree. In some cases there was not enough water for lawns, and in some towns not enough to drink. Reports are disturbing with regard to the underground reservoirs of water. The levels are going deeper and deeper. In a number of states wells have to go down from 100 to 500 feet deeper than they did some years ago. Need of water is a powerful and dominating influence, and the need is pressing, everywhere between the Rocky Mountains and the Mississippi Valley.

The governor of one of our great western states recently declared that "every drop of available water must go to agriculture and industry." To be sure, at least for the present, there is enough water if fairly distributed. But the problem is to get it where the people are and where the need is imperative. South California is thought of as a land flowing with milk and honey. But it is a startling fact that fifty cities in that region get much of their water from the Colorado River, nearly 500 miles away.

The mushrooming population of our entire country and the higher standards of living have meant an enormous increase in bathrooms and in all sorts of household machines. Every person is using 60 more gallons of

water per day than our grandparents required at the dawn of the century. Industry demands twelve times more water than it did threescore years ago. Rayon, for instance, is a modern product; but like all other new things it calls for more water. To make a ton of rayon takes from 200,000 to 300,000 gallons of water. What is a mere ton of steel as it is lifted to its place in a rising building? But it takes 65,000 gallons of H_2O to fashion it. We blithely buy our bulging newspapers, never realizing that a good-sized paper mill needs 22 million gallons of water a day. When you stop at a gasoline station to "fill it up," every gallon registered means seven to ten gallons of water for processing. Cities are discouraging industrial concerns from building factories, saying, "We haven't the water to spare!" What the use of water for human projects is doing to wildlife was indicated some time ago, when 3,000 dead ducks were piled on the lawn of one of our state capitols in a dramatic protest against the pollution of their great river and the draining of marshes.

Some time ago the brook of water supply of New York City so nearly dried up that careless people were fined even for having leaking taps, and the use of water was sharply curtailed. All these symptoms could be increased at least a dozenfold in emphasizing our growing water shortage and the constantly mounting demand upon the supply.

This urgent problem cannot be solved by just lamenting about the brooks that fail. Like Elijah, we must join others facing the same problem. The water solution is a cooperative task. We, the people, must tackle it together. Water resources, without any more regard to geographical lines than Elijah showed, must be protected, conserved, and transported, to assure adequate supplies for all the needs of our expanding industrial economy, as well as to assure adequate supplies for public recreational purposes and for the conservation of precious wildlife.

We must make an all-out attack on water pollution. And, above all, we must develop institutions which can handle land and water problems on a regional basis, including irrigation, land reclamation, and flood control

I DO not believe the greatest threat to our future is from bombs or guided missiles. I don't think our civilization will die that way. I think it will die when we no longer care—when the spiritual forces that make us wish to be right and noble die in the hearts of men. Arnold Toynbee has pointed out that 19 or 21 notable civilizations have died from within and not by conquest from without. There were no bands playing and no flags waving when these civilizations decayed; it happened slowly, in the quiet and the dark when no one was aware. . . . "If America is to grow great, we must stop gagging at the word spiritual!" Our task is to rediscover and reassert our faith in the spiritual, nonutilitarian values on which American life has really rested from its beginning.—DR. LAWRENCE M. GOULD, President, Carleton College, Minnesota

projects which will correspond not to our official political boundaries, but to the special aspects of each region's watershed and water resource needs.

And so it came to pass when the brook dried up that Elijah went out to join his strategy of salvation with that of others. And so today, in our America, the brooks that are failing are driving us, with a sympathy for others, to face the problems that can be solved by the strength that is found only in unity of purpose and endeavor. Thus do we become workers together with God.

FREDERICK BROWN HARRIS

Investment in Spiritual Growth

THE eighteen people crowded into the living room of the pleasant suburban home outside of Johannesburg, South Africa, made the gathering seem large. It was, indeed, a large turnout for the Johannesburg Monthly Meeting of Friends. The meeting today was to discuss the possibility of building a meeting house.

In all of Southern Africa Yearly Meeting there had been only the meeting house in Capetown until recently, when, aided by American gifts channeled through Friends World Committee, the little group in Bulawayo built its meeting house, and Salisbury Friends broke ground. For years Johannesburg Friends had been meeting in rooms in public buildings, first in the YWCA, lately in two classrooms at the University.

Here some dedicated members would come early to push back desks and arrange chairs for meeting and, in the other room, do what they could to create a cheerful place for the children to have their First-day school. To reach these rooms the chance visitor went to the Great Hall of Witwatersrand University, then climbed to the second floor, and followed the long, echoing hall back and back until he identified the rooms by the dozen or so people gathered there. There are no signs to tell him what this is; there are no directions to guide him.

As the Monthly Meeting got under way, members spoke slowly, hesitantly, about the idea of a meeting house. After all, this subject had been discussed frequently over the past ten years. A very small fund for the nebulous meeting house had accumulated, but the determination, the spark, were lacking. They were small, weak. How could they dare plan such a project? But now a real soul-searching was going on.

"Just look around you," one man urged. "Tensions, misunderstandings, need for contact, not *just* between white and black, but between English and Afrikaner, Jew and Christian."

A gentle English accent reminded us, "If we were truly centered, a meeting house would make no differ-

ence. We can worship anywhere. Perhaps it is more difficult in our present surroundings with the noises of the students outside and with the cold, academic surroundings, but that should spur us on to greater nurture of our spiritual life."

Someone else said wistfully, "True. Yet I know I had a richer experience at Yearly Meeting [held at a retreat center in the country], when I spent several hours in the quiet, chapellike room with glimpses of trees and sky outside."

Another voiced his discomfort at undertaking such a daring project in terms of money, time, and energy when no one knew what the future held for this land.

We all pondered this, for each of us had secretly acknowledged this thought in his own heart.

At last a quiet Friend, tucked off in a corner, cleared her throat. "We've been talking just about us," she said. "We are considering whether we, who are experienced in Friends ways, need a meeting house. We are feeling timid about our responsibilities in these uncertain times. But you know we are living in a nation so split by tradition, language, and culture that all the people in this city live under special and continuous tensions. There are hundreds of people going about feeling *very* lost indeed, feeling terribly alone, wanting to live the truth but feeling very much alone. Perhaps we ought to be thinking of what it could mean to such a person, walking down the street, to look up and see a small plain building with a sign outside saying, 'Society of Friends.'"

Long silence. Then, true to form: "Well, suppose we appoint a committee!" But this committee meant business!

Within fifteen minutes the wheels were turning. A chairman was appointed, and a small able group, admirably diversified as to age, talents, and interests but alive with a new enthusiasm, set to work considering what funds were available from members and all other possible sources.

"And," said the chairman in a very serious voice "every member of this committee should be ready, willing, and able to attend meetings four nights a week if necessary until we get this thing under way!"

Since that meeting just a year ago this enterprising group has been able to raise from its forty-six adult members almost one fourth of the estimated thirty thousand dollars for the site, the meeting house, First day school, and center, with rooms for a resident and for visiting Friends. After diligent search the committee found a site near the center of the city accessible to all races by public transport. The committee hesitated about the purchase because the asking price would have strained the budget, but the owners, the South African

Board of Jewish Education, offered to sell at a very low figure as a gesture of good will toward Quakers, whose relief workers had given so much help to Jews in Europe.

The present Clerk, a busy South African medical research doctor, who did post-graduate work in America a few years ago, is doggedly, patiently typing out letters to literally hundreds of Meetings in America. He wants to tell them of his Meeting's plans in case there are interested Friends who might want to help. His American friends tell him it would save time to have the letters mimeographed, but he replies, "Do *you* pay attention to the form letters in *your* mail? I want people to know we care about this meeting house and are willing to do all we can to make it a reality."

This band of Friends often tends toward self-criticism, aided and abetted by distant critics who suggest that South African Friends should be doing more constructive work in the face of vast problems, rapidly mounting. But it is a steadfast group, devoted to Friends principles and way of worship. It is certainly not trying to escape from social responsibilities. Johannesburg Friends have played their part in adopting an African school and helping to feed 250 children at an annual cost of \$800, supporting an Old Age Home for Africans, giving scholarships to Africans, and as individuals, like concerned Friends throughout the world, serving loyally good-cause organizations.

Friends have a great contribution to make in South Africa. Although the Johannesburg Friends Meeting is small, its potential is great, for there is a pressing need for the Quaker concern for "that of God in every man."

Business-minded Americans are often exhorted to buy growth stocks if they want a good return on their investment in the future. The Johannesburg meeting house project is a good growth stock, spiritually speaking. These determined, sacrificing, courageous Friends deserve understanding love as well as financial support. In a country with problems vastly more difficult than ours they are trying to be living examples of that "life and power that takes away the occasion of all war."

FRANK and MILDRED LOESCHER

In Our Own Home Town

A 100-YEAR-OLD meeting house is now a neighborhood center, with a lively crowd of children, teenagers, and adults coming and going daily. Mercer Street Friends Center in Trenton, N. J., has been operating a full program for more than a year.

What can a local Meeting do in its own city or town? What does such a local project mean to the life of the Friends Meetings involved?

When a Meeting works together as a group on a meaningful undertaking of service, the Meeting finds itself growing in strength, in depth of concern, in influence, and in knowledge. This is certainly true of a local, home-town project.

Only three blocks from the heart of Trenton, the Mercer Street building is surrounded by the only large yard in the area. Many families and children live in the ten-block area. Negro, white, and Puerto Rican groups are all substantially represented. Some property is in good condition. Other houses need much improvement. A neighborhood center can mean the difference between a deteriorating area or a desirable place in which to live.

A \$10,000-loan from Chesterfield Monthly Meeting (Trenton and Crosswicks) provided plumbing and a heating system for the building. Work parties painted and made carpentry repairs. A \$5,000-grant from the Chace Fund, plus gifts from many Friends, made the hiring of a Director possible. Friends hope that if they can finance the program for the first two years, the Center will then be included in the United Fund.

Mercer Street Friends Center activities are the usual ones—cooking class, crafts, gymnastics—but with special emphases. The programs are primarily a means of getting to know the children and being friends with them; learning the skill is important, but secondary. Problem children are included, not expelled.

Mothers and fathers from the neighborhood are welcome as leaders, as well as students and community persons. Especially able volunteers are a 20-year-old girl from Trenton and a 50-year-old Friend from Princeton. Sylvia Madoff and Mary Wilson enjoy young people who are eager for activity, somewhat disorganized, and in desperate need of a friend. To some volunteers, children at the Center seem challenging and exciting; other volunteers find themselves feeling confused, frustrated, even antagonized by the way center-city youths act.

During school vacations the Center is especially busy with hikes, trips, and parties. The Teen-age Lounge is definitely informal. The playground, to which new equipment is added from time to time, is used daily by many whose interest falters in organized club meetings.

Adult programs include Happy Hours Club for senior citizens, Parents without Partners (with emphasis on child rearing), and the Mercer-Jackson Neighborhood Improvement Association.

Behind the scenes, making the entire program possible, is the Board of Directors. At first members of the Board were a group of five active members of the Meeting. Now they are fifteen men and women, including a few non-Friend community persons and two from the neighborhood. "Active" means that most of the Board

members know many of the children at the Center by name; they have built a stone wall; they have painted by the hour; they have driven children in their cars on trips; they have baked cookies for parties.

These people are giving of themselves. They have become friends of the neighborhood. Some experiences are gratifying; others are dismaying; all are educational.

Board members are Harold Perry, Edward Hendrickson, Eleanor Lazarz, Robert Appelbaum, Eleanor Atkinson, Mary Bond, Mildred D'Annunzio, Emily Dowdell, Helen Hollister, Frances Kelsey, Jessamyn Merrill, Evan Moon, Felice Nuttall, Elizabeth Powell, and Harvey Satterthwaite.

Trenton and Crosswicks Quakers are now known in the City Hall of Trenton, at police headquarters, at the nearby Catholic church and at the Bishop's office, at numerous family and youth agencies, and to many businessmen who have given materials or money to the Center. Friends know their community as never before.

The experiences of the first year have pointed to many challenges and opportunities for imaginative, concerned work. A child, for instance, is expelled from school, and both parents work. Leaders need to meet parents and visit homes. They have to try to find solutions for the problems attendant on overcrowding.

It is hard to find a person or a family in Trenton or Crosswicks Meeting which has not been personally involved in the Center in some way. Members have come to know one another in meaningful relationships. Putting Friends principles into action has given the Meeting more energy, greater concern, more strength than we thought we had.

FRANCES W. KELSEY

First Friends in Florida

Letter from the Past—182

AT least once a year in these pages there is reference to the many persons in Florida who join in a Southeastern Conference of Friends. Their dozen local Meetings are not the first in the State. Many years ago Whitewater Monthly Meeting, Indiana, recognized at least two descendent Meetings in Florida. John and William Bartram, Quakers, father and son, were pioneer botanists to penetrate up the St. John's River in the 1760's.

The present Letter is to call attention to a much earlier episode, dated 1696. It is recorded in a scarce, though oft reprinted volume by Jonathan Dickinson, entitled *God's Protecting Providence*. Between 1699 and 1945, apart from translations into German (two

and Dutch, at least seventeen editions are known. The last, most fully edited and annotated by E. W. and C. M. Andrews, is unfortunately already out of print.

The account tells of a group of twenty-five persons, mariners, passengers, and slaves, who sailed from Jamaica in the barkentine *Reformation*, four weeks after were wrecked on the Florida coast near Jupiter Inlet, and then for three months made their way with the utmost difficulty along the coast by land or small boat to Charlestown, now in South Carolina. Four passengers were the family of the narrator, and were Friends. So were the fifth passenger, Robert Barrow, an itinerant English minister, and the ship commander, Joseph Kirle. Six of the party died or were lost on the journey. Barrow, an old man and ill when he started, was nursed for two months at Charlestown by the former famous Mary Fisher, "she that spoke to the Great Turk," but died in Philadelphia upon arrival after a fortnight's voyage thither.

Perhaps other Friends were wrecked in Florida in those days, for the passage between Florida and the Bahamas, with strong currents and shoals, was the regular but dangerous northbound route. This body of water was called the Gulf of Florida. In 1672 George Fox was buffeted long at sea in this Gulf, and on April 2 saw "the Florida shore where the man-eaters live."

The later party, whose vicissitudes and escapes among the cannibal Indians are described in a tale of horror and suspense, provides the title of this Letter. With the help of a map and the notes of the latest edition, this journey can be readily followed along by such well-known places as Fort Pierce, Cape Canaveral, St. Augustine, St. John's River, Savannah River, and St. Helena Sound. Florida has lately dedicated 10,000 acres as Jonathan Dickinson State Park at Hobe Sound near the scene of the shipwreck.

One wonders how many of the hundreds of Friends who nowadays inhabit or visit Florida, as they speed along the coast road U. S. 1 or A1A, know or think of this ancient Quaker classic record. If familiar with it they would appreciate even more by contrast the comfort and welcome now afforded them.

NOW AND THEN

About Our Authors

Reverend Frederick Brown Harris, D.D., is Chaplain of the United States Senate.

Frank and Mildred Loescher are active members of Radnor Meeting, Pa. Frank Loescher is Director of the United States South Africa Leader Exchange Program, New York City, in which capacity he has several times visited South Africa in

recent years. Mildred Loescher accompanied him. He is President of the Friends Publishing Corporation.

Frances W. Kelsey is a member of Chesterfield Monthly Meeting, N. J., and lives in the neighborhood of the Mercer Street Friends Center, Trenton, N. J., with son Mark, aged two, and husband Bill, who directs the Center. A note in the *Newsletter* of Chesterfield Monthly Meeting for January, 1960, reads: "We are sorry to report that the Monthly Meeting and the Board of Mercer Street Center have regretfully accepted the resignation of Bill Kelsey as Director, effective as soon as a replacement can be found, but not later than June, 1960. Bill and Fran are leaving us to start a winter and summer adult camp in Maine. We wish them success in the new undertaking, but they will both be missed here."

Henry J. Cadbury is now generally known to be the author of the popular and informative "Letters from the Past."

Friends and Their Friends

"Attempts to discredit and create suspicion against the religious institutions of this country are a patent violation of the free exercise of religion as guaranteed by the Constitution," a National Council resolution passed February 24 asserted. Meeting in Oklahoma City, the 250-member General Board of the National Council of Churches stated its stand concerning publication in an Air Force manual of defamatory allegations of communism in the churches.

"How long," the resolution asked, "are the American people going to allow various agencies of the government to continue the practice of treating false and absurd charges, lifted from confidential files, as material to be seriously used as a basis for security decisions and for official indoctrination of government employees?"

The resolution authorizes National Council staff to make themselves available to the government "to interpret the concerns of the Council relative to what appeared to us to be un-Constitutional and really un-American activities of governmental agencies."

During discussions preceding the resolution's adoption, General Board members reviewed the records of several "McCarthylike religious dissidents" working to discredit the ecumenical movement, the National and World Councils of Churches, and their leaders. Among them, the Rev. Dr. Carl McIntire, Collingswood, N. J., was named as "probably responsible for the most recent charges against the NCC." Unfrocked as a minister of the Presbyterian Church in the U.S.A. in 1936, he organized the fundamentalist American Council of Christian Churches in 1941.

Pendle Hill's spring term opens on April 4. Two courses are open to the public without charge. On ten Monday evenings Henry J. Cadbury's "The Historical Jesus in the Twentieth Century" will offer a review of the trends since Schweitzer's *Quest of the Historical Jesus* in the fields of study (literary, historical, religious, psychological, and theological) which throw light on the understanding of the Gospels. On ten Thursday evenings Howard Brinton's "Quakerism and

Modern Thought" will examine the Quaker type of religion in the light of the scientific method, psychology, philosophy, communitarianism, arts, political theory, and modern trends in theology. Classes begin promptly at 8 p.m. in the Barn meeting room.

After 29 years with the American Friends Service Committee, Hugh W. Moore is handing over his responsibilities as Head of the Finance Department. He will continue to represent the Committee as a fund raiser, but his administrative duties will be taken over by Earle Edwards, Associate Executive Secretary for Finance. During his service with the Committee, Hugh Moore made five trips abroad to visit many AFSC programs. In 1955 he was a member of the Friends group which visited the Soviet Union on a goodwill mission on behalf of the AFSC.

He graduated from Guilford College in 1920, and received a Master's degree in sociology from Vanderbilt University in 1921. From 1922 until 1930 he served as pastor of the Winston-Salem, N. C., Friends Meeting. He joined the Service Committee in 1931. He is a member of the Board of Trustees of Guilford College and belongs to the Providence Monthly Meeting, Media, Pa.

A national honor has been paid to a Friend who is "one of Bucknell's most distinguished and best-liked faculty members." Cyrus H. Karraker, Associate Professor of History at Bucknell University, has been appointed technical consultant to the White House Conference on Children and Youth, to be held in Washington from March 27 to April 2. About 7,000 delegates and observers from 50 states and foreign countries will attend this golden-anniversary conference.

Dr. Karraker will be adviser to some 100 delegates who in workshops will consider the welfare of migrant farm children and youth of the nation. He will also help to formulate recommendations, to be included in the final Conference Report, pertaining to the health, education, child labor, recreation, religious instruction, and social acceptance of migrant farm children and youth.

The Sunbury, Pa., *Daily Item* for March 2, 1960, says that the appointment of Professor Karraker is in recognition of his many years of sacrificial labor on behalf of migrant farm children of Pennsylvania. "He contends that 'Neither democracy nor Christianity can have much meaning for us as long as we permit these children to live a degraded life housed in unsanitary camps and used as hired laborers at their tender age in the fields.'"

Applications for the 1960 Quaker Leadership Grants are now being received by the Friends World Committee, 20 South 12th Street, Philadelphia 7, Pa. The Summer Study Tour this year includes attendance at Friends General Conference, June 23 to 30, Pendle Hill Summer School, July 1 to 22, and also a visit to the United Nations in New York and to Friends' work in Washington, D. C.

The Morningside Heights Meeting, New York City, has been established as a Preparative Meeting of the New York Monthly Meeting. Meetings for worship are held in Earl Hall, Columbia University, on Sundays at 11 a.m. Midweek meetings are held at 49 Claremont Avenue on Thursdays at 12:15 p.m. There is an adult discussion group on Sundays at 10 a.m. Business meeting is held on the first Sunday in the month at 12:30 p.m., and a program is scheduled for 12:30 p.m. on the fourth Sunday of each month. For information contact Victor Paschkis, 501 West 123rd Street, New York 27, N. Y., or telephone MOnument 6-8048.

The March 29 issue of *Look* magazine (released on March 15) contains an illustrated article entitled "The Quakers" by Hartzell Spence. It surveys the history and social testimonies of Friends. Most of the illustrations depict scenes from conservative or evangelistic worship services in Ohio.

Through the courtesy of Philadelphia Yearly Meeting and Philadelphia Monthly Meeting, the Philadelphia Earlham Club is sponsoring a concert by the Earlham Concert Choir at 5 p.m., Sunday, March 27, at the Arch Street Meeting House, Philadelphia. Landrum Bolling, President of Earlham College, will speak in the Arch Street Meeting House at 7:45 p.m.

Dinner will be served in the dining room of the Arch Street Meeting House at 6:30 p.m. Members of Philadelphia Yearly Meeting and their friends are welcome at the dinner (\$2.50 each); Arch Street Center and nearby restaurants will be available if the capacity of the meeting house dining room is exhausted. The yard of the meeting house will be open for parking.

Queries for Clerks

At a Conference for Meeting Clerks serving various Friends Meetings in three Yearly Meetings and seven states, held at Woolman Hill, Deerfield, Massachusetts, January 22 to 24, 1960, concern for a continuing method of examining themselves and the quality of their service to their Meetings led to the following Queries, which they formulated for themselves and now share for the consideration of other Clerks of Friends meetings for business:

(1) Do you love your Meeting and gladly serve it in openness to divine guidance? Are you careful to conserve physical strength and time enough from other responsibilities to fulfill your duties as Clerk? Do you seek renewed spiritual strength and refreshment?

(2) Are you concerned that members, both new and old, be familiar with the nature and function of the meeting for business?

(3) Do you endeavor to preserve confidence in the quality and strength of the Quaker method of reaching corporate decisions so that difficult and controversial matters may be presented freely?

(4) Do you present business and communications impartially, in a spirit of love and understanding?

(5) Are you perceptive of and responsive to the sense of the meeting?

(6) Are your minutes carefully and accurately written with a minimum of words and with clarity of meaning?

(7) Do you know the members of your Meeting?

Letters to the Editor

Letters are subject to editorial revision if too long. Anonymous communications cannot be accepted.

Significant numbers of African students are currently coming to American colleges and universities on scholarships. Some scholarships are awarded by competitive examinations, but there are few available compared to the large number of talented people who need opportunities.

One young man, Nathan Fedha, a Friend from Kenya Yearly Meeting, who is studying at Wisconsin State College at Superior, Wisconsin, has expressed the concern that Friends ought to encourage the offering of scholarships to Africans for use at Friends colleges. These scholarship opportunities would require wide publicity in such a place as Kenya, because there is not sufficient acquaintanceship among African Friends with Friends colleges in this country. Nathan Fedha cited the fact that he himself was not aware until he arrived in the United States that Friends colleges existed here. His concern was voiced at the combined meeting of Chicago and Fox Valley Quarters in January, and members of Downers Grove Monthly Meeting have asked me to convey the same concern, on behalf of our Meeting, to readers of *The American Friend* and the FRIENDS JOURNAL.

Not only are Kenya Friends reported to be poorly acquainted with Friends colleges, but they have an inadequate acquaintance with comparative vocational and cultural opportunities in American colleges and with the colleges' comparative scholastic ratings. The common practice in awarding of scholarships appears to work a particular hardship on foreign students, who are likely to receive too little counsel if they choose a college or too little consideration of their individual aptitudes and interests if they are assigned to one. Perhaps a cooperative program of awards needs to be organized which would establish each year a pool of award winners and a pool of colleges. The best possible assignments might be made by considering at the same time all the award winners and all the participating colleges and sorting out the two groups simultaneously. The mechanics of mutual interviewing required could be worked out by those most involved. There may already be a considerable amount of experience in Friends colleges with this kind of effort. We hope that it may become more widespread.

Lombard, Illinois

WILLIAM H. KUENNING

The article by George Nicklin published in the February 6 issue of the FRIENDS JOURNAL confuses the concept of what is right with the concept of what is expedient. Friends testimonies, I believe, are based on the former and reflect God's guidance in our dealings with our fellow men.

Why are Friends pacifists? Is this testimony vital to us?

Are we really peacemakers, seeking creative steps to resolve difficulties in interpersonal relations, in intergroup relations, in international relations? If we are motivated by the deepest concern for our fellows, then we must seek means to contact them, whether they be healthy or psychotic. Elizabeth Fry did this, and the maniacs of Newgate Prison responded to her. William Penn did this, and the savages responded to him. Other non-Friends, not illuminated by the special light we so depend upon, resorted to violence in these and similar situations. Which was the right approach?

The premise that might makes right is untenable to me on a rational as well as a religious basis. I cannot rejoice in the use of force to answer force and feel that if a man does so, he is not a pacifist, in theory or in reality.

Friends in the South, and many Southerners, both white and Negro, who know the Society of Friends only as an historic sect, are seeking a creative solution. One of the best examples is the Montgomery bus boycott, achieving its goal through a combination of prayer and work. Realistic or not, it was effective, and its effect continues. Throughout the South things are happening, and the Friends who are there may serve as peacemakers rather than counterirritants in the healing process.

Buffalo, N. Y.

ESTHER L. McCANDLESS

In "Toward the Nurture of Our Spiritual Resources" in the FRIENDS JOURNAL, January 23, 1960, Helen Griffith advocates proper nourishment for the spiritual life of members, including those not living near a Meeting. She describes a reading project initiated by a Minneapolis church and recent plans made by the Connecticut Valley Quarterly Meeting and the Burlington, Vt., Meeting. First aid to such efforts can be found in a leaflet by Josephine M. Benton, *Reading Aloud for Fellowship*, who describes many creative reading groups and tells what books have been read aloud together. She writes: "Our caring for God and man increases; we have merriment and laughter." Are there a few people living near you who could be gathered into a creative reading group? Write to the Religious Education Committee, Friends General Conference, 1515 Cherry Street, Philadelphia 2, Pa., and request a free copy of *Reading Aloud for Fellowship* to help in beginning.

Philadelphia, Pa.

MARGUERITE HALLOWELL

I am impressed by the present pertinence to our Society of the quotation from William E. Wilson's *Essential Christianity* reproduced on page 88 of the February 6 FRIENDS JOURNAL. Surely he is correct in warning us, and Christians in general, of the dangers of beginning with "developed doctrines about Christ," and in suggesting that we ought rather "to present Jesus as he lived and taught and died, and so let him speak for himself."

I wonder, though, whether we present-day Friends do not exhibit an all-too-human tendency to look for this error in the wrong direction, to protect ourselves against the doctrinal excesses of the past, while ignoring the doctrinal errors and presuppositions of the present. Do we present Jesus as he lived and taught and died? Are not many of us too much bent on

explaining away those elements of his life and teaching which are not congenial to our own ways of thinking and living? If we find ourselves objecting that he "couldn't have" done or said what his contemporaries and faithful disciples most certainly maintain he did and said, are we not allowing "developed doctrines"—however "liberal"—to interfere with our vision and experience of him? Are we not in danger of confronting ourselves merely with a Christ of our own genteel imaginations?

Alburtis, Pa.

J. H. McCANDLESS

Bertha Badt-Strauss has a most interesting article about "Harriet Tubman and Her Friends" in the FRIENDS JOURNAL for February 20. I have enjoyed it so much that it seems ungrateful to point out mistakes in it.

The article says that "after the war Harriet lived . . . in Auburn, New Jersey." This should be Auburn, *New York*. The county courthouse in Auburn, New York, bears a plaque with an inscription in her honor. She had been one of the city's most noted citizens for over 30 years.

The article speaks of "the famous Quaker Thomas Barrow" and of his constant help to Harriet. I suggest that this should be Thomas Garrett of Wilmington, Delaware. He helped Harriet to reach Philadelphia in her first trip North, hidden in a potato sack, at the bottom of a load of potatoes. I dare not say that there was no Thomas Barrow: there may have been. But I have not heard of him, and Thomas Garrett was just such a helper as described.

New York, N. Y.

ANNA L. CURTIS

BIRTHS

BRIGHAM—On February 15, to Richard T. and Margaret H. Brigham of Meeting House Road, West Chester, R.F.D. 5, Pa., a son, DOUGLAS WARD BRIGHAM. All are members of Birmingham Monthly Meeting at Birmingham, Pa.

CUNNINGHAM—On February 17, to William A. and Elizabeth A. Cunningham of Philadelphia, Pa., a daughter, JUDITH ANNE CUNNINGHAM. Her parents and two brothers are members of Green Street Monthly Meeting, Philadelphia.

HASBROUCK—On February 13, to Mahon C. and Elizabeth Roberts Hasbrouck of Woodstown, N. J., a daughter, ANN ELIZABETH HASBROUCK. Her father is a member of Woodstown, N. J., Monthly Meeting.

MERRILL—On January 29, to Sam and Carmel Merrill of Fairport, N. Y., a daughter, DONNA MERRILL. The parents are members of Rochester Monthly Meeting, N. Y.

MILLER—On February 17, to Dale and Dorothy Pusey Miller of Wycombe, Pa., a son, STEPHEN PHILIP MILLER. He, his parents, and sisters Elizabeth and Suzanne are members of Wrightstown Monthly Meeting, Pa. The child is a grandson of Jesse D. and Nellie J. Pusey, members of London Grove Meeting, Pa.

UYEDA—On January 14, to Sam and Mary Uyeda of 3508 Brown Street, San Diego, Calif., a son JOEL UYEDA. Both parents are members of La Jolla Monthly Meeting, Calif., and his maternal grandmother, Mildred Acord, is a member of Claremont Monthly Meeting, Calif. He will be registered as a birthright Friend of La Jolla Monthly Meeting.

WELLS—On July 16, 1959, to Robert, Jr., and Louisa Lancaster Wells of Seattle, Wash., a daughter, ANNE LANCASTER WELLS. Louisa Wells is the daughter of Frances Heacock Smith of Germantown, Philadelphia, and the late J. Stewart Smith of "Hedge-wood," Lincoln, Va.

MARRIAGES

CLARK-GIDEON—On February 20, at Westfield Meeting, Riverton, N. J., NANCY MAY GIDEON, daughter of Kathryn Fell Gideon and the late Roy Morrow Gideon, and HERBERT TAYLOR CLARK, son of Richard J. and Margaret V. Clark of Meadowbrook, Pa. The bride and groom will live at 4902 Truesdale Avenue, Baltimore 6, Md.

MILLER-JACOB—On January 30, at Mt. Carmel Methodist Church, St. Peter's, Pa., ANN PAXSON JACOB, daughter of Margaret Paxson Jacob of Elverson, Pa., and the late Ellis Lewis Jacob, and WILLIAM TERRY MILLER, son of Mr. and Mrs. William Y. Miller of Allentown, Pa.

DEATHS

BONNER—On February 21, at Reading, Pa., Hospital after a brief illness, RUTH SMEDLEY BOWERS BONNER, aged 86 years. Born in Reading, the daughter of Otto and Maria Smedley, she attended school there and taught in the city schools for several years. A convinced Friend, she joined Reading Meeting many years ago and became one of its most loyal and influential members. Her warm greeting and inspiring messages were a real influence on meeting attendance. There were several years in the 1920's when she and her husband conducted meeting alone, held Monthly Meeting, and fulfilled all the Meeting obligations. The large active membership today is a testimonial to her unflinching devotion and work for Quakerism.

Her first husband, John B. Bowers, died in 1939, and on September 6, 1951, she married Arthur Bonner, who with her two stepdaughters, Ruth E. Bonner of Kutztown, Pa., and Marion B. Smith of Medford, Mass., survive her. Interment was in Charles Evans Cemetery, Reading.

DAVIS—On November 30, 1959, at Norristown, Pa., ELLEN STEPHENS, aged 87 years. She was the daughter of the late Mordecai and Hannah Mary Davis. She had lived at the Abington Friends Home, Norristown, Pa., for 18 years. Before coming to the Abington Friends Home she was a member of Valley Meeting, near King of Prussia, Pa.; later she was a member of Norristown Meeting. A memorial service was held for her at Norristown, Pa., on December 6, 1959.

FARRON—On February 10, at the Friends Boarding Home, Kennett Square, Pa., AMELIA FARRON, widow of the late John Farron. Born in Millville, Pa., she was the daughter of the late William Chandlee and Mary Henrie Eves. Friends committal service was held on Saturday morning, February 13, at the Millville Cemetery.

MILLER—On February 16, at Reading, Pa., WERNER O. MILLER, a member of Reading, Pa., Monthly Meeting. He was born in Chemnitz, Germany, in 1898. He was Chief of Automation at the Textile Machine Works in Wyomissing and a member of numerous engineering and community organizations. A talented amateur musician, he played for several years with the Reading Philharmonic Orchestra. He found spiritual kinship with Friends, and he and his family united by conviction with Reading Meeting, where his children grew up and his daughters were married. At the time of his death he was a trustee and assistant clerk. Surviving are his widow,

Hedwig A. Miller; three daughters, Kathryn Schultz, Doris Boyd, and Ortrud Fleisher; a son, Reiner W.; and four grandchildren.

THEISS—On February 18, at Lewisburg, Pa., ANNA JACKSON THEISS, a member of Millville Monthly Meeting, Pa., and helpful adviser of the Lewisburg Friends group. The daughter of William M. and Anna D. Jackson of New York, she was born on December 27, 1881. Surviving are her husband, Dr. Lewis Theiss; a daughter, Ann Boardman of Ridgewood, N. J.; a stepdaughter, Frances James; and two grandchildren. A memorial meeting will be held at the Millville Meeting House, Pa., on Sunday, March 20, at 3 p.m.

Coming Events

(Calendar events for the date of issue will not be included if they have been listed in a previous issue.)

MARCH

19—NBC Television Program honoring World Refugee Year, 9:30 to 10:30 p.m., EST, "Where Is Abel, Your Brother?" Narrator, Madeleine Carroll; producer, Reuven Frank.

20—Abington Meeting, Jenkintown, Pa., Adult Class, 10 a.m.: William Eves, 3rd, "Perspective on Organized Friends."

20—Central Philadelphia Meeting, Race Street west of 15th, Conference Class, 11:40 a.m.: Lawrence Scott, "Vigil at Fort Detrick."

20—Valley Meeting, Old Eagle Road, north of Route 202, about a mile southwest of King of Prussia, Pa., 8 p.m., Burton Parshall, "The Choice of Investments."

20—Merion, Pa., Community Forum, 615 Montgomery Ave., at 8 p.m.: Nora Waln, "The Quakers—'A Peculiar People?'"

24 to 30—Philadelphia Yearly Meeting, 304 Arch Street.

30—Noontime Meeting at Trenton, N. J., Meeting House, Hanover and Montgomery Streets, 12:10 to 12:40 p.m.: Richard McFeely, guest.

Coming: Fourth Annual Conference at the United Nations, at the United Nations, New York City, April 7 and 8, sponsored by Friends General Conference. Theme, "The Developing Role of the United Nations." Speakers will include Andrew E. Cordier and Paul G. Hoffman. Visits, briefings, tour, round tables. For further information write Roy Heisler, 27 West 44th Street, New York 36, N. Y., or Peace and Social Order Committee, Friends General Conference, 1515 Cherry Street, Philadelphia 2, Pa.

Spring Conference at Gasport, N. Y., Meeting, Central Avenue, April 8 and 9, sponsored by the Advancement Committee and the Ministry and Counsel of New York Yearly Meeting, beginning on Friday with supper at 6:30 p.m. Addresses by Marshall O. Sutton, Charles W. Piersol, Rachel Davis DuBois, and Cecil Evans on "The Vocation of Being a Friend." Meals, each, \$1.50. Attendees should register before March 26 with Myrtle E. Stevens, Central Avenue, Gasport, N. Y.; telephone, SPing 2-2103.

On April 23 and 24, at the Philadelphia Convention Hall, the 4th Annual Folk Fair of the International Institute. Over 35 nationalities participating. Dramatic tableaux, authentic folk songs, dances, food booths, exhibits. Advance tickets (adults, \$1.25; children, 50 cents) from International Institute, 645 North 15th Street, Philadelphia 30, Pa.

MEETING ADVERTISEMENTS

ARIZONA

PHOENIX — Sundays, 9:45 a.m., Adult Study; 11 a.m., Meeting for Worship and First-day School. 17th Street and Glendale Avenue. James Dewees, Clerk, 1928 West Mitchell.

CALIFORNIA

CLAREMONT—Friends meeting, 9:30 a.m.

on Scripps campus, 10th and Columbia. Edward Balls, Clerk, 439 W. 6th Street.

LA JOLLA—Meeting, 11 a.m., 7380 Eads Avenue. Visitors call GL 4-7459.

LOS ANGELES—Meeting, 11 a.m., Univ. Meth. Church, 4th floor, 817 W. 34th Street.

PALO ALTO—First-day school for children and adults, 10 a.m. Meeting for worship at 11. 957 Colorado.

PASADENA—526 E. Orange Grove (at Oakland). Meeting for worship, Sunday, 11 a.m.

SAN FRANCISCO—Meetings for worship, First-days, 11 a.m., 2160 Lake Street.

COLORADO

DENVER—Mountain View Meeting, 10:45 a.m., 2026 S. Williams. Clerk, SU 9-1790.

DISTRICT OF COLUMBIA

WASHINGTON—Meeting, Sunday, 9 a.m. and 11 a.m., 2111 Florida Avenue, N.W., one block from Connecticut Avenue.

FLORIDA

DAYTONA BEACH—Meeting, 11 a.m., First-days at 300 North Halifax Avenue. Information, Sarah Belle George, CL 2-2333.

GAINESVILLE—Meeting for worship, First-days, 11 a.m., 116 Florida Union.

JACKSONVILLE—Meeting for worship, 11 a.m., YWCA. Contact EV 9-4345.

MIAMI—Meeting for worship at Y.W.C.A., 114 S.E. 4th St., 11 a.m.; First-day school, 10 a.m. Miriam Toepel, Clerk. TU 8-6629.

MIAMI—University, Wesley Foundation, Sundays 7:30 p.m. Clerk, MO 1-5036.

ORLANDO-WINTER PARK—Meeting, 11 a.m., 316 E. Marks St., Orlando; MI 7-3025.

PALM BEACH—Friends Meeting, 10:30 a.m., 823 North A St., Lake Worth.

ST. PETERSBURG—First-day school and meeting, 11 a.m., 130 19th Avenue S.E.

GEORGIA

ATLANTA—Meeting for worship and First-day school at 10 a.m. 1384 Fairview Road, N.E., Atlanta 6. Phern Stanley, Clerk. Phone DR 3-5357.

INDIANA

EVANSVILLE—Meeting, Sundays, YMCA, 11 a.m. For lodging or transportation call Herbert Goldhor, Clerk, HA 5-5171 (evenings and week ends, GR 6-7776).

INDIANAPOLIS—Lantern Friends, 1040 W. 42nd Street. Meeting for worship and First-day school, 10 a.m. Telephone LI 6-0422.

MARYLAND

SANDY SPRING—Meeting (united), First-days, 11 a.m.; 20 miles from downtown Washington, D. C. Clerk: R. B. Thomas; telephone WA 4-3366.

MASSACHUSETTS

CAMBRIDGE—Meeting, Sunday, 5 Longfellow Park (near Harvard Square), 9:30 a.m. and 11 a.m.; telephone TR 6-6883.

WELLESLEY—Meeting, Sunday, 10:30 a.m. at Tenacre Country Day School, Benvenue Street near Grove Street.

WORCESTER—Pleasant Street Friends Meeting, 901 Pleasant Street. Meeting for worship each First-day, 11 a.m. Telephone PL 4-3887.

MICHIGAN

DETROIT—Meeting, Sundays, 11 a.m. in Highland Park YWCA, Woodward and Winona. TO 7-7410 evenings.

MINNESOTA

MINNEAPOLIS—Meeting, 11 a.m., First-day school, 10 a.m., 44th Street and York Avenue S. Harold N. Tollefson, Minister, 4421 Abbott Avenue S.; phone WA 6-9675.

NEW JERSEY

ATLANTIC CITY—Meeting for worship, 11 a.m., First-day school, 10:30 a.m., South Carolina and Pacific Avenues.

DOVER—First-day school, 11 a.m., worship, 11:15 a.m., Quaker Church Road.

HADDONFIELD—Meeting for worship, 11 a.m.; First-day school, 9:45 a.m. Midweek meeting, Fourth-day, 10 a.m. Lake Street.

MANASQUAN—First-day school, 10 a.m., meeting, 11:15 a.m., route 35 at Manasquan Circle. Walter Longstreet, Clerk.

MONTCLAIR—289 Park Street, First-day school, 10:30 a.m.; worship, 11 a.m. (July, August, 10 a.m.). Visitors welcome.

NEW MEXICO

ALBUQUERQUE—Meeting and First-day School, 11 a.m., 815 Girard Blvd., N.E., Albuquerque. John Atkinson, Clerk. Phone ALpine 5-9588.

NEW YORK

BUFFALO—Meeting and First-day school, 11 a.m., 1272 Delaware Ave.; phone EL 0252.

LONG ISLAND—Northern Boulevard at Shelter Rock Road, Manhasset. First-day school, 9:45 a.m.; meeting, 11 a.m.

NEW YORK—First-day meetings for worship:

11 a.m. 221 E. 15th St., Manhattan Earl Hall, Columbia University
110 Schermerhorn St., Brooklyn
137-16 Northern Blvd., Flushing
3:30 p.m. Riverside Church, 15th floor
Telephone GRamercy 3-8018 (Mon.-Fri. 9-4) about First-day schools, monthly meetings, suppers, etc.

SYRACUSE—Meeting and First-day school, 11 a.m., YWCA, 339 E. Onondaga Street.

OHIO

CINCINNATI—Meeting for worship, 10 a.m., 3601 Victory Parkway. Telephone Lucile Knight, Clerk, at EA 1-2769.

CLEVELAND—Meeting for worship and First-day school, 11 a.m., 10916 Magnolia Drive. Telephone TU 4-2695.

PENNSYLVANIA

HARRISBURG—Meeting and First-day school, 11 a.m., YWCA, 4th and Walnut Sts.

HAVERFORD—Buck Lane, between Lancaster Pike and Haverford Road. First-day school, 10:30 a.m. Meeting for Worship at 11 a.m.

LANCASTER—Meeting house, Tulane Terrace, 1½ miles west of Lancaster, off U.S. 30. Meeting and First-day school, 10 a.m.

PHILADELPHIA—Meetings, 10:30 a.m., unless specified; telephone LO 8-4111 for information about First-day schools. Byberry, one mile east of Roosevelt Boulevard at Southampton Road, 11 a.m. Central Philadelphia, Race St. west of 15th. Chestnut Hill, 100 East Mermaid Lane. Coulter Street and Germantown Avenue. Fair Hill, Germantown & Cambria, 11:15 a.m. Fourth & Arch Sts., First- and Fifth-days. Frankford, Penn & Orthodox Sts., 10:30 a.m. Frankford, Unity and Wain Streets, 11 a.m. Green St., 45 W. School House L., 11 a.m. Powelton, 38th and Pearl Streets, 11 a.m.

PITTSBURGH—Worship at 10:30 a.m., adult class, 11:45 a.m., 1353 Shady Avenue.

READING—First-day school, 10 a.m., meeting, 11 a.m., 108 North Sixth Street.

STATE COLLEGE—318 South Atherton Street. First-day school at 9:30 a.m., meeting for worship at 10:45 a.m.

TENNESSEE

MEMPHIS—Meeting, Sunday, 9:30 a.m. Clerk, Myrtle Nash, FA 3-6374.

TEXAS

AUSTIN—Worship, Sundays, 11 a.m., First-day school, 10 a.m., 606 Rathervue Place. Clerk, Priscilla Zuck, GR 7-3414.

DALLAS—Sunday, 10:30 a.m., Adventist Church, 4009 N. Central Expressway. Clerk, Kenneth Carroll, Religion Dept., S.M.U.; PL 2-1846.

HOUSTON—Live Oak Friends Meeting, Sunday, 11 a.m., Council of Churches Building, 9 Chelsea Place. Clerk, Walter Whitson; Jackson 8-6418.

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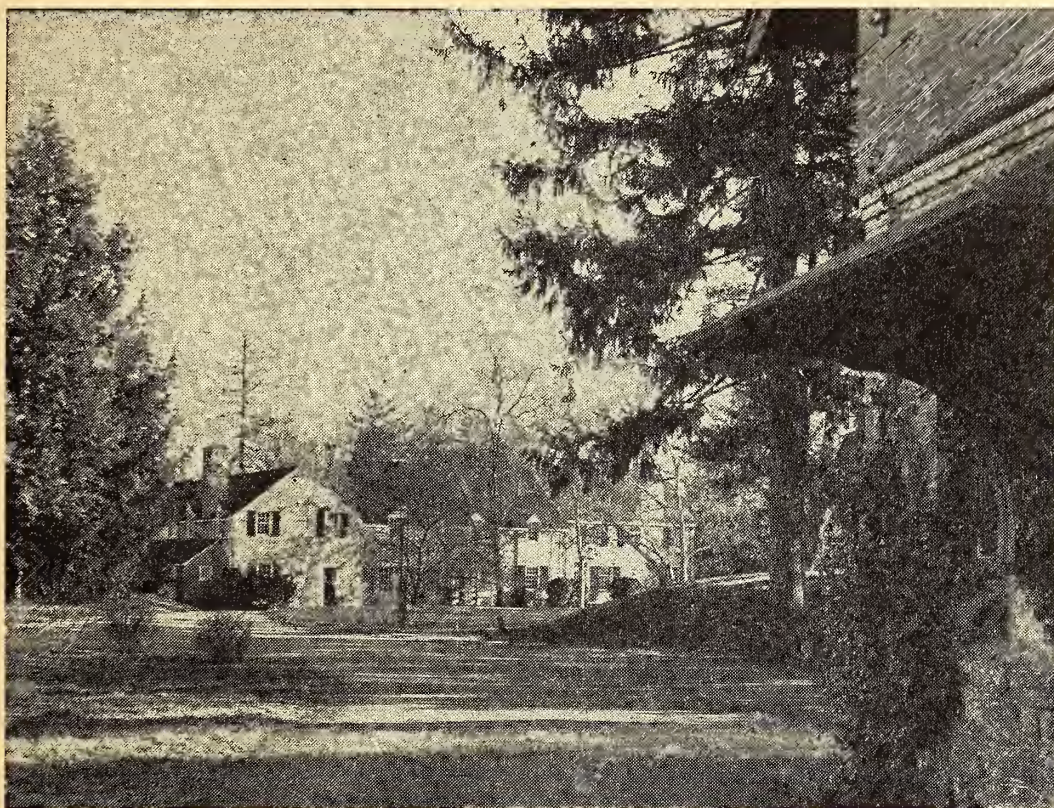
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A Quaker Weekly

VOLUME 6

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NUMBER 13

GOD'S work, the doing of His will, is extraordinarily inclusive—raising food on the land, ordering a nurturing home, taking care of a child with loving insight, speaking simple truth, spreading love abroad in any spot of the world, praying and working for the Kingdom of God, being heroic in quiet ways, saying the right word when others do not dare, walking straight forward in the path of duty—these are some of the ways of doing God's will.
—RUFUS M. JONES

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. *by Lydia B. Stokes*

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A Neighborhood Finds Itself

FRIENDS have a particular stake in the widely known renaissance of the Hyde Park-Kenwood area in Chicago. The area contains the University of Chicago, the great sweep of the lake front developed at the time of the World's Fair in the 90's, substantial and beautiful old houses, run-down tenements, tree-lined streets, and crowded, junky thoroughfares. It borders the Negro ghetto of Chicago. When the walls of the ghetto began to crumble, a new population started to cross the unmarked barriers, and old residents followed the trek to the suburbs. Groups in the community realized that "something should be done."

Among the many groups which studied the situation, some of which, such as a Jewish synagogue, had decided to stay and help make a stable community, it was the Social Order Committee of the 57th Street Meeting which provided the catalyst needed. Under the joint chairmanship of Julia and Harry Abrahamson, the nine members at a meeting in the fall of 1949 decided it was their job to see what could be done to make the community changes "friendly." Later they were to learn that there was much more to the problem than that, but a friendly community remained an ingredient of the Conference ideal.

With the aid of the dynamic director of the city's Human Relations Commission and the pastor of the First Unitarian Church, about forty concerned people gathered on November 8, 1949—university professors and student observers, property owners, church people, new Negro residents of vision and great tolerance, who had bought and improved a section of the community—and the new organization was launched.

Beginning with no staff, but through skilled and devoted volunteer leadership, the organization grew block by block and project by project until it became evident that full-time professional staff service was required to deal with the complexities and the technical problems involved. Some of these were reporting violations of the building codes, using the resources of the city government, freeing the new enthusiasm and devotion of many people and channeling these valuable assets into the harmonious development of the program. As soon as it was possible to employ a Director, Julia Abrahamson, at that time an officer of the Board of the Conference, was chosen. By 1957-58 the budget was \$64,000, thousands of volunteer citizens were giving time and skill under the direction of a staff, and the area was involved in the complexities of urban renewal and urban redevelopment.

Not only did the Director contribute a high degree of technical ability and administrative wisdom; she also contributed that "plus" which gave a particular flavor to the undertaking. One illustration will suffice.

"A delegation was berating the police captain as the executive director waited to see him for the first time. When she was finally ushered in, the captain was on his feet, flushed and angry, a 'what-in-heaven-do-you-want' expression in his face. 'I came in to get acquainted,' she said, 'and to tell you how impressed our organization was with the magnificent way you

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FRIENDS JOURNAL

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Editorial Comments

Jane Addams

SEPTEMBER 6, 1960, will be the centennial of Jane Addams' birth. During the past few weeks the attention of the public has already been drawn to the memory of one of the most extraordinary women in the history of the United States, the first American woman to receive the Nobel Prize for Peace, in 1931. In 1919 she was among the founders of the Women's International League for Peace and Freedom, of which she became the first President. Being a pacifist during the First World War and defending the rights of social and racial minorities inevitably meant that ridicule, slander, and persecution were heaped upon her. But all her life she was capable of taking criticism as well as praise with remarkable equanimity.

With the late Carolena Wood she was part of the small group of Friends who in 1919 investigated the food situation in Germany and Austria and urged the American Friends Service Committee to start the child-feeding program for which both countries have always shown sincere gratitude, even under the rule of the Nazis. Her work in the WIL established many lasting associations with Friends. Jane Addams was not a member of the Religious Society of Friends but shared Quaker ideals and certainly ranked high above many who hold official membership. Her father, John Addams Cedarville, Illinois, was not a church member but had stated rather emphatically that he considered himself a Hicksite Quaker.

Jane Addams' pioneering in Hull House, Chicago, is an unexampled testimony to her devotion and social vision. Her two autobiographical volumes, *Twenty Years at Hull House* (1910) and *The Second Twenty Years at Hull House* (1930) are rare documents of humanity which evoked from Theodore Roosevelt the inspiring statement that he considered her "America's most useful citizen."

Together with figures of Schweitzer and St. Paul, whose "disputatious" tendencies she rejected, her statues grace Riverside Church in New York City. It is a testimony to the truth that service to our neighbor must be the fruit of faith.

(A more extensive appreciation of Jane Addams

from the pen of Mary G. Cary will be published in a later issue of the *FRIENDS JOURNAL*).

Jane Addams Visits Tolstoi

The centennial of Jane Addams' birth happens to coincide with the fiftieth anniversary of Leo N. Tolstoi's death. Aylmer Maude, one of the few biographers of Tolstoi who had known him closely, tells how Jane Addams and her friend, Mary Smith, had asked Maude to introduce them to the Russian prophet. Tolstoi's book *What Then Must We Do?* had greatly impressed them, and their hope to see its author was their chief reason for traveling to Russia in 1896. Tolstoi listened with obviously sincere interest to Jane Addams' report on the work in Hull House. Then, in one of his eccentric spells, he took hold of her loose, silken shoulder puffs, asking her, "And what is this for?" Fortunately, she was not in the least hurt by his criticism and gave what appeared to her a reasonable explanation for wearing a well-tailored dress. But he insisted that she should not be dressed differently from the poor immigrants whom she was serving in Chicago. Again Jane Addams explained that in her attempt to interest the well-to-do in her work her middle-class dress would give her an easier entree to society. The matter rested there, and no ill feeling was evident on either side. Aylmer Maude writes that Jane Addams with her practical bent for realities was likely to be more successful than Tolstoi with his radical reform-ideas and eccentricities would ever be. After returning to the United States, she wrote to Aylmer Maude of the profound impression Leo Tolstoi had made on her. She tried even to follow his demand for physical labor by doing daily some hours of manual work in the bakery of Hull House. Fortunately, she realized before long how artificial it would be to neglect her other work, for which she was so uniquely endowed.

To Yasnaya Polyana, Tolstoi's estate, hundreds of truth seekers and distinguished thinkers from all corners of the globe came for inspiration and enlightenment. Although Jane Addams' visit must appear only a passing episode, her veneration for the Russian genius and his writing was one of the influences that contributed to the shaping of her rare personality.

Mr. Dyson's Doomsday

DURING my recent sabbatical leave I traveled extensively under a dual concern for the race relations problem and the peace testimony. In connection with the latter I gave many talks, particularly on college campuses. Shown at an American Friends Service Committee High School Seminar, at which I helped, was an unusual film, "Mr. Dyson's Doomsday." It had been produced by the BBC, with script by J. B. Priestley. A synopsis of the film follows:

Mr. Dyson, an insurance agent, comes home, tired from a day's work, to find his wife and two daughters getting ready to go to a meeting on nuclear disarmament. Feeling too tired to join them, he settles with the paper in an easy chair and dozes off. The balance of the film, except for the last scene, shows his dream.

In his dream his town is attacked by nuclear weapons. As he regains consciousness—in the dream—he sees his wife and older daughter injured and covered with debris. His younger daughter has been killed. As he starts to dig himself and the others out, the fallout cloud approaches, and, according to previous agreement, he thereupon kills his family and himself to be spared the horror of a slow, lingering death. He is then shown in a kind of dream court, in which he has to respond to the indictment of murder. He pleads "not guilty," and is given thirty minutes to produce the guilty person in court: "You can subpoena anybody, regardless of distance, time, or language barrier."

It turns out that the war started in what the Russians thought was retaliation for a British-American attack. But as the film develops, one finds out that there had been a major accident in a Russian atomic weapons plant; in the excitement a survivor pushed the button "attack" instead of the button "accident." Dyson cannot find a guilty person. The bombardier obeyed orders of the general, the general followed automatically the course of action prescribed in a case of "attack"; the man who pushed the wrong button certainly had no evil intention; the scientists make what they are requested to make; the press "just reports"; the government cannot be disturbed. So everyone to whom Dyson wants to attach guilt comes back and says that he, Dyson—the public—is guilty. With that he wakes up—and decides to go to the meeting with his family.

The film, excellently done, has many implications for everyone and particularly for Friends interested in the peace testimony. Here let us consider just three facets. First, on the level of political discussion (i.e., omitting moral considerations), even if we assume that the concept of deterrence works, accidents such as the one shown in

the film can start us on the irrevocable way to doomsday. Second, nobody, and therefore everybody, is responsible. Everybody only carries out what somebody else asks him; everybody is a highly specialized machine, but without conscience or the will to be involved. Third, the unwillingness of Dyson—changed during the film to readiness—to give time and effort to the questions at hand is significant.

As I used the story of the film in somewhat greater detail during some of my talks, I was sometimes asked "Well, when Mr. Dyson finally goes to the meeting, what does he hear?" So let us, in spirit, accompany him to hear what he is told. He will be told that fallout following each nuclear explosion has two kinds of results on the human body: the so-called somatic effects, damaging only the individual receiving radiation, and genetic effects, causing deterioration of the offspring of the person (not always the children, but sometimes, leaping a generation, grandchildren or great-grandchildren). He will be told that all scientists (those favoring and those opposing further tests) agree that genetic effects are cumulative, that even the smallest amount does damage, while the camps of scientists are not united regarding the so-called somatic effects. Regarding the latter, the government scientists say that there is a minimum "threshold value" below which there is no danger, while the other group of scientists says that somatic effects are also cumulative.

Dyson hears a lot of similar information which he understands at the moment, but which, because of its newness, he has almost forgotten by the time he leaves. He reviews in his mind what he has heard and is suddenly struck by the terrifying importance of a rather hazy passage in the Bible, "to the third and fourth generation will I visit the sins of the fathers."

Now what might Mr. Dyson—the public, we include? What follows for us? There are three factors: personal information, influencing others, and our professional or business efforts.

In the technological and social conditions of today, a decision to be opposed to war is no longer enough. The public must be informed. Most Friends, excepting the few working in the sciences, will say that the problems are too technical, that they cannot be understood by the public. With some effort, however, and yet without undue scientific sacrifice, enough information can be obtained; the problem is really not the ability to understand but the necessary sacrifice in time and effort to locate and to bring abreast of relevant information written in such terms that the layman can follow. The daily press falls far short in providing such information. And many of the "ca-

magazines, such as *Fellowship*, deal generally only with the moral or occasionally the political problems, giving the reader insufficient background for his decisions. Obtaining such information and keeping informed is a big job, a job which requires sacrifices, partly of money in the purchase of subscriptions, books, etc., but, even more, of time and energy.

Having such information provides the background for thinking more intelligently to the government and to newspapers and for talking with fellow citizens. It was surprising, as I found out on my travels, how little is the part people really make to get information; how things which seem self-evident to one who follows even slightly what is going on cause surprise in the general public. Friends who do take the trouble to inform themselves have more opportunities to talk in public than is commonly believed.

About the third problem, that of the relationship of our work to our peace testimony (and to our general social-moral picture of the world), much too little is said. The Society for Social Responsibility in Science has stressed the personal involvement of scientists for years: their moral responsibility for the results of their work to society. But this relationship is not limited to science. In our interwoven and closely knit society no person can free himself entirely from involvement in the war economy and all the evils of our modern society. Even the person who commits suicide would help the war economy, because one fewer would be the number of opponents and consumers of goods, the manufacture of which implies the production of weapons. The intentional communities are not really outside the problem; they live in and by the general economy which is related to the

war effort. The only ways of avoiding involvement are so patently unconstructive that probably no sane person would want to follow them: to go to prison, to go on a hunger strike so that one is too weak to work; yet one consumes labor, etc., of the economic system.

Thus there is no complete withdrawal possible from the war system. We can only try to limit our involvement as far as we can. To paraphrase George Fox's advice to William Penn, we can today never get rid of the sword, but we can shorten it more and more, and thus make it an increasingly less formidable weapon.

VICTOR PASCHKIS

These Two

By ROSALIE WAHL

They climb a hill together
At night and look afar;
His mind is on the universe,
Hers on a single star.

From day to day he ponders
A way of life for men
That leaves them free from tyranny
And makes them whole again.

Her days are filled with cumber,
And love and song and pain,
With birth and growth and dying—
A most essential chain.

Of this their life compounded,
The near view and the far,
Eternity and every day,
The cosmos and a star.

SO Jesus the sorrow and the suffering were realities; he did not escape them, or pretend they did not exist, or offer easy explanations of their power. He did not, so far as I can see, suggest that they were some of the forms taken by God's love. But, said he, the love of God for His world and His creatures is also a reality, which will outlast all else. From whoever trusts in that love all tribulations will at last fall away, and he will know peace, and joy and fulfilment. This we must believe.

In the times of our winters . . . God is working for the spring, even when the sense of emptiness and desolation is strong within us. This we must remember. And then it may be the time will come when we feel the sun's warmth again, and see abundant life all about us, and be ourselves caught in the joy of renewal and creation. "Thou [God] visitest the earth." Let it be our prayer that God will so visit also every human heart. "Thou visitest the earth and waterest it: thou makest it soft with showers: thou blessest the springing thereof." May this be our hope and conviction—that, below our surfaces, God-given powers of growth and transformation are at work. And even if for any Christian it is still winter when he looks for spring, at any time there may come that awakening. Let him see then the changes in nature which the coming months will bring as, for him, a parable and promise. His winter will have an end, and, as the delayed summer of his inward life advances, he, too, may enter into the experience of the Psalmist and take up the words "Thou crownest the year with Thy goodness."

HORACE B. POINTING, "February Springtime," in the *Wayfarer*, London, for February, 1960

Some Thoughts on Fasting

FASTING as individual prayer can be helpful. It may serve to focus the attention of the individual on a need and may create a condition or atmosphere of teachableness. A 24-hour fast is within the reach of nearly every person. An individual fast may be carried on "in secret, and thy Heavenly Father, which seeth in secret, will reward thee openly." The fast may be for personal development or may be intercessory, that God's will may be done in other persons who are troubled. Some individuals are able to carry on public fasts as penance for a great social evil.

Fasting as a group exercise has extraordinary possibilities. The fast by an individual, mentioned above, may incidentally involve others, who find that they must make some adjustments in their attitudes or schedules. But a group fast intentionally involves more than one person, and not always with the consent of others. In one kind of group fast an experienced individual does all the abstaining from food with an express and announced purpose. This purpose is multiple: (1) to help cleanse the group in the face of inadequacy and wrong behavior; (2) to lead the group in seeking God's will in a seemingly impossible situation; (3) to intensify self-discipline of the group on a higher level than before by exerting a pressure of sound spiritual enthusiasm. In another kind of group fast two or more persons carry on the exercise simultaneously according to rules agreed upon as to the purpose and spirit of the fast, and as to its length and the food permitted, such as beverages and salt.

Elation and increase in spiritual strength typically accompany a fortunate fast. Either elation or depression can, with practice, be utilized to make those inward and outward changes which are necessary to remove an uneasy burden from human hearts. The major constructive changes which do take place seem to occur beyond the realm of consciousness. Anger, despair, hatred, fear can be transformed through fasting into their opposites. Fasts aimed against the wrong behavior of opponents may be thought of as sublimations and transformations of anger into love of a "suffering servant" kind and into discipline of a determined taskmaster. In many situations a fast is preferable to inaction. One can overcome indifference and a sense of meaninglessness with the help of abstinence. Abuses of fasting need to be guarded against, as in any activity.

Friends meeting for worship is a group exercise in fasting from words, music, and ritual in order to experience the end of all words, music, and ritual. Limited and skillful fasting from food can be approached as a fruitful extension of worship.

FRANCIS D. HOLE

While There Is Still Time

TONIGHT I saw "On the Beach," and as I walked away from the theater, I absorbed the sights and sounds that surrounded me with a terrifying sense of life that is no longer living. I suppose it was because under the initial impact of the film, I could not help identifying the men and women I passed with the characters who were trying in different ways to come face to face with the reality of death. We were all doomed—the only difference being a matter of time.

It would be easy to adopt a fatalistic attitude toward the issue raised by the film, and in order to live with such an attitude one could try to explain it away by saying, "It's only science fiction anyway," and then forget about it. But after I got home and thought about it a bit more, I realized there was more to it than that. Several times one or another of the characters had asked why it had happened and if there were not something any one of them could have done. No one knew the answer, and by that time it was too late. The war had been fought, radioactive dust had already blanketed most of the world, and it was only a matter of weeks before it reached Australia, the locale of the film.

I had the feeling, however, that this air of fatalism was deliberate on the part of the author or producer because if he *had* said there was something that could be done, the word "controversial" may very well have been whispered. And so the story was based on a sense of inevitability.

But there is an essential difference between the characters in the film and the people I saw on the streets afterwards. The former were on the other side of the war. We are still on this side of it. *It has not happened yet to us.* This was the real message the film held for me. If the author and producer were afraid to say that individuals could have stopped the madness, it is up to us to say it, each and every one of us. Because if we allow it to happen, there isn't a man, woman, or child who will not be affected by it. There will be no place in this small, small world for us to hide. And because each of us will be affected by it, every one in this world, whether in the Northern or Southern Hemisphere, whether in East or West, has the power to do something about it. Norman Cousins has said, "... nothing more powerful than an individual acting out of conscience, thus helping to bring the collective consciousness to life."

If we don't understand what is happening, we cannot become informed. Having become informed, we can speak out to our government and to governments over the world. We can demand that the powers stop jeopardizing our lives and that total disarmament be

come a reality. Specifically, we can urge the powers in Geneva to agree on a nuclear test ban; we can ask these governments to refrain from any nuclear testing until agreement is reached; we can give support to our President as he goes to the summit in May. How can we do this? By writing directly to President Eisenhower, The White House, Washington 25, D. C., to our Senators at the Senate Office Building, Washington 25, and to our Congressmen at the House Office Building, Washington 25.

If we don't want to end up on the beach, we should take a lesson from the doomed and speak up while there is still time.

ADELE RICKETT

Church Perspectives

THE midwinter meeting of the General Board of the National Council of Churches was held in Oklahoma City on February 24 and 25. Anna Brinton and I were the only Friends present. The agenda was thrown askew because of the accusation in the recent Air Reserve Training Center Manual, NR45-0050, that the Council is Communist. Thirty of the 95 members of the committee which prepared the Revised Standard Version for the NCC were charged with being affiliated with pro-Communist fronts, projects, and publications. One of the several names printed was that of Henry J. Cadbury. This statement is insidious, offensive, and untrue. Thomas S. Gates, Jr., Secretary of Defense, and Dudley J. Sharp, Secretary of the Air Force, were immediately contacted and asked that the Manual be withdrawn. A new issue was to be printed, but it could not be ascertained whether this section would be omitted.

Dr. Edwin P. Dahlberg, President of the Council, said the Training Manual incident raises a much more important question—namely, "How long are the American people going to allow various agencies of the government to continue the practice of treating false and absurd charges lifted from confidential files as material to be seriously considered as a basis for security decisions and as official indoctrination of government employees?" He asked also that a full explanation be made public at the earliest possible moment.

As messages from Washington interrupted the order of business, the words of Fosdick's hymn flooded my mind: "Give us courage; give us wisdom for the facing of this hour."

In spite of this incident, that which was positive, in keeping with the spirit of Christ, permeated the agenda. Dr. Henry J. Van Dusen, President of Union Theological Seminary, opened the meeting with the 139th Psalm, "Oh Lord, thou hast searched me and known me," and somehow these thoughts never left us. They carried through to the last precious moments, when Dr. Dahlberg asked for silent worship. Four of the group uttered spontaneous prayers, the last being given by the Bishop of the Armenian Orthodox Church of Los Angeles, who prayed movingly for our enemies.

As Christ portrayed a way of life, so the church must be

a part of life's problems. "Her Responsibility in Relation to Juvenile Delinquency," "Church World Service" (which cooperates closely with our overseas work), "The Church's Concern for Health Services," and "Importation of Mexican Farm Labor" were some of the more than interesting matters reported.

A superb paper written by Mr. R. H. Edwin Espy, entitled "A Perspective on the Needs of the World that Confront the Church," is so important it must be referred to briefly. We would do well to ponder the question, "What should the churches do to improve their self-understanding, their grasp and expression of basic Christian belief?" In the section on "The Renewal of the Church" Mr. Espy states: "The church's mission to the world can rise no higher than the spiritual condition of the church itself. This will call for a deeper experience of worship, a more confident resort to personal and corporate prayer, and a more disciplined and informed reliance on the Bible." Because the laity comprises 97 per cent of the church, a few pages were given to "The Involvement of the Laity." In Protestantism we speak of "the priesthood of all believers," and as the laity performs a service to God in doing the work of the world, this question arises: "How many of our people have either the intellectual comprehension of the faith or the spiritual dedication to make this priesthood a reality?"

The future of the National Council, the future of every communion depends on the dedicated individual. Each one must become a witness by overcoming the obstacle of lukewarmness and lack of certainty, and realize that no mission to the church or to the world is attainable apart from an inner conviction of our own spirits.

I wish many more might have had the privilege which Anna Brinton and I had. It is truly good to be a part of this searching, praying group.

LYDIA B. STOKES

The Education Library

READING maketh a full man," Bacon said, and this aphorism seems to have been a guiding influence in Quaker education. When the Committee on Education, first appointed in 1850, was directed in 1895 by Philadelphia Yearly Meeting (Race Street) to distribute the income of the \$200,000 Samuel Jeanes Fund "especially for literature, libraries and Friends' schools," it began to buy books for the edification of concerned Friends. The Committee's school visitor helped to advance their use, and in 1911, when the Central Bureau office opened to serve Yearly Meeting committees, books were deposited in its care.

Other committees also purchased books to be loaned to Friends everywhere, and the collection grew so that in 1933 the books belonging to eleven committees were classified by the Dewey decimal system. They were thus arranged in the new bookcases built in the Cherry Street Room, and the library and its use grew so that another section of cases was soon built on the opposite wall.

Books were circulated among Friends, often by mail.

Teachers awarded summer-school scholarships by the Committee on Education found it easy to borrow titles on required reading lists, and research students consulted the library. The Committee's field worker took books to the schools for the convenience of teachers.

When in 1949 the united Philadelphia Education Committee combined books belonging to the two former committees, many duplicate copies and older titles were eliminated and offered to schools. As the library in each school expanded, teachers have used the central library less. The doors to the bookcases are unlocked so that visitors may browse and select the book or books they desire to borrow.

A great many Friends are readers (in spite of the popularity of television). They may feel, with William Lyon Phelps, "A borrowed book is like a guest in the house; it must be treated with punctiliousness, with a certain considerate formality." Yet Friends active on school boards, public as well as private, are concerned for the best education but not always ready to buy the latest books. They find the loan library of great assistance as they hear about trends and needs, and endeavor to get perspective and vision. To such readers a number of recent additions to this Education Library will appeal. These books point out practical possibilities to parents, who can be quite vocal on behalf of good schools and who are also mindful of educational values in the home. The following or any other books available will be mailed on receipt of a telephone or postcard request by the Philadelphia Yearly Meeting Office, 1515 Cherry Street, Philadelphia 2, Pa.:

The American High School Today by James Bryant Conant. McGraw Hill, 1958. A "must" for all trying to evaluate the highs and lows in high schools of today.

The Child, The Parent and the State by James Bryant Conant. Harvard, 1959. Emphasizes the need to create conditions that the survey of 1958 showed could be improved.

Enriching Family Life through Home, School and Community by Bess B. Lane. Public Affairs, 1957. A Friend who has given her life to education encourages attention to the inner and outer lives of children in the home and in the school, and points out the values in parents' attitudes toward the school.

The Challenge of Children by Cooperative Parents' Group of Palisade. Whiteside, 1957. It is "dedicated to other parents for the prevention of parental delinquency" but emphasizes the learning and development of children.

Knowledge Is Not Enough by Samuel B. Gold. Antioch Press, 1959. An opportunity to think with the former President of Antioch on the process of education.

Speaking of Teaching by Irvin C. Poley. Germantown Friends School, 1957. From his many years' experience a successful teacher shares his views on what may be accomplished in a classroom for the growth and inspiration of children.

How to Live through Junior High School by Eric W. Johnson. J. B. Lippincott, 1959. The head of the Junior High School of Germantown Friends School addresses this book to parents that they may "hang on to their own humor

and perspective during these difficult early adolescent years."

To Sir: With Love by E. R. Braithwaite. Bodley Head, London, 1959. Most poignant and practical. How a British Negro won a group of teen-agers in a London East End school.

MARGUERITE HALLOWELL

A Neighborhood Finds Itself

(Continued from page 194)

officers handled that teen-age racial fight.' He sank slowly into his chair and was silent for a long moment. 'Do you know something?' he said finally. 'I've been a police officer for thirty years, and this is the first time a citizen ever told us we'd done a good job!'

The story of the Conference is unfinished, but one cannot help believing that the past is but prelude to a creative future. Undergirding the Conference is the faith of its leaders, past and present, that "In the people of every community everywhere there is a vast, untapped potential, almost limitless energy and resources which can be released for community betterment. Freeing that potential and channeling it into citizen action can provide a powerful source of strength in the saving of our cities and the regeneration of our nation."

For such citizens as well as for professional leaders in city planning and human relations the book *A Neighborhood Finds Itself* by Julia Abrahamson (370 pages; \$5.00) is a guide and an inspiration. Published in 1959 by Harper and Brothers, New York, when the author was a member of 57th Street Meeting and had been for six years the Executive Director of the Hyde Park-Kenwood Community Conference, the book gives a vividly written and carefully documented history of this organization—its progress and its setbacks, its achievements and its problems from 1949 to 1958.

LUCY P. CARNER

The Language of Yes

By BRUCE CUTLER

Our fifth year. And even the heart's high plain is wound with westering columns of our love, our body's sod parabled with grain, mind's aspens opened to mercies of the dove. We grow in leaf-green mansions toward the sun and drive our roots with wild-plum discipline; so colonized, the sky-high West we've won will outweather ice and alkaline. And there is a tongue to our frontier you hear on hummingbirds and tall-tale youth, on old-time homesteads where hills confess the joyful noises of a heyday here, of love and love for life and living truth, and all the lessons of that language, yes.

About Our Authors

Lucy P. Carner is a member of Green Street Monthly Meeting, Philadelphia, and was formerly a member of 57th Street Meeting, Chicago, and the Social Order Committee which sparked the renaissance of the Hyde Park-Kenwood Area.

Victor Paschkis, Clerk of Morningside Heights Meeting, New York City, is Associate Professor of Mechanical Engineering at Columbia University and Director of its Heat and Mass Flow Analyzer Laboratory. He is President of the Society for Social Responsibility in Science.

Victor Paschkis writes that he is prepared to send Friends information about sources for learning in layman's terms about weapons of mass destruction. Address inquiries to him at Apartment 19G, 501 West 123rd Street, New York 27, N. Y. Inclose a self-addressed, stamped envelope.

Francis D. Hole, a member of Madison Monthly Meeting, Wisconsin, is Chairman of the Executive Committee of Illinois Yearly Meeting and codirector of the annual course in non-violence sponsored by the Madison Peace Center. He is Associate Professor of Soils, in charge of the Soil Survey Division, at the University of Wisconsin. He writes that the following "Child's Prayer at Meeting for Worship Time" occurred to him at a recent Quarterly Meeting:

Now I sit me down to pray.
I hope the Lord my soul will stay.
If there's some duty I should know,
I pray the Lord will tell me so.

Adele Rickett is Administrative Assistant in the Peace Education Program of the American Friends Service Committee. Her article, "While There Is Still Time," was written in February, 1960.

Lydia B. Stokes is a member of Moorestown Monthly Meeting, N. J.

For many years, until her retirement in 1956, Marguerite Hallowell served as Office Secretary of Friends Central Bureau of Philadelphia Yearly Meeting, 1515 Cherry Street, Philadelphia. In this capacity and as a member of various Friends Committees (and notably as a member of the Religious Education Committee) she has had a continuing interest in the library at 1515 Cherry Street, Philadelphia.

"The Language of Yes" by Bruce Cutler will be the concluding poem in his forthcoming volume of poems, *The Year of the Green Wave*, to be published on April 1 by the University of Nebraska Press as the first volume of its First-Book Poetry Series. The book will be issued in both clothbound and paperback editions.

Friends and Their Friends

Dorothy S. McDiarmid of the Friends Meeting of Washington, D. C., is one of three sponsors of a bill to prohibit capital punishment, offered in the Virginia House of Delegates.

"The Rev. James M. Lawson, Jr., young Negro Methodist minister and Southern Secretary of the Fellowship of Reconciliation," says the March 15, 1960, *Fellowship*, "has been expelled from the Vanderbilt University School of Religion for his participation in a nonviolent campaign against race discrimination in Nashville lunch counters. Lawson, who was completing his senior year, was formerly Vice President of the National Conference of Methodist Youth, a post to which he was elected while serving a prison term as a conscientious objector."

A celebration in honor of the 50th wedding anniversary of Galen and Eunice DeForest of Unadilla, N. Y., Meeting was held at the local Community House on February 23. Their entire married life was spent in Rogers Hollow until their retirement from farming three years ago, when they moved to Unadilla. They have been active in Friends and community affairs. Galen DeForest served as a member of the Unadilla Central School Board of Education for many years and was President of the Rogers Hollow Fair Association. Among their many gifts from friends and relatives was a chimes doorbell from the Friends Meeting.

Pacific Yearly Meeting will be held August 15 to 19, 1960, at Willamette University, Salem, Oregon. The Clerk is Catherine Bruner, 1603 Woodland Drive, Stockton 7, California.

Official first-day covers for the 4-cent U.S. stamp commemorating World Refugee Year may be ordered from the United States Committee for Refugees. The stamp will be issued by the Post Office Department in Washington on April 7.

Printed in gray-black, in sheets of 50, the World Refugee Year stamp shows a family facing down a dark corridor leading toward a bright exit—symbolizing the refugee's desire to leave want and oppression for a new life.

World Refugee Year began July 1, 1959, and ends June 30, 1960. More than 70 countries are participating in the U.N.-sponsored Year, which has as its aim the solution of pressing refugee problems throughout the world.

The price of the cover, with stamp cancelled in Washington on day of issue, is 25 cents. The Committee will apply proceeds from cover sales to refugee aid. The covers may be ordered from U.S. Committee for Refugees, Box 2242, Grand Central Station, New York, N. Y.

A poem by Katherine Hunn Karsner, "Fig Tree (in Winter)," was published in *The New York Times* for February 18, 1960. In the sonnet she contrasts the swathed, bowed, clownlike appearance of the tree in winter with its existence in summer, when it breathes a different atmosphere, and "the golden bees will throng/ To form a humming halo in pursuit/ Of honey from her sweet rough-textured fruit." "Light Wins" by Katherine Hunn Karsner was published in the *FRIENDS JOURNAL* for March 5, and "Wind" and "Immortality" will be released later. She is a member of Central Philadelphia Monthly Meeting.

Russell Elkinton, a member of Media Meeting, Pa., has been appointed Editor of the *Annals of Internal Medicine*, official scientific journal of the American College of Physicians. He is Associate Professor of Medicine at the University of Pennsylvania Medical School.

Edward and Esther Holmes Jones have returned to Philadelphia from a journey to Yucatan, where they studied the ancient monuments of the Mayan civilization. From Yucatan they continued south to Guatemala and El Salvadore, where they were able to study the present life of indigenous peoples. They observed aspects of United Nations Assistance, and Esther Jones photographed U.N. projects, thus adding to the store of slides which she makes for educational purposes.

After several years as an unaffiliated Meeting, the Friends Meeting of Louisville, Kentucky, has become a Preparative Meeting under East Cincinnati Monthly Meeting. Thus Louisville Meeting becomes a part of Miami Quarterly Meeting of Indiana Yearly Meeting, Friends General Conference. So far as is known, this is the first time there has been an officially recognized Meeting in the State of Kentucky.

Meeting for worship is held after the manner of Friends at 10:30 on Sunday mornings at Neighborhood House, 428 South First Street. Monthly Meetings for business and a study group are held in homes on the second and fourth Monday evenings, respectively. It is hoped that visitors to Louisville will attend.

The annual meeting of the Homer L. Morris Fund was held at Pendle Hill, Wallingford, Pa., on February 7, 1960. This fund, named in memory of one who devoted much of his life to nurturing intentional communities as a seedbed of democracy and Christian practice, supports interest in and study of such communities and cooperative enterprises and has funds available for short-term loans. It is particularly interested in such groups which may have difficulty in arranging for emergency loans at reasonable interest.

At the meeting Alfred F. Anderson summarized the results of a survey of intentional communities made last summer and attempted to define the present search for a deeper understanding of the meaning of "community."

Since some funds are now available for loan, any cooperative groups in need of temporary assistance should apply to the loan committee of the fund, c.o. John Haines Wills, Box 37, Cheyney, Pa.

Letters to the Editor

Letters are subject to editorial revision if too long. Anonymous communications cannot be accepted.

William Kuenning's article is one of the finest you have ever published. It goes to the heart of the gospel and relates the present crisis to the eternal verities in simple and effective terms. I hope it may be reprinted.

Morrisville, Pa.

GEORGE E. HAYNES

If "pacifism is unreserved commitment to nonviolence," as William Kuenning contends in his fine article, "The Realism of Religious Pacifism," would someone please answer the following questions? What is the pacifist's attitude toward law and law enforcement on the local, national, and international level?

Oxford, N. Y.

H. S. CRUMB

We were glad to have Clara Wildman Carter visit our Friends Meeting last December. She thought the visit worth reporting to the FRIENDS JOURNAL (January 23, page 60). As she was here but once, it was not strange that she did not get a clear picture.

Our meeting house is not on a hill but in the Manoa Valley. From the road in front our land slopes gently upward to the meeting house, which is a former residence altered to suit Meeting and Friends Center purposes. Ralph and Maud Powell, not from April last but from September, have been helpfully serving as resident Secretaries of the Friends Center. Sakiko Okuba, who took our visitor from the meeting house to her hotel, is not a Hawaiian but a Hawaiian-born Japanese. She teaches in a public school, not in our University, which is not Honolulu University but the University of Hawaii. We sincerely hope Clara Wildman Carter will visit our Meeting again and stay in our community longer.

Honolulu, Hawaii

GILBERT BOWLES

Coming Events

(Calendar events for the date of issue will not be included if they have been listed in a previous issue.)

MARCH

24 to 30—Philadelphia Yearly Meeting, 304 Arch Street.

27—Concert by Earlham Concert Choir at the Arch Street Meeting House, Philadelphia, 5 p.m. Address by Landrum Bolling, President of Earlham College, 7:45 p.m. Dinner served in the dining room of Arch Street Meeting House, 6:30 p.m., at \$2.50 each. The yard of the meeting house will be open for parking.

27—Open Meeting at Yardley, Pa., Meeting, North Main Street, 7:30 p.m.: Harold E. Stassen, who served as President Eisenhower's Disarmament Adviser, will discuss past and present United States disarmament proposals.

30—Noontime Meeting at Trenton, N. J., Meeting House, Hanover and Montgomery Streets, 12:10 to 12:40 p.m.: Richard McFeely, guest.

APRIL

1—Illustrated Lecture at Oxford Meeting, Pa., 8:15 p.m.: Esther Holmes Jones, speaking on a recent trip she and her husband made in the interests of the United Nations, "U.N. Assistance around the World."

2—At Lansdowne—Aldan High School, Essex and Green Avenues, Lansdowne, Pa., 8 p.m., Concert—Drama by Singing City Choir of Philadelphia, "The Legend of the Unborn Child," a message of world brotherhood. Conductor, Elaine Brown. Sponsored by Lansdowne Monthly Meeting, Pa., Community Relations Committee, with church women of Lansdowne and vicinity cooperating. Donation: adults, \$1.00; age 12 or under, 50 cents.

3—Abington Meeting, Jenkintown, Pa., Adult Class, 10 a.m.: Report on Yearly Meeting by appointed representatives from Abington Meeting.

3—Central Philadelphia Meeting, Race Street west of 15th, Conference Class, 11:40 a.m.: Jean Fairfax, National Representative for the Southern Program, AFSC, "The Challenge of Africa."

5—Women's Problems Group at Race Street Meeting House, Philadelphia, 10:45 a.m.: Nora Waln, "Quaker Women Have Something the World Needs." This Quaker reporter, journalist, and author will tell of experiences in England, China, and Germany. Bring sandwiches and stay for the fellowship following the lecture; coffee and tea served.

6—Noontime Meeting at Trenton, N. J., Meeting House, Hanover and Montgomery Streets, 12:10 to 12:40 p.m.: Rachel Cadbury, guest.

7—Sixth Parent-Teacher Training Day at Wrightstown, Pa., Meeting, 9:45 a.m. to 2:45 p.m. Theme, "What is the Basis of Quaker Worship?" Speaker, Miriam Jones, Principal of Haverford Friends School. Panel leaders, Betty Glueck, Blanche Zimmerman, Janet Schroeder, and Agnes Coggeshall. Lunch served by the Meet-

ing (75 cents each), but lunch for children should be provided by the parents. Provision will be made for the care of preschool children.

7, 8—Fourth Annual Conference at the United Nations, New York City, sponsored by the Friends General Conference. Theme, "The Developing Role of the United Nations." Speakers include Andrew E. Cordier and Paul G. Hoffman. Visits, briefings, tour, round tables. For further information write Roy Heisler, 27 West 44th Street, New York 36, N. Y., or the Peace and Social Order Committee, Friends General Conference, 1515 Cherry Street, Philadelphia 2, Pa.

8, 9—Spring Conference at Gasport, N. Y., Meeting, Central Avenue, sponsored by the Advancement Committee and the Ministry and Counsel of New York Yearly Meeting, beginning on Friday with supper at 6:30 p.m. Addresses by Marshall O. Sutton, Charles W. Piersol, Rachel Davis DuBois, and Cecil Evans on "The Vocation of Being a Friend."

MEETING ADVERTISEMENTS

ARIZONA

PHOENIX — Sundays, 9:45 a.m., Adult Study; 11 a.m., Meeting for Worship and First-day School. 17th Street and Glendale Avenue. James Dewees, Clerk, 1928 West Mitchell.

TUCSON — Friends Meeting, 129 North Warren Avenue. Worship, First-days at 11 a.m. Clerk, Julia S. Jenks, 2146 East Fourth Street; Tucson MA 8-5305.

CALIFORNIA

CLAREMONT — Friends meeting, 9:30 a.m. on Scripps campus, 10th and Columbia. Edward Balls, Clerk, 439 W. 6th Street.

LA JOLLA — Meeting, 11 a.m., 7380 Eads Avenue. Visitors call GL 4-7459.

LOS ANGELES — Meeting, 11 a.m., Univ. Meth. Church, 4th floor, 817 W. 34th Street.

PALO ALTO — First-day school for children and adults, 10 a.m. Meeting for worship at 11. 957 Colorado.

PASADENA — 526 E. Orange Grove (at Oakland). Meeting for worship, Sunday, 11 a.m.

SAN FRANCISCO — Meetings for worship, First-days, 11 a.m., 2160 Lake Street.

COLORADO

DENVER — Mountain View Meeting, 10:45 a.m., 2026 S. Williams. Clerk, SU 9-1790.

CONNECTICUT

HARTFORD — Meeting, 11 a.m., First-day school, 11 a.m., 144 South Quaker Lane, West Hartford.

DISTRICT OF COLUMBIA

WASHINGTON — Meeting, Sunday, 9 a.m. and 11 a.m., 2111 Florida Avenue, N.W., one block from Connecticut Avenue.

FLORIDA

DAYTONA BEACH — Meeting, 11 a.m., First-days at 300 North Halifax Avenue. Information, Sarah Belle George, CL2-2333.

GAINESVILLE — Meeting for worship, First-days, 11 a.m., 116 Florida Union.

JACKSONVILLE — Meeting for worship, 11 a.m., YWCA. Contact EV 9-4345.

MIAMI — Meeting for worship at Y.W.C.A., 114 S.E. 4th St., 11 a.m.; First-day school, 10 a.m. Miriam Toepel, Clerk. TU 8-6629.

MIAMI — University, Wesley Foundation, Sundays 7:30 p.m. Clerk, MO 1-5036.

ORLANDO-WINTER PARK — Meeting, 11 a.m., 316 E. Marks St., Orlando; MI 7-3025.

PALM BEACH — Friends Meeting, 10:30 a.m., 823 North A St., Lake Worth.

ST. PETERSBURG — First-day school and meeting, 11 a.m., 130 19th Avenue S.E.

GEORGIA

ATLANTA — Meeting for worship and First-day school at 10 a.m. 1384 Fairview Road, N.E., Atlanta 6. Phern Stanley, Clerk. Phone DR 3-5357.

ILLINOIS

CHICAGO — 57th Street Meeting of Friends. Sunday worship hour, 11 a.m. at Quaker House, 5615 Woodlawn Avenue. Monthly meeting, 7:30 p.m., every first Friday. Telephone Butterfield 8-3066.

INDIANA

EVANSVILLE — Meeting, Sundays, YMCA, 11 a.m. For lodging or transportation call Herbert Goldhor, Clerk, HA 5-5171 (evenings and week ends, GR 6-7776).

INDIANAPOLIS — Lanthorn Friends, 1040 W. 42nd Street. Meeting for worship and First-day school, 10 a.m. Telephone LI 6-0422.

IOWA

DES MOINES — South entrance, 2920 30th Street; worship, 10 a.m., classes, 11 a.m.

LOUISIANA

NEW ORLEANS — Friends meeting each Sunday. For information telephone UN 1-1262 or TW 7-2179.

MARYLAND

SANDY SPRING — Meeting (united), First-days, 11 a.m.; 20 miles from downtown Washington, D. C. Clerk: R. B. Thomas; telephone WA 4-3366.

MASSACHUSETTS

CAMBRIDGE — Meeting, Sunday, 5 Longfellow Park (near Harvard Square), 9:30 a.m. and 11 a.m.; telephone TR 6-6883.

WORCESTER — Pleasant Street Friends Meeting, 901 Pleasant Street. Meeting for worship each First-day, 11 a.m. Telephone PL 4-3887.

MINNESOTA

MINNEAPOLIS — Meeting, 11 a.m., First-day school, 10 a.m., 44th Street and York Avenue S. Harold N. Tollefson, Minister, 4421 Abbott Avenue S.; phone WA 6-9675.

MISSOURI

KANSAS CITY — Penn Valley Meeting, 306 West 39th Street, 10:30 a.m. Call HI 4-0888 or CL 2-6958.

ST. LOUIS — Meeting, 2539 Rockford Ave., Rock Hill, 10:30 a.m.; phone PA 6-0429.

NEW JERSEY

ATLANTIC CITY — Meeting for worship, 11 a.m., First-day school, 10:30 a.m., South Carolina and Pacific Avenues.

DOVER — First-day school, 11 a.m., worship, 11:15 a.m., Quaker Church Road.

HADDONFIELD — Meeting for worship, 11 a.m.; First-day school, 9:45 a.m. Midweek meeting, Fourth-day, 10 a.m. Lake Street.

MANASQUAN — First-day school, 10 a.m., meeting, 11:15 a.m., route 35 at Manasquan Circle. Walter Longstreet, Clerk.

MONTCLAIR — 289 Park Street, First-day school, 10:30 a.m.; worship, 11 a.m. (July, August, 10 a.m.). Visitors welcome.

NEW MEXICO

SANTA FE — Meeting, Sundays, 11 a.m., Olive Rush Studio, 630 Canyon Road, Santa Fe. Jane H. Baumann, Clerk.

NEW YORK

ALBANY — Worship and First-day school, 11 a.m., YMCA, 423 State St.; Albany 3-6242.

BUFFALO — Meeting and First-day school, 11 a.m., 1272 Delaware Ave.; phone EL 0252.

LONG ISLAND — Northern Boulevard at Shelter Rock Road, Manhasset. First-day school, 9:45 a.m.; meeting, 11 a.m.

NEW YORK — First-day meetings for worship:

11 a.m. 221 E. 15th St., Manhattan Earl Hall, Columbia University
110 Schermerhorn St., Brooklyn
137-16 Northern Blvd., Flushing
3:30 p.m. Riverside Church, 15th floor
Telephone GRamercy 3-8018 (Mon.-Fri. 9-4) about First-day schools, monthly meetings, suppers, etc.

SCARSDALE — Worship, Sundays, 11 a.m., 133 Popham Rd. Clerk, William Vickery, 162 Warburton Ave., Hastings-on-Hudson, N. Y.

SYRACUSE — Meeting and First-day school, 11 a.m., YWCA, 339 E. Onondaga Street.

OHIO

CINCINNATI — Meeting for worship, 10 a.m., 3601 Victory Parkway. Telephone Lucile Knight, Clerk, at EA 1-2769.

CLEVELAND—Meeting for worship and First-day school, 11 a.m., 10916 Magnolia Drive. Telephone TU 4-2695.

PENNSYLVANIA

HARRISBURG—Meeting and First-day school, 11 a.m., YWCA, 4th and Walnut Sts.

HAVERFORD—Buck Lane, between Lancaster Pike and Haverford Road. First-day school, 10:30 a.m. Meeting for Worship at 11 a.m.

LANCASTER—Meeting house, Tulane Terrace, 1½ miles west of Lancaster, off U.S. 30. Meeting and First-day school, 10 a.m.

PHILADELPHIA—Meetings, 10:30 a.m., unless specified; telephone LO 8-4111 for information about First-day schools. Byberry, one mile east of Roosevelt Boulevard at Southampton Road, 11 a.m. Central Philadelphia, Race St. west of 15th. Chestnut Hill, 100 East Mermaid Lane. Coulter Street and Germantown Avenue. Fair Hill, Germantown & Cambria, 11:15 a.m. Fourth & Arch Sts., First- and Fifth-days. Frankford, Penn & Orthodox Sts., 10:30 a.m. Frankford, Unity and Wain Streets, 11 a.m. Green St., 45 W. School House L., 11 a.m. Powelton, 36th and Pearl Streets, 11 a.m.

PITTSBURGH—Worship at 10:30 a.m., adult class, 11:45 a.m., 1353 Shady Avenue.

READING—First-day school, 10 a.m., meeting, 11 a.m., 108 North Sixth Street.

STATE COLLEGE—818 South Atherton Street. First-day school at 9:30 a.m., meeting for worship at 10:45 a.m.

TENNESSEE

MEMPHIS—Meeting, Sunday, 9:30 a.m. Clerk, Myrtle Nash, FA 3-6574.

TEXAS

AUSTIN—Worship, Sundays, 11 a.m., First-day school, 10 a.m., 606 Rathervue Place. Clerk, Priscilla Zuck, GR 7-3414.

DALLAS—Sunday, 10:30 a.m., Adventist Church, 4009 N. Central Expressway. Clerk, Kenneth Carroll, Religion Dept., S.M.U.; FL 2-1846.

HOUSTON—Live Oak Friends Meeting, Sunday, 11 a.m., Council of Churches Building, 9 Chelsea Place. Clerk, Walter Whitson; JACKSON 8-6413.

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SUMMER POSITION sought. Reliable girl (16). Practical, talented in arts and crafts, good with young people. Camp experience. Box C-145, Friends Journal.

MOTHER'S HELPER—Applicant good with children. Able to teach music or dancing to small children. Would prefer situation along coast or with family traveling for summer. Applicant, sixteen years old. Has studied dancing and music for about three years. All letters will be answered. Barbara Lee Westlake, R. D. #1, Holmes Road, Newburgh, New York.

RESPONSIBLE CARETAKER for grounds and buildings on a Bucks County estate. In writing give age, health, education, and experience. Box H-148, Friends Journal.

RENTAL HOUSING near Swarthmore College (preferably furnished) for AFSC worker and family of five, starting July or September. Box G-147, Friends Journal.

COLLEGE or UNIVERSITY MUSIC TEACHING post with direction of mixed chorus wished by experienced teacher—choral director with arranging, composing, radio, and administrative experience, graduate study. Former member of Tanglewood Festival Chorus singing under Munch, Bernstein, Foss, Ross, and Aliferis. Prefer institution devoted to the whole life with growing music department. Write Box F-917, Friends Journal.

WESTTOWN SENIOR girl desires employment summer 1960 as mother's helper. Write Louise Bennett, Westtown School, Westtown, Pa.

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FRIENDS JOURNAL

A Quaker Weekly

VOLUME 6

APRIL 2, 1960

NUMBER 14

*W*HEN a group of people is getting together in silence, with their minds fixed in ardent aspiration upon the fulfillment of such a petition as "Hallowed be Thy name," a very deep joint experience of God comes to them. It is not so much the burning sense of light and majesty, which is spoken of by the mystics. Nor is it any type of individual illumination. But it is a shared enlargement of the will, which becomes one in the group with the universal will of God.

— JOHN F. HOYLAND

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. *Contributions by
Esther Holmes Jones, Roy Heisler,
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PHILADELPHIA, APRIL 2, 1960

VOL. 6—No. 14

Editorial Comments

Capital Punishment

THE case of Caryl Chessman has become a matter of world-wide interest. Its recent international implications have caused inevitable resentment in some political quarters of the United States. The valiant efforts of Governor Brown's supporters to abolish capital punishment in California were defeated, and we can only hope that the emotionalism engendered abroad as well as here during the California campaign will not obliterate the real issue. Neither should intervention by the public be permitted to minimize the heinous crimes which Chessman has committed.

Particular circumstances surrounding the case of Chessman have dramatized the plea for abolition of the death penalty. The general increase in moral sensitivity to this question and the growing weight it receives in legal philosophy make it a matter of constant concern to the public. Almost forty nations have abolished capital punishment. Russia applies it only to political offenses. Yet no fewer than 41 states of the Union and our federal government still retain it. Public sentiment against executions likely accounts for the decline in the number of executions in the United States from 167 in 1930 to 48 in 1959.

J. Stuart Innerst, a Friend from Whittier, California, who is now engaged in a special assignment with the FCNL, recently filed an elaborate statement with the Senate Committee on the District of Columbia. The statement closed with the following paragraph: "As a nation which has the enviable record of having blazed trails in many areas of human endeavor, we can no longer afford to trail in the movement to rid mankind of this vestige of primitive life. Our position as moral leader of the world demands that we enter the procession of thirty-odd nations which have abolished the death penalty. Nothing perhaps would provide a greater incentive toward abolition in the forty-one states which retain the death penalty than if here, at the center of our national life, it were abolished. We, therefore, respectfully urge you to take steps in that direction."

Rehabilitation

Less than two years ago, Leon T. Stern, a Philadelphia Friend who works untiringly for the abolition of

capital punishment, submitted to the Judiciary Committee of the New Jersey Assembly a significant collection of data. From it we quote some figures which illustrate how tragically capital punishment precludes any attempt at rehabilitation of the younger-age group. From 1953 to 1957, 350 individuals were executed in the United States for murder and rape. Of these, 221, or two out of every three, were less than 35 years of age; two out of five were less than 30; one in every five was less than 25 years of age, and 19 were 16 to 19 years old. Between 1937 and 1952 151 teen-agers were executed. Ten of these were 16 years of age and under, including boys 14 and 15 years of age. To date, 180 teen-agers have been executed since 1937.

The public is aware that prudent management of parole is inseparably linked to the abolition of the death penalty. But even the most adamant defender of the death penalty will admit that the fate of the young executed for murder is likely to involve much more than individual guilt. Execution is not the answer to this complex problem of safeguarding society against dangerous criminals.

The United Nations and Capital Punishment

The Economic and Social Council of the United Nations was requested last year to undertake a study of capital punishment. Some nations stressed that they considered the question one of domestic jurisdiction; yet the resolution starting the study received strong support. Miss Taki Fujita, the Japanese delegate, who is a Friend, expressed the hope that all nations would some day abolish capital punishment. The 29th session of the Council is at present in session, and ten of its eighteen members come from countries with Friends groups. Friends may also want to commend the governments sponsoring the Assembly resolution (Austria, Ceylon, Ecuador, Italy, Sweden, and Uruguay).

Progress is likely to be slow. The Council will first have to determine in what manner its study will proceed. But even if the full Assembly were to support the matter, such a resolution would be no more than a moral testimony or appeal. Those concerned for the abolition of capital punishment would still have much spade work to do in their respective nations.

Religion for a Sick World

UNHAPPINESS is not a sickness. A friend of mine, whose husband had died, could not keep from weeping as she did her shopping or sat in buses; she was not sick because of her unhappiness. But she found that her acquaintances avoided her, as they did not know what to say. That, as I see it, is a sign of our unhealthy attitude; we do not know how to cope with sorrow. Until this century it was taken for granted that sorrow and frustration were valuable ingredients of life. We have forgotten this truth. Most of us consider them a threat rather than accept them as a condition of learning.

It is with this as background that I see the sickness of our age. With respect to religion, it can be defined in terms of sin. We are indulging in two deadly sins—apathy and despair. It is easy to see why in the Middle Ages these two were part of the seven deadly sins. Both of them result from a fundamental devaluing of life; indeed, a rejection of it.

Our modern sickness is this rejection. People "couldn't care less." That is the formula for our apathy. Life and what happens to us seem to lack any significance. There seems no meaning in life. We have no strong convictions, and no purpose. The other formula through which we express our sense of impotence is "I wouldn't know." This statement is used so often, in England at least, that it seems just a confession of ignorance, meaning "I don't know." Ignorance is not a sin. But it is a sign of unhealth to have an attitude of not being the sort of person who could possibly know, for it may be a person's responsibility to discover. Those who take life seriously, then, either despair or else flaunt their lack of purpose in disgusted revolt.

In the past, religion organized a world picture, into which man fitted, with a function to perform. Everyone knew what his work was, each being called to his own station in life. Man's duty was to obey God's will as shown by pope, priest, and superior. Man had his most precious soul entrusted to him, and it was his duty to save it; that was what life was for. An elaborate ritual dealt with what was beyond man's power to control.

We can take George Fox as the archetypal figure standing in the market place, opening the gateway into the modern world. He rejected priest, church, and traditional Christianity, and found Christ within himself. It is not that there is no authority, but that each one has an absolute authority within himself. George Fox rejected Sundays, not because there is no holy day, but because every day should be dedicated to God. He rejected all rituals and outward forms, not because there are no mysteries, but because they are to be found within;

not because there is no holy act we must perform, but because daily living should be holy. It is of the nature of archetypal figures that they begin a process through which the truth is gradually evolved. We in this age are continuing the rejecting of outward things and instead finding them within.

Finding Truth Within

We are rejecting a factual belief in the myths of the New Testament. The rejection of the Christmas myth no longer shocks enlightened Christians. This reaction means they are ready to discover its truth within themselves. Christ was born in a manger, the lowliest place, amongst the despised animal creation. Jesus expressed the hidden meaning of the myth when he taught the surprising truth that it is in the rejected and despised parts of oneself that the seed of God first sees the light of day: "Blessed are the poor in spirit, for theirs is the kingdom of heaven." God is not to be found among our spiritual riches. We must search through knowledge of our weaknesses, of our suppressed faults, of the part of our nature we have neglected and which we despise—of our thinking, if we reject that; of our feeling, if that is what we look down on.

The other great myth of the New Testament is the story of Jesus' descent into hell and the resurrection. Like the Christmas story, it is much older than Christianity and is found in other than Jewish cultures. It seems likely that some form of it appears in all primitive initiation myths; that is to say, rituals promoting people from a childish attitude to a new way of living. The great Eleusinian mysteries, whose purpose was to give eternal life, took a similar form—the form of death, descent into the underworld, and resurrection.

Many Quakers have rejected this New Testament myth, but certainly far from all, for I take shock at its denial as the test of whether one has rejected a myth or not. Those who have rejected it are by their rejection open to find the truth of the myth within themselves.

I should define sorrow as the pain felt when a part of ourselves is destroyed. Even at the childish level sorrow shows the destruction of a false notion of one's importance or power. Shock at the catastrophes of others may have a similar effect. But it is always a part of ourselves that dies when we feel sorrow or shock. What my widowed friend mourned was less the death of her husband than the destruction of very nearly her whole life, since very nearly her whole life had been bound up with him and so died with him. What she has probably learned is that her former self was not her essential self.

Something has survived, something that could not be so destroyed. What is left after that sort of destruction may be very small, but to discover this is to realize spiritual poverty.

Another friend forced by ill health to retire at 60 has discovered that when she gives up her work, which was her whole life, there is nothing left. But if one recognizes death and resurrection as an inward experience, one sees that out of such a death may come new life, the discovery of a new dimension—the life of the essential being that does not depend on a relationship with other people or a life work. It may be only a babe in a manger, but it has seemingly divine virtue, a special and precious quality.

It should be noted that Jesus was crucified between two thieves. The agony of feeling when one is pinned between one's sins and failing may also be a crucifixion that leads to poverty of spirit. There is a common variation of the theme, too, when no catastrophe or self-exploration leads on, but when everything in one's old life loses its value, no longer satisfies, and one's interests just die on their feet, leaving only a bleak, persistent depression. This is the desert the saints of old sought deliberately when they gave up everything and went into the wilds.

One cannot say that every crucifixion, or every desert or descent into the darkness leads to a resurrection. Jesus' promise to his disciples for their day of testing was qualified: "But he that shall endure unto the end, the same shall be saved."

Since we have learned how to manipulate the material of science by first observing it and then understanding it, it seems reasonable to suppose that in order to learn how to deal with ourselves we must first observe ourselves and then understand ourselves. This knowledge of ourselves cannot be taught since we are each unique. In the first place, we must learn it by living, by making choices in our conduct, by sometimes succeeding (with luck) and by sometimes failing (with no less luck). We should make ourselves as aware as we can of our aims, of the nature of the situations in which we act, and of the effect of our actions on others. And we must feel the claims of others to live the fullest possible lives as something sacred and not to be hindered by us any more than we can help. That, however, is only the beginning. But everyone must begin where he is, and it is dangerous to skip the first lessons in order to get on; our natural pace may be slow.

Later in life, when we can bear a more shattering knowledge of ourselves, we need to make an inward exploration. Through it we may come to the goal of life's adventure. The reason there is no evidence in the ex-

ternal world for any significance is that life's significance lies deeply hidden within us.

Everyone who finds his own innermost reality recognizes it as giving meaning to life. Unhappiness, frustration, failure are necessary in the process that leads to this discovery, for although there may be previous intimations, only those who come where they feel bereft and worthless without it are ready to receive the astounding gift.

KATHARINE M. WILSON

Jesus Christ, the Same

SURELY all who call themselves Christians, as well as many others, recognize Jesus as a great teacher and example. His direct teachings, his parables, and his actions all point to a new and radical approach to ethics and morality.

Many Christians believe Jesus to be the saviour who forgives our sins, breaks down the wall of partition between man and God, and opens eternal life to us. In the New Testament we are told that it is as easy to say, "Take up your bed and walk," as it is to say, "Your sins are forgiven you," but the former statement was used so that we might understand that Jesus has the power to forgive sins. The rending of the Temple veil at the time of Jesus' death symbolizes the breaking down of the wall between man and God. "And this is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent."

The last quotation implies that we are to experience eternal life in this world as well as in the next. This brings us to the experience of Jesus as lord. Here we have an understanding that is almost uniquely Quaker. That Jesus is present in the heart of each individual and in the midst of the group is the basic Quaker experience and message. (For a more extensive discussion of this point see "The Quaker Interpretation of the Significance of Christ" by Maurice Creasey and others, obtainable for 50 cents postpaid from Edward A. Manice, 380 Yale Station, New Haven, Conn.) We know Jesus as lord when he presides over our meetings for worship and directs the silence and the ministry. We know him as lord as he leads us to know and do the will of God in our meetings for business and in all our activities.

We need to understand and experience Jesus in all these capacities as teacher, example, saviour, and lord. As we come into this knowledge and experience, we will find the same marvelous life and power that the early Friends found. Then our lives and words will truly proclaim "Jesus Christ the same yesterday, and today, and forever."

JOHN H. CURTIS

To Our Readers Everywhere

THE FRIENDS JOURNAL needs the support of interested friends who will assist in the cost of publication of our paper in one of the following ways:

(1) Friends are invited to become Associates, who contribute a minimum of \$5.00 per year in addition to their subscription.

(2) Those who are already members of the Associates might seriously consider increasing their former contribution in view of our increasing production cost.

(3) Many subscribers not able to join the Associates might consider adding a smaller contribution to their annual subscription payment.

A year ago the Board of Managers of the Friends Journal Associates addressed an urgent appeal to our readers for stronger support of our work. Subsequently many Associates increased their contributions, and some readers joined the Associates as new members. But we regret to say that our income from contributions has decreased during the last several months, although expenses have risen again. In spite of increased expenses we decided not to raise the subscription rate. We made this decision in the hope that Friends would give us at least the same support as last year.

The enormous competition in the magazine field from lavishly illustrated periodicals that thrive on revenues from alcohol and tobacco advertisements makes it increasingly difficult for a religious publication to maintain itself. Many Friends seem unaware of the insecure financial basis of a publication like ours. Production costs and wages have gone up, and our income from subscriptions and advertisements is insufficient to defray our expenses. To raise our subscription rate to the point of paying for our expenses would mean cutting off many Friends from receiving our paper. Friends who are in a position to make a financial contribution are acting in the spirit of fellowship with those who cannot pay for a more expensive publication.

We must not conclude this appeal without expressing our sincere appreciation to the many Friends who so generously have contributed over the years to our paper, or who have supported the FRIENDS JOURNAL through advertisements or literary contributions. We are counting on their loyalty in the years to come.

ELEANOR STABLER CLARKE, *Chairman,*
Board of Managers

Conference on Indian Affairs

A CONFERENCE on Indian Affairs was held in Albuquerque, New Mexico, on February 4 to 7, sponsored jointly by the Associated Executive Committee of Friends on Indian Affairs, the American Friends Service Committee, and the Friends Committee on National Legislation. Sessions were held at the Student Union Building, University of Mexico, and on Sunday at the Friends meeting house. Between 75 and 120 were in attendance at various times. Present were representatives of 19 Yearly Meetings and 18 Indian tribes or bands.

On Thursday evening, February 4, Oliver La Farge, President of the Association on American Indian Affairs, gave the keynote address on "An Over-all Look at the Indian Situation Today." The conference, concerned with improving the organization of Friends efforts in Indian affairs, considered four major fields of interest: "The Federal Bureau Policy," "The Role of Friends in Indian Affairs," "The Role of the Church in Indian Work," and "The Indian Point of View."

The gathering was an enthusiastic one, representing many services, points of view, and groups carrying on varied programs of help, all aimed at assisting Indian people wherever possible in the tasks and adjustments confronting them.

The American Friends Service Committee was asked to prepare and make available a pamphlet of practical suggestions of programs, projects, and activities which can be undertaken by interested groups and individuals. These suggestions will be specific ways by which Friends and others can help their Indian neighbors. Some of the very successful projects we heard about in the seminar.

The seminar protested the building of the Kinzua Dam, which would flood usable Seneca land, thereby violating a treaty signed with the Iroquois Confederacy by George Washington. When the treaty was signed, Friends were present at the request of the concerned Indian people to insure the good faith of the U.S. government.

Friends are urged to join in the protest, especially Friends in the Pittsburgh area, because the justification of the proposed action is based on the lack of protest by interested Americans. Prompt action is important.

As we met together with our Indian friends, we saw once more their special talents and gifts. Their deep awareness of spiritual realities made much in our own lives seem incomplete.

GERTRUDE S. JENNINGS

Birthday Party for A. J. Muste

(Continued from page 210)

ceremonies at the banquet. A. J. was given a standing ovation by all in the crowded dining room.

A. J. began his response by recalling how appropriate it was to be in Boston, where his first child was born, to look back at the first two great crises and turning points in his life. It was to Newtonville, Mass., that he had come in 1915 to serve as minister of the Second Congregational Church, which he had to leave when America entered World War I because of his uncompromising pacifism. In 1919 he quickly became the leader of a great textile strike in Lawrence, Mass. This experience precipitated him into several decades of leadership in the labor movement.

The latter part of his typically terse and pungent remarks was given to an analysis of the present conflict between power and value in our world. In his judgment Americans are called upon to make moral decisions if the urgent political goals of disarmament, of using technology to serve human need, of supporting the revolutionary struggles elsewhere in the world, and of contributing to world development are to be realized.

news of the U.N.



FRIENDS GENERAL CONFERENCE
1515 CHERRY STREET, PHILADELPHIA 2

VOL. 4 — NO. 2

From Our U.N. Representative

In Guatemala the native Indian peoples, descendants of the Mayans, have lived side by side for 400 years with elements of the Spanish culture which has dominated them. The condition of the Indians today is much the same as it was in pre-Columbian times. They are supposed to be Catholics, but some worship Indian images and burn incense at their own stone altars. They make up about 60 per cent of the population, a much larger percentage of Indian peoples than the percentage in any other Latin American country. It is stated that in Guatemala 75 per cent of the people are illiterate.

The government spends 10 per cent of its budget on education, \$11,800,000. In its effort to reduce illiteracy, the Ministry of Education has requested the assistance of UNESCO in three forms—first, an expert to train school supervisors in the ten normal schools in urban areas and the two normal schools in rural areas; second, an orientation service in testing and in administration; and third, audio-visual aids.

CREFAL, the UNESCO Latin-American Fundamental Education Training Center, receives five trainees from Guatemala each term. These teachers return to work with the rural education program and live in the villages.

The problem of reducing illiteracy in the underdeveloped countries (now called "developing" countries) is made clearer when one considers the kind of situation we found in this Central American country.

In Guatemala 40 per cent of the teachers are called "experimental." When they have had six years of primary education, they start teaching. After six or seven years of practice they are on the payroll as teachers. Recently, at Solola, capital of one of the states, UNESCO arranged a week-long conference of 90 teachers from a wide area. The head of a nearby school, which we visited, did not go to the conference since attending would have meant closing his school. In order to reopen it, the teachers would have had to convince the parents over again to let their children go to school, a process which would take about a month. The girls and boys are needed to work at home, for

economic reasons. School begins at seven years of age, with six years of primary schooling, followed by three years of vocational training. In the rural areas, one out of 20 children go to school for more than three years. In Guatemala City, one child out of five goes beyond primary school. The need for more school buildings is being relieved by the United States ICA program. These conditions present real difficulties, but the challenge is being met by various approaches.

UNICEF, in conjunction with FAO and WHO, has recently started a nutrition and school garden project. Philip Thomforde of London Grove Meeting, Pa., is now in Rome with FAO, working on this program. He recently spent two months in Central America checking on its development.

FAO is supplying an expert in horticulture for this new project. We went out with him to a distant rural area to visit a school, and found adjoining it a large vegetable garden. UNICEF had provided watering pots, garden tools, insecticides, and seed. Adults in the community have been very enthusiastic, and care for the plants when school is not in session. WHO is to assist in health and in environmental sanitation. The Ministry of Education carries out the program. U.N. agencies provide the technical assistance.

This is a pilot project in 75 Guatemalan communities. To initiate the program, a four-week course on nutrition and horticulture was given to the staff of the government's rural educational service, and the same course was then given to 400 teachers. People from different areas where the pilot projects are in operation were brought together and given the same instruction. If those who have been reached continue using what they have been taught, the program will be successful, and it will be continued for five years, operating in 1,000 communities. After this period the government will take over. At the present time 53 per cent of the children in the rural areas do not reach six years of age.

UNICEF in conjunction with other agencies is now building a milk-pasteurization plant which will improve the farmers'

methods in milk production and increase the available milk products.

The population of Latin America is now more than that of the U.S. and Canada. The rate of increase in Guatemala is greater than the rate of increase in any other country in this hemisphere. In writing of this country, no matter how briefly, one should pay tribute to the Indian women who make beautiful hand-loomed cloth in their homes to clothe their families, cloth that adds dashing color to the landscape.

Directly south is El Salvador, the smallest, "most densely populated, industrialized, and most prosperous of Central American republics." This statement from a guidebook is a bit misleading. El Salvador is principally a coffee-exporting country, and 14 families control a very large percentage of the land, the wealth it produces, and national policies.

The peons—partly Indian—live in poverty. They bring their products to a primitive market in the capital city. Farmers plant sorghum and maize on the very steep mountainsides, and the spring rains cause erosion. It is difficult for the visitor to find out what is going on in this land of contrasts, but fortunately for us, Dr. Fritz Loenholdt, who has been in El Salvador with FAO for eight years, interpreted the present situation and the plans for future development as we went with him to observe the U.N. assistance.

From 1951, for three years, a coordinated U.N. Demonstration Project in a certain area was carried out jointly by FAO, UNICEF, WHO, UNESCO, and ILO, working in their specific fields. The purpose of the project was to make a survey of the possibilities of Economic and Social Development. UNICEF and WHO worked on the improvement of sanitary conditions and plans for training nurses for a Rural Nurse Service. FAO promoted agricultural cooperatives for the small producers. These projects were recognized by the government and extended throughout the country. An ILO expert worked to improve the rural crafts. Artisans' cooperatives were formed. We saw the result of these efforts in the attractive giftshop in our hotel.

FAO, UNICEF, and WHO experts have been working on the establishment of a milk-pasteurization plant which is now producing milk products. Only pure milk can be pasteurized, and producers' cooperatives have been formed. For four years there has been a movement towards legislation to improve the raw milk. Powdered milk, imported in large quantities, is duty-free. Importers of powdered milk, who make huge profits, are opposing the development of raw milk. I attended the legislature as a guest when Dr. Loenholdt sat with the committee supporting the legislation, and listened to the debate. It was the first time that this observer had seen Technical Assistance translated into legislative proposals.

An FAO Land Utilization Report includes plans for forestation on the mountains and irrigation for agriculture on the lowlands. We visited a modern fishery project, which has 15 tanks for breeding fish to be distributed to lakes and rivers throughout the country.

United Nations Assistance in El Salvador is contributing to diversification of production and the development of the country.

ESTHER HOLMES JONES

The Economic and Social Council

The primary purpose of the United Nations is the maintenance of international peace and security. Its founders recognized as well the need for the "creation of conditions of stability and well-being which are necessary for peaceful and friendly relations among nations based on respect for the principle of equal rights and self-determination of peoples" and that "the United Nations shall promote: (a) higher standards of living, full employment, and conditions of economic and social progress and development; (b) solutions of international economic, social, health, and related problems; and international cultural and educational cooperation; and (c) universal respect for, and observance of, human rights and fundamental freedoms for all without distinction as to race, sex, language, or religion" (Article 55 of the Charter).

This responsibility was given to the General Assembly, and, under its authority, the Economic and Social Council. The Economic and Social Council (ECOSOC) consists of 18 members, six of whom are elected each year by the General Assembly for a term of three years, with immediate re-election permitted. Each member has one vote, and voting is by a simple majority.

The Council may make or initiate studies and reports, and may make recommendations to the General Assembly, to the members of the United Nations, and to the specialized agencies concerned. An example is the annual World Economic Report prepared by the Secretary General for the Council. ECOSOC also carries out the recommendations of the General Assembly. At its 14th session last fall the Assembly invited "the Economic and Social Council to initiate a study of the question of capital punishment. . . ." The Council may call international conferences, such as the U.N. Opium Conference in 1953, to limit opium production throughout the world. It may prepare draft conventions for submission to the General Assembly, such as the Convention on Political Rights of Women.

ECOSOC is a coordinating center for the interrelated U.N. bodies in the economic and social field, including the specialized agencies as well as its own committees and commissions. It enters into agreements with the specialized agencies (the World Bank, International Labor Organization, etc.; see page 518 of the FRIENDS JOURNAL, October 3, 1959) and negotiates the relationship between those agencies and the U.N. The agencies also report regularly to the Council.

ECOSOC has set up functional commissions of experts to deal with specific problems: the Commission on the Status of Women; Social, Statistical, Population, and Narcotics Commissions; and the Commission on International Commodity Trade. The Commission on Human Rights drew up the Declaration of Human Rights, which was approved by ECOSOC and the General Assembly in 1948. The Subcommission on the Prevention of Discrimination and Protection of Minorities this January adopted a set of basic principles for the prevention of religious discrimination.

The Council has established four regional Economic Commissions: for Europe (ECE, Geneva); Asia and the Far East (ECAFE, Bangkok); Africa (ECA, Addis Ababa); and Latin America (ECLA, Santiago, Chile). These provide centers for

continuous consultation for the solving of common economic problems. An ECAFE study stimulated interest in the Mekong River Project in Cambodia, Thailand, Laos, and Viet-Nam, a project now aided by the U.N. and the Special Fund. In Africa, the ECA has made recommendations for national programs of Community Development.

The Technical Assistance Committee of ECOSOC receives the reports of the U.N. Technical Assistance Board, which coordinates the activities of the U.N. and specialized agencies in the Expanded Program of Technical Assistance, created in 1949 by ECOSOC to further the economic development of underdeveloped countries. The Special Fund was set up to aid the creation of conditions favorable to new capital investment in large projects through such means as surveys and training of experts. The locust control project involves 18 nations in Southwest Asia and Africa.

The U.N. Children's Fund (UNICEF) and the High Commissioner for Refugees also report to ECOSOC.

The Council may invite any U.N. member or specialized agency to participate, without voting, in its meetings. It may also "make suitable arrangements" for consultation with non-governmental organizations which are especially concerned with matters on its agenda. These international organizations receive routine invitations to observe ECOSOC affairs, and may speak or submit written statements. Such a body is the Friends World Committee for Consultation, which is accredited to ECOSOC as a Category B consultant. It was represented at the Human Rights Commission meeting in Geneva in March by Duncan Wood. It will be represented at the session of the Commission on the Status of Women, to be held in Ethiopia, by two members of East Africa Yearly Meeting. Elmore Jackson and Tarrt Bell represent the FWCC at U.N. headquarters in New York.

The Council holds two regular sessions, in the spring and in the summer. It is scheduled to meet at the U.N. in New York this April 5 to 20. The tentative agenda includes annual reports from the World Bank and the Children's Fund. It will receive a report from the Secretary General, in collaboration with the Director General of UNESCO, on the "Teaching of the purposes and principles, the structure and activities of the United Nations and the specialized agencies in schools and other educational institutions of Member states." The question of the "declaration of freedom of information" will be considered, as will ways to increase the international flow of private capital into underdeveloped countries. Elections will be held for certain of the functional commissions, and the Executive Board of UNICEF. A final example of ECOSOC's concerns is the agenda item, "study of opportunities for international cooperation on behalf of former Trust Territories which have become independent." The Secretary General will present his ideas to ECOSOC for increased assistance to newly independent African states, for "it is essential that African economic growth acquire sufficient momentum to match the pace of political change."

ROY HEISLER



unesco—Albert Roccah

The façade of the temple of Isis. This temple is located on the Isle of Philae, Nubia, near Aswan.

Campaign to Save Nile Monuments

A "race against time" to save historic monuments of the Upper Nile Valley against immersion following construction of the Aswan High Dam is described in the March issue of the *Courier* of the United Nations Educational, Scientific and Cultural Organization.

When the dam is built, UNESCO pointed out, it will back up waters of the Nile to form an artificial lake 300 miles long. Unless protective action is taken, it is feared that the waters will engulf "more than 25 Pharaonic temples—some surpassing Gothic cathedrals in size—at least seven ancient Egyptian towns, countless tombs and chapels with important rock engravings and paintings, at least 20 early Christian churches, and a vast area of virtually unexplored archeological and prehistoric sites."

Under these waters "would vanish forever a record of 4,000 years of civilization in the land of Nubia, from the First Cataract above Aswan in the United Arab Republic to the Third Cataract in the Sudan," UNESCO states.

The campaign aims at raising approximately 60 million dollars from governments, museums, private organizations, and the public at large.

If we work for an open world with open books—a world in which people are free to express their views and nations are free to interchange their views on a people-to-people basis, we are strengthening the foundations of peace.

CHRISTOPHER H. PHILLIPS,
U.S. Representative on the Economic and Social Council

African Issues at the U.N., 1959

One of the most hopeful aspects of the rapidly changing colonial picture at the United Nations in 1959 was the swing of the United States toward a pro-African rather than a pro-colonialist position. Colonial power stances changed little at the U.N. except on the Portuguese issue, to be described hereafter.

Guinea entered the international organization at the end of 1958; as many as seven or more new African states are likely to join its ranks in 1960. This growing African strength is feared by some; I cannot help thinking it is a healthy thing so long as Africa itself remains healthy. This condition depends to a crucial extent on the attitude of the West towards Africans and their crises in the near future. If we do not meet them with great adaptability and understanding, as a high American official said recently, these energies could turn against us with disastrous results.

There were, however, two serious debits in United States action in 1959. One concerned the French Cameroons, the issue being whether elections under United Nations auspices should be held before the Trust Territory became independent. The government headed by Premier Ahidjo, elected under the administering authority of France, refused to sanction elections before independence. This government also refused to recognize the Union des Populations du Cameroun (UPC) as a legal political party. A U.N. mission, of which the U.S. was a member, after visiting the Cameroons denied the necessity for new elections. Cold-war considerations caused the United States to bring out a resolution against new elections before the African petitioners, representing all shades of opinion, had been heard. The reason for this U.S. action was the fear of Communist disturbances. Ahidjo is called a French puppet by the UPC, which declares that his constitutional referendum is "rigged."

The second equally serious debit was the United States vote against the resolution asking France to abandon its proposed nuclear test in the Sahara. This resolution, based on a draft sponsored by 22 Asian and African nations, passed the Fourteenth General Assembly overwhelmingly, with no effect whatsoever on French action.

On the question of Algeria the United States abstained from voting on the resolution asking for talks to end the Algerian war. The United States feared that U.N. action might upset the delicate balance which seemed likely to lead in any case to negotiation. That we did not oppose the resolution, which failed of adoption by the required two-thirds majority, was perhaps all that could be hoped for here. Even this position angered the French.

Friends always question how best to deal with South Africa. The Union of South Africa continues to administer Southwest Africa under the 1920 mandate from the League of Nations; it refuses to place the territory under U.N. trusteeship. South Africa has felt that if it were to do so, "its obligations would be greater [than under the League] and its rights would be impaired." Information from petitioners for Southwest Africa as well as the report of the U.N. Good Offices Committee indicate "that the administration of the territory has been conducted in a manner contrary to the mandate, the Charter of the U.N., the Universal Declaration of Human Rights, the Advisory

opinions of the International Court of Justice, and the resolutions of the General Assembly." It is my view, and that of many other pacifists, that only firm international pressures and the arousing of world public opinion will force South Africa to change her ways. Prime Minister Macmillan said in Cape Town that no nation can live isolated in the modern world.

I write, therefore, from this point of view when I say that the United States took a fine position in supporting both strong resolutions on Southwest Africa: one asking South Africa to negotiate with a U.N. committee on the future state of the territory; the second pointing the way, if negotiations fail, for a nation or nations to take the issue of South Africa's possible violation of her League Mandate to the International Court for its compulsory jurisdiction. Only Turkey and Greece of the NATO nations joined the United States in both favorable votes.

On the *apartheid* resolution the United States voted favorably, as it did last year.

Portuguese Africa has been another bitter issue as between procolonists and anticolonists. Portugal says her great colonies of Angola and Mozambique are part of her mainland! For three years the Afro-Asian group has worked for a resolution, asking simply for an investigation of what constitutes a non-self-governing territory on which annual reports should be submitted to the U.N. Last fall a resolution with United States support passed the General Assembly with a more than nine-tenths majority. This marks only a beginning for these dreadfully oppressed areas.

That so many references to trouble spots outside the agenda—such as the Central African Federation—were allowed to pass at this session of the Assembly indicates the changing mood of a U.N. in which many more of the colonialists are likely to modify their votes in 1960. Freedom is in the air, and though aspects of its achievement may trouble us, its driving force has been inevitable since the freeing of India. It cannot be held back, but it can be helped into fruitful channels. More than ever this is the world's great challenge.

WINIFRED F. COURTNEY

Winifred F. Courtney is Referent on Africa for the Women's International League for Peace and Freedom, United States Section. She also works with the U.N. Committee of the American Committee on Africa. She is a member of Scarsdale Monthly Meeting, N. Y.

"Refugees are not a stagnant pool of statistics but a slowly moving river of human beings."

DR. ELFAN REES,
"Century of the Homeless Man"

Our foreign policy . . . must have great and magnanimous purposes, and it must find ways to express those purposes so that the peoples of the world will understand and welcome them. Economic cooperation through the United Nations is pre-eminently such a way. Indeed, it can be one of the indispensable ingredients of peace on earth.

HENRY CABOT LODGE,
U.S. Representative to the U.N.,
at the AAUN Conference, March 7, 1960

NEWS of the U.N. is issued four times a year. Editors: Gladys M. Bradley, Nora B. Cornelissen, Esther Halmes Janes, and Jean S. Picker. Art Editor, Gaston Sudaka.

About Our Authors

Katherine M. Wilson is Chairman of the Seekers Association, England, and Editor of *Reynard*, publication of the Quaker Fellowship of the Arts, England. An enlarged issue of 20 pages is contemplated for *Reynard* in the spring of 1960.

John H. Curtis, a member of Germantown Meeting, Philadelphia, is Comptroller of the American Friends Service Committee.

Gertrude S. Jennings is a member of New York Yearly and Monthly Meetings. She lives in Tucson, Arizona. A full report of the Conference on Indian Affairs has been coordinated and can be obtained later from Glad Schwantes, 688 Forrest Avenue, Larchmont, N. Y., or Zelia Metcalf, 63 Juana Street, Tuckahoe, N. Y.

Friends and Their Friends

Henry J. Cadbury's 1959 Ingersoll Lecture is now published in the January, 1960, issue of *The Harvard Theological Review*. Its title is "Intimations of Immortality in the Thought of Jesus." It is a contribution of lasting value to the problem of immortality. In the nature of this famous Lecture, original research and a high degree of scholarship are to give new vistas to the problem. The reader must, therefore, not expect a popular presentation.

Louise and Parviz Chahbazi, according to the *Newsletter* of Cambridge Meeting, Mass., are now living in Kalamazoo, Michigan, where Parviz is Assistant Professor of Psychology at Western Michigan University. Parviz returned last summer from a year in his native Iran.

Moving portrayals of world-wide efforts to solve the refugee problem are now available in a long list of recent 16mm. films. Produced for World Refugee Year by the National Council of Churches, individual denominations, the World Council, the United Nations, and the Intergovernmental Committee for European Migration (ICEM), they provide factual and touching documentaries of the problem and ways in which it is being alleviated. New World Refugee Year filmstrips with records or scripts for church and community programs are also out or due to be released early this year.

The medical and material aid given refugees in India and Pakistan and what it means to the 14-year-old "Son of Ahmad" are depicted in a filmstrip just released by the National Council. Background to the situation in the Near East is "Mid-East Profile." Both were interdenominationally produced under the supervision of the NCC Broadcasting and Film Commission. The BFC also notes that "The Long Stride," produced last year for Church World Service, has been widely shown on television in Switzerland, France, England, The Netherlands, and Sweden.

A film series, "The Cry Goes Up," produced for the World Council by the British Broadcasting Corporation, was completed in December. In four half-hour programs it deals with

"The Uprooted," "The Dispossessed," "The Seekers," and "The Divided." The British Council of Churches is releasing two new films early this year, one telling the story of the resettlement in Brazil of Russian "Old Believers" from Hong Kong, the other describing the refugee situation in Hong Kong. And "Decision in Hong Kong" continues in great demand.

For further information write the National Council of Churches, 475 Riverside Drive, New York 27, N. Y.

In a statement made March 14, 1960, in behalf of the Friends Committee on National Legislation before the House Committee on Foreign Affairs, Ruth H. Replogle, a member of New York Yearly Meeting, stressed the world-wide need for economic and technical assistance. Recommending the establishment of a Point Four Youth Corps, she said, "The field of world economic development offers a great new frontier in our generation. It calls young people to adventure and to serve their fellow men around the world. It provides a constructive outlet for young people's energy, enthusiasm, and idealism. The Congress and the Administration ought to study ways to harness and channel the efforts of young people, many of whom feel that at present there are no really adequate ways to render the kind of constructive service they would like. It would give them a sense of purpose and challenge them to sacrificial service—as William James puts it, 'the moral equivalent of war'—and would surely help to build a firm foundation for world peace."

The spring term at Pendle Hill, Wallingford, Pa., opens on April 4. Howard Brinton's evening lecture series, "Quakerism and Modern Thought," will be given on ten *Tuesday* evenings, not on *Thursday* evenings, as stated in our issue for March 19. Classes begin at 8 p.m. in the Barn meeting room.

Conscientious Objection Considered at the U.N.

The United Nations gave consideration to conscientious objection to military service at the twelfth annual session of the Human Rights Commission's Subcommittee on Prevention of Discrimination and Protection of Minorities, which convened at headquarters in New York from January 11 to 30. The principal item on the Subcommittee's agenda for this session was the report on "Discrimination in the Matter of Religious Rights and Practices," prepared by Special Rapporteur, Arcot Krishnaswami.

In a chapter entitled "Freedom to Manifest Religion or Belief" the study sketches the different ways conscientious objection to military service has been handled by U.N. member states, recognizing the existence of absolutist C.O.'s, and acknowledges that C.O.'s are the object of prejudice and discrimination.

The final section of the special report was a formulation of rules to guide governments in the prevention of discrimination and in the protection of minorities in religious rights and practices. Rule 13 stated: "In countries where conscientious objection to military service is recognized, exemptions should be granted to genuine objectors in a manner ensuring that no

adverse distinction based upon religion or belief may result."

The Quaker United Nations Program has had the opportunity to consult with the Special Rapporteur and members of this Subcommittee in an effort to secure more forthright discussion of the need for recognizing the rights of C.O.'s and a much-strengthened rule. The staff voiced objections to the rule because it does not recommend universal recognition of the rights of C.O.'s to exemption from military service. It only recommends that where C.O.'s are already recognized, there should be no discrimination on the basis of religion. This does nothing to add to the list of countries in which the rights of this minority are protected. Friends felt this to be a very serious shortcoming of the report and worked vigorously to secure changes in the rule before its adoption for recommendation to governments.

Though no basic changes in the wording were secured, there was a good discussion in which one member stated that the concept of conscientious objection seemed to him to be gaining an even greater place in the conscience of man and was contributing to the progress of mankind. Another regretted that at the present stage of the world's history the Subcommittee was unable to recommend the protection of groups whose main tenet was respect for the life of others. The cold war entered the discussion at one point with the comment from the Polish representative that the solution to the problem of conscientious objection is "general and complete disarmament."

The Subcommittee hopes that its recommendation may ultimately be supported by General Assembly resolutions urging the member states to adopt these rules as guides in dealing with the protection of religious freedom.

B. TARTT BELL

BIRTHS

GRINSTEAD—On February 18, to Robert and Helen Stabler Grinstead of Concord, Calif., members of Berkeley Meeting, Calif., a daughter, CATHERINE ROBERTA GRINSTEAD. The baby is the twelfth grandchild of Laurence J. and Sarah M. Stabler and the thirty-third great-grandchild of Ida Palmer Stabler, members of Swarthmore Meeting, Pa.

PHINNEY—On January 27, to Edward S. and Mary Catherine Phinney of Berkeley, Calif., a son, EDWARD STERL PHINNEY, III. The mother is a member of Philadelphia Monthly Meeting, as are also the grandparents, Milton C. and Frances S. Davis.

ADOPTION

RECTOR—On February 17, by William T. and Margaret D. Rector, attenders of Penn Valley Meeting, Kansas City, Missouri, CYNTHIA ELIZABETH RECTOR, born January 10. The grandmother is Estella A. Dunn of Gate, Oklahoma, Monthly Meeting.

MARRIAGE

BRANTNER-SCHMUCK—On March 12, in the Wrightstown Meeting House, Pa., NELL SCHMUCK of Doylestown, R. D. 2, Pa., and CECIL BRANTNER of Minneapolis, Minn. The bride is a member of Wrightstown Monthly Meeting, Pa.

DEATHS

DARLINGTON—On March 4, suddenly, ELIZABETH S. DARLINGTON. She was born March 12, 1879, in Spring Valley, east of Pendleton, Indiana, a daughter of Ziba and Elmina Rogers Darlington, and spent her life in this community. A birthright member of Fall Creek Meeting, Indiana, she was for many years Recording

Secretary of Fall Creek Meeting and Treasurer of the Board of Cemetery Association. She was always a loyal supporter of Friends activities. Surviving are a sister, Sarah Tunes, and several nieces and nephews.

HARTZ—On February 8, ZENAIDE HARTZ, in her 90th year. She was a member of Philadelphia Monthly Meeting. A Friends service was held in the Donahue Funeral Home, and burial was in the Mt. Peace Cemetery, Philadelphia.

HOLME—On March 6, at a nursing home in Lutherville, Md., HILDA P. HOLME, a member of Baltimore Monthly Meeting, Stony Run. She was the daughter of the late R. Henry and Pauline W. Holme.

KINSEY—On January 15, at his home, Quakertown, Pa., HENRY DEACON KINSEY. He was born September 11, 1894, in Milford Township, Bucks County, Pa., a son of Howard and Ella Deacon Kinsey. He retired on November 15, 1959, after 36 years of field service for Inter-State Milk Producers Cooperative. Surviving are his wife, Gertrude R. Kinsey; three sons, Henry D., Jr., of Coopersburg, R. D., Pa., David N. of McAlisterville, Pa., and Don A. of Philadelphia; two daughters, Shirley, wife of Edward L. Ford of Lynnfield, Mass., and Esther Marie, wife of Dr. G. Richard Adams of Ellsworth, Maine; and twelve grandchildren.

Coming Events

(Calendar events for the date of issue will not be included if they have been listed in a previous issue.)

APRIL

3—Abington Meeting, Jenkintown, Pa., Adult Class, 10 a.m.: Report on Yearly Meeting by appointed representatives from Abington Meeting.

3—Central Philadelphia Meeting, Race Street west of 15th, Conference Class, 11:40 a.m.: Jean Fairfax, National Representative for the Southern Program, AFSC, "The Challenge of Africa."

5—Women's Problems Group at Race Street Meeting House, Philadelphia, 10:45 a.m.: Nora Waln, "Quaker Women Have Something the World Needs." This Quaker reporter, journalist, and author will tell of experiences in England, China, and Germany. Bring sandwiches and stay for the fellowship following the lecture; coffee and tea served.

6—Noontime Meeting at Trenton, N. J., Meeting House, Hanover and Montgomery Streets, 12:10 to 12:40 p.m.: Rachel Cadbury, guest.

7—Sixth Parent-Teacher Training Day at Wrightstown, Pa., Meeting, 9:45 a.m. to 2:45 p.m. Theme, "What is the Basis of Quaker Worship?" Speaker, Miriam Jones, Principal of Haverford Friends School. Panel leaders, Betty Glueck, Blanche Zimmerman, Janet Schroeder, and Agnes Coggeshall. Lunch served by the Meeting (75 cents each), but lunch for children should be provided by the parents. Provision will be made for the care of preschool children.

7, 8—Fourth Annual Conference at the United Nations, New York City, sponsored by the Friends General Conference. Theme, "The Developing Role of the United Nations." Speakers include Andrew E. Cordier and Paul G. Hoffman. Visits, briefings, tour, round tables. For further information write Roy Heisler, 27 West 44th Street, New York 36, N. Y., or the Peace and Social Order Committee, Friends General Conference, 1515 Cherry Street, Philadelphia 2, Pa.

8, 9—Spring Conference at Gasport, N. Y., Meeting, Central Avenue, sponsored by the Advancement Committee and the Ministry and Counsel of New York Yearly Meeting, beginning on Friday with supper at 6:30 p.m. Addresses by Marshall O. Sutton, Charles W. Piersol, Rachel Davis DuBois, and Cecil Evans on "The Vocation of Being a Friend."

8 to 10—Mid-Year Meeting of Iowa Yearly Meeting, Conservative, and the Missouri Valley Association of Friends, at the State 4-H Camp near Madrid, Iowa, from Friday evening to Sunday afternoon.

10—Central Philadelphia Meeting, Race Street west of 15th, Conference Class, 11:40 a.m.: James Bristol, Field Secretary for the AFSC, "India at the Crossroads."

10—Fair Hill Meeting, Germantown Avenue and Cambria Street, Philadelphia, Conference Class, 10 a.m.: H. Rufus Cox, "Specific Problems of Racially Changing Community."

10—Millville-Muncy Quarterly Meeting at Pennsdale, Pa., 11 a.m.

16—Western Quarterly Meeting at London Grove, Pa., 10 a.m. and 1:30 p.m. Worship and Ministry, 9 a.m. In the afternoon Robert W. Cope, Chairman of the Philadelphia Yearly Meeting Committee on Education, will speak on "Educating Friends Chil-

dren in Friends Schools." Lunch served; baby sitting and child care provided.

Coming: College Institute of International Relations, a conference for college students, at Camp Fernbrook, near Pottstown, Pa., June 3 to 9, sponsored by the Middle Atlantic Region of the American Friends Service Committee. Theme, "Conflict: Can It Be Resolved—Within Ourselves? Between Groups? Among Nations?" Staff, Norman J. Whitney, Ajai K. Mitra, Jessie Barnard, Wilson Head, William Worthy. Cost, \$35.00 (\$30.00 for international students). Send registrations (\$5.00 each) to Liz Jallie, 20 South 12th Street, Philadelphia 7, Pa.

MEETING ADVERTISEMENTS

ARIZONA

PHOENIX — Sundays, 9:45 a.m., Adult Study; 11 a.m., Meeting for Worship and First-day School, 17th Street and Glendale Avenue. James Dewees, Clerk, 1928 West Mitchell.

TUCSON — Friends Meeting, 129 North Warren Avenue. Worship, First-days at 11 a.m. Clerk, Julia S. Jenks, 2148 East Fourth Street; Tucson MA 3-5305.

CALIFORNIA

CLAREMONT — Friends meeting, 9:30 a.m. on Scripps campus, 10th and Columbia. Edward Balls, Clerk, 439 W. 6th Street.

LA JOLLA — Meeting, 11 a.m., 7380 Eads Avenue. Visitors call GL 4-7459.

LOS ANGELES — Meeting, 11 a.m., Univ. Meth. Church, 4th floor, 817 W. 34th Street.

PALO ALTO — First-day school for children and adults, 10 a.m. Meeting for worship at 11. 957 Colorado.

PASADENA — 526 E. Orange Grove (at Oakland). Meeting for worship, Sunday, 11 a.m.

SAN FRANCISCO — Meetings for worship, First-days, 11 a.m., 2160 Lake Street.

COLORADO

DENVER — Mountain View Meeting, 10:45 a.m., 2026 S. Williams. Clerk, SU 9-1790.

DISTRICT OF COLUMBIA

WASHINGTON — Meeting, Sunday, 9 a.m. and 11 a.m., 2111 Florida Avenue, N.W., one block from Connecticut Avenue.

FLORIDA

DAYTONA BEACH — Meeting, 11 a.m., First-days at 300 North Halifax Avenue. Information, Sarah Belle George, CL 2-2333.

GAINESVILLE — Meeting for worship, First-days, 11 a.m., 118 Florida Union.

JACKSONVILLE — Meeting for worship, 11 a.m., YWCA. Contact EV 9-4345.

MIAMI — Meeting for worship at Y.W.C.A., 114 S.E. 4th St., 11 a.m.; First-day school, 10 a.m. Miriam Toepel, Clerk. TU 8-6829.

MIAMI — University, Wesley Foundation, Sundays 7:30 p.m. Clerk, MO 1-5036.

ORLANDO-WINTER PARK — Meeting, 11 a.m., 316 E. Marks St., Orlando; MI 7-3025.

PALM BEACH — Friends Meeting, 10:30 a.m., 823 North A St., Lake Worth.

ST. PETERSBURG — First-day school and meeting, 11 a.m., 130 19th Avenue S.E.

GEORGIA

ATLANTA — Meeting for worship and First-day school at 10 a.m. 1384 Fairview

Road, N.E., Atlanta 6. Phern Stanley, Clerk. Phone DR 3-5357.

ILLINOIS

DOWNERS GROVE (suburban Chicago) — Meeting and First-day school, 10:30 a.m., Avery Coonley School, 1400 Maple Avenue; telephone WOODland 8-2040.

INDIANA

EVANSVILLE — Meeting, Sundays, YMCA, 11 a.m. For lodging or transportation call Herbert Goldhor, Clerk, HA 5-5171 (evenings and week ends, GR 6-7776).

INDIANAPOLIS — Lanthorn Friends, 1040 W. 42nd Street. Meeting for worship and First-day school, 10 a.m. Telephone LI 6-0422.

IOWA

DES MOINES — South entrance, 2920 30th Street; worship, 10 a.m., classes, 11 a.m.

KENTUCKY

LOUISVILLE — Meeting and First-day school, 10:30 a.m. Sundays, Neighborhood House, 428 S. First St.; phone TW 5-7110.

MARYLAND

SANDY SPRING — Meeting (united), First-days, 11 a.m.; 20 miles from downtown Washington, D. C. Clerk: R. B. Thomas; telephone WA 4-3366.

MASSACHUSETTS

CAMBRIDGE — Meeting, Sunday, 5 Longfellow Park (near Harvard Square), 9:30 a.m. and 11 a.m.; telephone TR 6-8883.

WELLESLEY — Meeting, Sunday, 10:30 a.m. at Tenacre Country Day School, Benvenue Street near Grove Street.

WORCESTER — Pleasant Street Friends Meeting, 901 Pleasant Street. Meeting for worship each First-day, 11 a.m. Telephone PL 4-3887.

MICHIGAN

ANN ARBOR — Meeting at 1416 Hill, 10:30 a.m. to 11:30 a.m.; Adult Forum from 11:45 a.m. to 12:30 p.m. each Sunday.

DETROIT — Meeting, Sundays, 11 a.m. in Highland Park YWCA, Woodward and Winona. TO 7-7410 evenings.

KALAMAZOO — Meeting for worship, 10 a.m., discussion, 11 a.m., Friends' Meeting House, 508 Denner. Call FI 9-1754.

MINNESOTA

MINNEAPOLIS — Meeting, 11 a.m., First-day school, 10 a.m., 44th Street and York Avenue S. Harold N. Tollefson, Minister, 4421 Abbott Avenue S.; phone WA 6-9875.

NEW JERSEY

ATLANTIC CITY — Meeting for worship,

11 a.m., First-day school, 10:30 a.m., South Carolina and Pacific Avenues.

DOVER — First-day school, 11 a.m., worship, 11:15 a.m., Quaker Church Road.

HADDONFIELD — Meeting for worship, 11 a.m.; First-day school, 9:45 a.m. Midweek meeting, Fourth-day, 10 a.m. Lake Street.

MANASQUAN — First-day school, 10 a.m., meeting, 11:15 a.m., route 35 at Manasquan Circle. Walter Longstreet, Clerk.

MONTCLAIR — 289 Park Street, First-day school, 10:30 a.m.; worship, 11 a.m. (July, August, 10 a.m.). Visitors welcome.

NEW MEXICO

ALBUQUERQUE — Meeting and First-day School, 11 a.m., 815 Girard Blvd., N.E., Albuquerque. John Atkinson, Clerk. Phone ALpine 5-9588.

NEW YORK

BUFFALO — Meeting and First-day school, 11 a.m., 1272 Delaware Ave.; phone EL 0252.

LONG ISLAND — Northern Boulevard at Shelter Rock Road, Manhasset. First-day school, 9:45 a.m.; meeting, 11 a.m.

NEW YORK — First-day meetings for worship: 11 a.m. 221 E. 15th St., Manhattan

Earl Hall, Columbia University
110 Schermerhorn St., Brooklyn
187-16 Northern Blvd., Flushing
3:30 p.m. Riverside Church, 15th floor
Telephone GRamercy 3-8018 (Mon.-Fri. 9-4) about First-day schools, monthly meetings, suppers, etc.

SYRACUSE — Meeting and First-day school, 11 a.m., YWCA, 339 E. Onondaga Street.

OHIO

CINCINNATI — Meeting for worship, 10 a.m., 3601 Victory Parkway. Telephone Lucile Knight, Clerk, at EA 1-2769.

CLEVELAND — Meeting for worship and First-day school, 11 a.m., 10916 Magnolia Drive. Telephone TU 4-2695.

TOLEDO — Unprogrammed meeting for worship, First-days, 10 a.m., Lamson Chapel, Y.W.C.A., 1018 Jefferson.

PENNSYLVANIA

DUNNINGS CREEK — At Fishertown, 10 miles north of Bedford: First-day school, 10 a.m., meeting for worship, 11 a.m.

HARRISBURG — Meeting and First-day school, 11 a.m., YWCA, 4th and Walnut Sts.
HAVERFORD — Buck Lane, between Lancaster Pike and Haverford Road. First-day school, 10:30 a.m. Meeting for Worship at 11 a.m.

LANCASTER — Meeting house, Tulane Terrace, 1½ miles west of Lancaster, off U.S. 30. Meeting and First-day school, 10 a.m.

MEDIA — 125 West Third Street. Meeting for worship at 11 a.m.

PHILADELPHIA — Meetings, 10:30 a.m., unless specified; telephone LO 8-4111 for information about First-day schools.

Byberry, one mile east of Roosevelt Boulevard at Southampton Road, 11 a.m.
Central Philadelphia, Race St. west of 15th. Chestnut Hill, 100 East Mermaid Lane.
Coulter Street and Germantown Avenue.
Fair Hill, Germantown & Cambria, 11:15 a.m.
Fourth & Arch Sts., First- and Fifth-days.
Frankford, Penn & Orthodox Sts., 10:30 a.m.
Frankford, Unity and Wain Streets, 11 a.m.
Green St., 45 W. School House L., 11 a.m.
Powelton, 36th and Pearl Streets, 11 a.m.

PITTSBURGH — Worship at 10:30 a.m., adult class, 11:45 a.m., 1353 Shady Avenue.

READING — First-day school, 10 a.m., meeting, 11 a.m., 108 North Sixth Street.

STATE COLLEGE — 818 South Atherton Street. First-day school at 9:30 a.m., meeting for worship at 10:45 a.m.

TENNESSEE

MEMPHIS — Meeting, Sunday, 9:30 a.m. Clerk, Myrtle Nash, FA 3-6574.

NASHVILLE — Meeting for worship, 10:30 a.m., Sundays, 2020 Broadway. Call CY 8-3747.

TEXAS

AUSTIN — Worship, Sundays, 11 a.m., First-day school, 10 a.m., 606 Rathervue Place. Clerk, Priscilla Zuck, GR 7-3414.

DALLAS — Sunday, 10:30 a.m., Adventist Church, 4009 N. Central Expressway. Clerk, Kenneth Carroll, Religion Dept., S.M.U.; FL 2-1846.

HOUSTON — Live Oak Friends Meeting, Sunday, 11 a.m., Council of Churches Building, 9 Chelsea Place. Clerk, Walter Whitson; Jackson 8-6413.

VIRGINIA

CLEARBROOK — Meeting for worship at Hopewell Meeting House, First-days at 10:15 a.m.; First-day school at 11 a.m.

LINCOLN — Goose Creek United Meeting House. Meeting for worship, 11:15 a.m., First-day school, 10 a.m.

WINCHESTER — Centre Meeting House, corner of Washington and Piccadilly Streets. Meeting for worship. First-days at 10:15 a.m.; First-day school, 10:45 a.m.

WASHINGTON

SEATTLE — University Friends Meeting, 3859A 15th Avenue, N.E. Worship, 10 a.m.; discussion period and First-day school, 11 a.m. Telephone MEloose 2-9983.

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FRIENDS JOURNAL

A Quaker Weekly

VOLUME 6

APRIL 9, 1960

NUMBER 15

IN THIS ISSUE

THE power of ideals is incalculable. We see no power in a drop of water. But let it get into a crack in the rock and be turned to ice, and it splits the rock; turned into steam, it drives the pistons of the most powerful engines. Something has happened to it which makes active and effective the power that is latent in it.

—ALBERT SCHWEITZER

Is the AFSC Keeping Up with History?

. *by Colin W. Bell*

Jesus and Racial Barriers

. *by Roy L. Van Deman*

The Different Voices

. *by Barbara Hinchcliffe*

Ruth Suckow Nuhn

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The Different Voices

By BARBARA HINCHCLIFFE

I tell my child:
"Warmed by the yellow sun,
Covered by the blue sky,
The good brown cow
Eats the fresh green grass;
Gives us warm white milk."

(Will she hear the polite, pained whisper,
"But they're so *different* from us"?)

I sing at dawn:
"Far away in India, a mother sings,
'Little one, you are so brown—
Brown as the rich earth in the planting time;
Most beautiful in all the world you are, little brown
berry!'"

(Two blocks away, a puzzled voice asks,
"Mamma, what's a nigger? Are we niggers? Are niggers
something bad?")

I sing at night:
"In Africa, a mother croons,
'Little one, you are so black—
Black as the ebon tree; black as the sleep of night;
Most beautiful in all the world you are, little black
cub.'"

(Across the city, an angry voice rasps out,
"You're almost white. Why would you marry a man as
black as that?")

Again I sing,
"Beyond the sea, a mother sighs,
'Little one, you are so palely gold—
Golden as yellow butterflies and late chrysanthemums;
Most beautiful in all the world you are, little golden
blossom.'"

(In a crowded lunchroom, a voice rises,
"Aaaahhh, them gooks are all alike—Japs, Chinks—
You can't trust none o' them!")

My child sleeps, wakes; grows, lives.
Has she heard me? What voices will she hear,
When mine's not near, or stilled?
I have given her Your Word, oh God,
That she may hear Thy Voice above all voices!
And Thy Voice *in* all voices!
Oh, let her hear color as Thy Voice of Love!

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FRIENDS JOURNAL

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Editorial Comments

If You Would Lift Me

OUR Administration's public disapproval of the violence which the South African government has perpetrated against its people unhappily coincided with mounting racial tensions in our own South and elsewhere. Our tensions, too, have developed under the watchful eyes of foreign observers everywhere. The expression of moral indignation to a government which enforces its dictatorial rule with machine-gun fire and the killing or maiming of its citizens is certainly in order. And serious as are our own racial problems, they are fortunately less dramatic than the ones in South Africa. But a moral attitude so emphatically stated must be rooted in a sound and sensitive conscience. Raising our eyebrows in indignation when looking at the problems of other nations is a questionable habit. Would it not have been infinitely wiser for us to have received news of the events in South Africa with humble silence? Should not these events have become an occasion for guarding ourselves against the reproach that Americans can be offensively moralistic, if not worse? He who fails to do his homework is likely to make a poor school-master. Over a hundred years ago Emerson said, "If you would lift me, you must be on higher ground."

God and Man in Washington

In a presidential year such as ours the relationship between religion and the state will inevitably receive a good deal of attention. Our constitutional order on the separation of state and church makes good reading and will remain an indispensable guide in public affairs. But we know that in practice our political neutrality has constantly to fight the attempt of the churches to infringe on this neutrality. Church and state are living in an ever closer relationship. The religion of a presidential candidate may be a major issue in a campaign, as we are witnessing at present. Paul Blanshard, the watchful defendant of our religious freedoms and constitutional guarantees for the separation of church and state, surveys in his latest book, *God and Man in Washington* (Beacon Press, Boston; \$3.50; 251 pages), the many issues involved. The geographical picture of denominational strength is rapidly changing toward Catholic predomi-

nance in urban areas. The subsequent political coloration of office holders must appear disquietingly one-sided, as, for example, in New York City, where the exclusion of Protestants from high office has become almost a scandal. Because we have 36 million baptized Catholics in a population of 175 million, it is commonly assumed in Washington that any politician branded "anti-Catholic" is doomed as a national figure. Infringements of powerful church groups—Protestant as well as Catholic—on our official religious neutrality are frequent. American power and prestige are also used for selfish denominational ends. This is especially true of the Catholic Church, which distributes four times as much surplus food abroad as does CARE. The innocent recipient in Italy or Formosa is bound to identify the giver with the gift. In our party politics significant changes are also noticeable. Many Irish or Italian groups are becoming prosperous and shifting their party loyalties from the Democrats to the Republicans. Protestant resistance against any Catholic candidate is still especially strong in the Middle West and the South. It is likely that millions of voters refuse to elect a Catholic President under any circumstances because they do not want "the Pope to run the country for us."

Blanshard's book, written in the restrained language of an experienced legal observer, concentrates by no means on Catholicism. It deals also with the infringements by orthodox Protestantism, although one could wish for more emphasis here. Friends will cherish this most interesting study and heed its lesson. The time is gone for the cheerful neutrality that was one of the less desirable by-products of liberalism.

In Brief

The greatest change in drinking habits in recent years has occurred among the women of the country. Recent polls indicate that 55 per cent of the nation's women now abstain from intoxicating liquors, compared to only 46 per cent two years ago.

UNICEF is helping 46 countries to control or eradicate malaria. Insecticides provided by UNICEF protected almost 69 million persons during 1959, about half of them mothers and children.

Is the AFSC Keeping Up with History?

(Part I)

I SUPPOSE it's true to say that every generation has felt it was living at a crucial moment in history. Indeed, it would be a pretty miserable business if a generation decided that it was living in a no-account period. Yet knowing this, I feel we are justified in these first days of 1960 in looking out upon the decade which is to come, and expecting that it will be one of the more important decades of history—perhaps the crucial one. At any rate, it would certainly seem right and proper to look at today's world and peer into the world of tomorrow in an endeavor to search out what is God's purpose for the American Friends Service Committee in the decade of the '60's.

We all share one conviction. We are well aware that we are living today in a revolutionary world. We bandy about such phrases as "the revolution of rising expectations," "emerging Asia," "Africa stirring." This concept we live with. While we see clearly that we live in a revolutionary world, it seems to me that we persist to a great extent in living also in a dream world. We live in a dream world because we behave, and consequently our governments behave, as if the West could live within a global revolution without being shaken, as other societies are shaken, to the very root and core of our society. And I think we tend to stay in this dream world because for several centuries we of the West have dominated history. We have grown used to the idea that history happens when *we* are ready for it. While other nations which were great and powerful when we were nothing have, in these past years, lain fallow in a sort of static or quietist period, we, the brash, young, dynamic West, have dominated mankind first militarily, then politically, and finally economically. We have grown used to the assumption that *we* are really the world's first-class citizens.

We are also, I think, devotees of the status quo. This is not to say that we are not changing very rapidly and very significantly within our own society. Perhaps what I mean is that we are inclined to feel that any change which does not emanate from us is inappropriate. Bearing in mind that we are on the top of the heap, the standard-of-living heap, this is very natural—but in today's world, quite unrealistic. We haven't faced the fact, if I may use the phrase, "in our bellies," that the era of our absolute domination of world history is now at an end.

At this moment in history when we are, as it were, on the threshold of conquering space, we of the Western world are in process of losing control over time. Sputnik

in the technological world, the Bandung Conference in the political field, the rise of Nasser in the political and social fields, all are symbols of the fact that we are not now, as we have been in the past, in full control. History does not now happen necessarily when we are ready for it. The fact that I speak of our era of domination as being over isn't a wail of pessimism but rather the recognition of the vital and significant minority role which the West must play in tomorrow's world.

If we are to stop living in a dream world, then I think we of the West must face certain stupendous facts of life coming at us between now and the year 2000.

(1) *Other men want to change the world more radically by and large than Western man.* This is a rather crude generalization, and lest someone feels that it does not take all the factors into account, let me try to put it another way. The pace of change now demanded by others in the world is different from the pace of change which is generally desired by us of the West. Walter Lippman said this in a very powerful way recently: "The critical weakness of our society is that for the time being our people do not have great purposes which they are united in wanting to achieve. The public mood of the country is defensive, to hold on and to conserve, not to push forward and to create. We talk about ourselves these days as if we were a completed society, one which has achieved its purposes, and has no further great business to transact."

(2) *Allied with all this, not only the West but the whole world is being thrown off its balance by the sheer acceleration in the pace of history.* I heard Emory Ross the other day give a very good example of the strains and stresses of such a pace. He happened to be in a village of Bushmen in the Belgian Congo in 1928 when together they looked up into the sky and saw the first commercial plane in the Belgian Congo passing overhead. These Africans, of course, were going to have to relate to such a way of life and speed of transportation. But at that time, in 1928, they had not as yet discovered the use of the wheel!

Russian officials, with the experience of between 40 and 50 years of what they regard as miraculous growth in their own country, have expressed themselves as astonished at developments within China in the last ten years. Here is a good illustration of the increased pace of history.

Oppenheimer puts it well. "One thing that is new," says he, "is the prevalence of newness, the changing scale and scope of change itself so that the world alters as we

walk in it, so that the years of man's life measure not some small growth or development, or rearrangement or moderation of what he learned in childhood, but a great upheaval."

(3) *We of the West are not facing the social, the political, and the economic consequences* of the events which we say and, I am sure, believe we want to see happening right across the world—the coming of the four freedoms, great improvement in standards of health and standards of living for all men, and so on. What, for example, will be the economic effect upon the entire family of humanity when several billion Asians become progressively free of internal parasites and other debilitating diseases which now halve the potential of their human energy? What a vast release of human energy we are going to see!

(4) *Then, of course, there is the population explosion.* Two and a half billion of us between the dawn of history and 1950, and double—no, not double—six or seven billion of us in the 50 years between 1950 and 2000. We are all aware of this amazing prediction.

(5) *Side by side with this is another fact that we need not labor, the technological breakthrough* which we are going to witness in the coming decades. This will prove even more fantastic than the fantastic things we uncomfortably live with in these days. Are we asking ourselves whether the technological breakthrough and the population explosion are going to bring about the greatest industrial revolution of all time? Will this revolution be not only a Western but rather a global revolution? What forms will it take? What are the significances of these great facts? It is not easy to know the answers, but we must be aroused at least to curiosity about what is ahead.

(6) *And in the background there is the challenge of world law, of world government.* We shall continue to live with an immense query: Does the present system of world order by nation states actually "deliver the goods" in terms of peace, happiness, and the four freedoms which we want for all men? We would have diverse answers to that question, but we cannot evade it.

(7) *Finally, man now possesses power* which until yesterday we assumed was the prerogative of God—the power, that is, to raise all men up or to eliminate them.

These are the great global facts of life—coming at us in the '60's and beyond—but the Western world has hardly time to face these issues. We are obsessed, and understandably, by the ideological gulf which divides the West and threatens the future of mankind.

Here is another set of facts. I wish only to touch upon them because they are the subject of daily discussion among us. First, there is another great way of order-

ing society, the Communist way. Many of its concepts we find repugnant, and we want none of them. Nevertheless, it exists and continues to exist despite our conviction of not very long ago that as a system it simply could not last. And second, the resulting power struggle between the two great ideological blocs is tending to change the very nature of our whole society. These things are in constant debate among us, but I think that we do not get a true balance if we keep thinking only of them and do not see behind and beyond the great long-term issues of our Western relationship with the whole of the rest of the world.

COLIN W. BELL

Jesus and Racial Barriers

JESUS was a Jew. Was he only a Jew?

John was a distant relative of Jesus. Probably they were together, boy with boy, year by year at the racial spring feasts in Jerusalem. John was nearing thirty in the summer and fall of 26 of our calendar. He could no longer be silent, so long had there been surging up within him a concern for his people. He began to preach that the time for the kingdom had come.

Jesus heard in his Nazareth home that John down in the lower Jordan valley was speaking with one and another, soon with many, and baptizing them in preparation for that kingdom. Jesus laid down his carpenter's tools and went down to the river to John early in 27, and received at his hands that preparatory baptism.

Thereafter for more than a month the mind of Jesus struggled with John's problem, now his own: the kingdom, how to make ready for it, how to fit the people for it, how to determine its inner nature, and how an ordinary Jewish commoner could become a suitable participant and citizen in it, learn its meaning, and be provided with the necessary instruction and leadership. How could he himself, Jesus, supply that leadership? Everywhere were sin and self-seeking, fierce desire for rule and harsh demands for independence from Roman taxes and cruelty. He himself was power, a mighty strength.

Spread before his mind was a unique opportunity for leadership which might far exceed the glories of the older Davidic tradition. He could heal. He could lead. He could become the world's great man, far greater than the Maccabees had been only yesterday. Was he not come to the kingdom for such a time as this?

Into his temptation he went. Through it he walked alone. Out of it he came, self-conqueror.

Ready now, he went up to Jerusalem as he had gone a score of times to the vast national gatherings. But he was different now. He had a new world view, a new

inner power, a new energy, a new clarity of purpose. He talked with one of the supreme court judges, a concerned intellectual, perhaps one of those with whom 18 years ago as a boy he had talked.

Now he showed people, bound in mind and body, how to be free. The kingdom began to take form in his mind as a universal privilege. It was open to any who would be willing to be baptized in the fire of repentance, confession, and amendment by the burning Spirit of a just and loving God, who was too great to open His kingdom to anyone clinging to birth or station, but great enough to receive all men in love. All summer and fall he visited villages, walked and talked in the city, and gave to John's bitter nationalism, being preached all the time twenty miles away, a new sweetness and light.

In December he gathered a few friends and started back to Galilee, which he had left in January. But he did not go by detour, as was the custom of his people, on the East Jordan path. Rather now "he must needs go through Samaria" straight through the place of greatest present need. There he told an outcast non-Jewish woman the deepest secret of his life, that God is a spirit who seeks worship in truth and sincerity from anybody, not only in Jerusalem but in Samaria or anywhere. Two days he lingered among the Samaritans, teaching, not gathering his skirts about him against contamination. He was laying the groundwork for a mission which a few years later would gather many believers in Samaria.

Then he went on to Galilee, where, weeks later, a hated non-Jew, hated for being a Roman and a Roman soldier, came to him for help. He saw sincerity and faith in the man and immediately said, "Go home now. Your boy will be better." Once again when an alien officer came to him for help, he freely heard the plea, and healed.

Months later, as he took his pupils up into the Phoenician hills for quiet instruction, a Syrian woman threw herself on his mercy with the words, "Yes, but you feed the dogs under your table. You heal Jewish children. Heal *my* child!" Again he made no difference between Jew and Gentile. When he told his best-known story, he made its hero a Samaritan, not a Jew. Of these aliens he said, "I have not found so great faith, no, not in Israel."

At the last, when the cross had been met and conquered and he stood on a mountain in Galilee, two hundred followers came for final directions. He told them to go into all the world and proclaim the gospel to the whole creation, baptizing the repentant of whatever nation into the name of the Father, Son, and Holy Comforter.

Jesus was a Jew. Was he only a Jew?

We are white Americans. Are we only white Americans?

ROY L. VAN DEMAN

Anatomy of Sorrow

By FRANK ANKENBRAND, JR.

They drove me through his hands;
They have bathed me in his blood;
They drove me through his feet;
They have bathed me in his blood;

O, the agony of iron!
O, the agony of iron!

In the core of my remembrance,
I remember! I remember!
All the centuries that remain,
Until the world is dust,
My tears will be the color of his blood.
Iron shall cry tears of rust!
Remembering! Remembering
What these foolish men have done!
They have crucified the son
Of the one and living God.

O, the agony of iron!
O, the agony of iron!

Ruth Suckow Nuhn

(1892-1960)

RUTH SUCKOW (Mrs. Ferner Nuhn), the novelist who was best known for her authentic stories of the Iowa scene, died on January 23, 1960, at her home in Claremont, California, after long months of frail physical health.

Her presence is greatly missed in Claremont, especially among the Friends, to whose Meeting she brought a rare intelligence, wisdom, and spiritual insight through her gifted spoken word and her service on committees. She has left us bereft, but her memory sustains us mightily.

She became a Friend in Tucson, Arizona, in 1948, but long before that her pacifist convictions had found expression and outlet. During the Second World War she aided conscientious objectors by reading and commenting on the writings of those with literary aspirations and by visiting camps and mental hospitals, as her share in the educational program of the Friends and Brethren Service Committee and the Fellowship of Reconciliation. She valued greatly the friendships she made through these channels.

Ruth Suckow was born in Hawarden, Iowa, the daughter of a Congregational minister who traveled over much of the state. Ruth attended Grinnell College, which later was to award her an honorary M.A.; she received her A.B.

at Denver University, where later she taught English literature. Before she became exclusively a writer, she had studied drama in Boston and spent six years bee-farming in Iowa.

In 1934 her novel *The Folks* was the October choice of the Literary Guild. *Time* magazine said of it: "*The Folks* comes as near the indefinable quality of greatness as an honest story about plain people ever can." Her most recent novel, *The John Wood Case*, appeared last year. Some of her books have been published in England, and some have been translated into the Scandinavian languages.

Happily, in a recent Ward Lecture, printed and issued by Guilford College, N. C., Dorothy Gilbert Thorne, in speaking to the subject "Quakerism in Fiction and Poetry Recently Written by Women," deals with the relation of Ruth Suckow Nuhn's writing to Quakerism.

Books

CONVERSION. By E. STANLEY JONES. Abingdon Press, New York and Nashville, 1959. 253 pages. Cloth, \$3.25; paper, \$1.95

"No one," says Stanley Jones, "need remain what he is, or is about to be. The door to change is open—conversion." He saw it happen to himself as a boy. He has seen it happen around the world, to murderers, actors, Moslems, 80-year-olds, 8-year-olds, beggars, and policemen. Always it followed the pattern of Orthodox Evangelistic Christianity. It is folly to deny its good results in hundreds, notably in a personal saint like Stanley Jones. But when he is tempted to a universal generalization, and to write, "No man need miss the door except by refusal to enter," the book needs the corrective of case studies in clinical psychology, plus a little humble compassion.

BERNARD CLAUSEN

RENEWAL IN RETREATS. By JOHN L. CASTEEL. Association Press, New York, 1959. 250 pages. \$4.50

Quiet days, days of refreshment, and weekend retreats have become familiar experiences to many members of the Society of Friends, as well as to thousands of Christians of both the Protestant and Roman churches. John Casteel has written a useful and inspiring book on the subject of these brief withdrawals from active life into planned periods for quiet relaxation, spiritual exercise and renewal.

Careful outlines for retreat days, suggestions for subject matter, qualifications for leadership, and descriptions of those probably best able to profit from time spent this way occupy part of this practical book. But "Silence, Worship, Prayer," "Rest, Work, Nurture," "Communion in Christ," "Coming to Oneself," all chapter headings, indicate an inspirational emphasis as well.

There is rich material here, not only for the more formally planned church retreat but also for the informal, brief, and unprofessional quiet days Friends are becoming used to in local Meetings. The central concern is for communion with God, with each other, and with one's self. Active lives feel these needs. Here a way is offered for some fulfillment of this desire.

RACHEL R. CADBURY

HOW TO READ THE BIBLE, Revised Edition. By JULIAN PRICE LOVE. Macmillan Company, New York, 1959. 189 pages. \$3.95

This book should be helpful to those who find it impossible to approach the Bible through the old-fashioned door of reading it through from Genesis to Revelation but who have not discovered for themselves ways of their own that make Bible reading meaningful. In the earlier chapters ways of approach are listed. They include reading a book in its entirety and reading according to story divisions and getting at the spirit of a writer. The second section gives units of reading in both Old and New Testaments with some commentary by way of introduction. Later chapters discuss reading the Bible with children, kinds of literature in the Bible, and the ultimate purpose in reading the Bible.

Dr. Love, who is Professor of Biblical Theology at Louisville Presbyterian Seminary, calls the Revised Standard Version "the most accurate and attractive English text of today." He strongly recommends its use. Moffatt, Smith-Goodspeed, and Phillips are also recommended with the caution that they are free translations and that Moffatt "plays fast and loose with the Old Testament, both in text and arrangement of material."

The bibliography tends to be weighted with books from Abingdon and Westminster Presses. Works by Cadbury, Goodspeed, and Bewer are conspicuous by their absence. One gets, on the whole, the impression that Dr. Love feels he must find a way to defend the writers of all the books and give valid reasons for their inclusion in the canon. He does not regard Bible reading as an end in itself, however, and points out specifically that "The mere knowing of the Bible, however thoroughly done, may not produce an effective life."

AMELIA W. SWAYNE

PSYCHOANALYSIS AND RELIGIOUS MYSTICISM, Pendle Hill Pamphlet No. 104. By DAVID C. MCCLELLAND. Pendle Hill, Wallingford, Pa., 1959. 32 pages. 35 cents

The author of this pamphlet is a psychologist and a convinced Friend. He believes that psychoanalysis has many of the characteristics of a religious movement. Although Freud himself was antireligious, he saw man's problem as a need for self-fulfillment in opposition to the oppressive forces of social obligation. With their fervent belief in their doctrine, the analysts take over for many the *charisma* that formerly belonged to ministers. Psychoanalysis seems to fulfill a religious function for many intellectuals in a way the Christian

church fails to do. It has insisted upon the predicament of human existence, the inevitability of anxiety, and the healing power of something beyond man.

This essay is one example of several recent attempts to show that Freud was unconsciously religious. Though possibly he was, his influence has been against religion. His criticisms of much religious behavior were penetrating and all too true. A recent study of students at psychoanalytic institutes showed that most of them were indifferent or antagonistic to religion. Fortunately, among Freudians there are a number of eminent exceptions. Most analysts who are genuinely concerned about religion are followers of other depth psychologists, such as Rank or Jung. Yet David McClelland's pamphlet gives us useful insights in what psychoanalysis means to many of its followers.

ROBERT A. CLARK

I SPEAK FOR MYSELF, The Autobiography of JOHN HAYNES HOLMES. Harper and Brothers, New York, 1959. 308 pages. \$4.50

John Haynes Holmes' autobiography covers a great span of years, from his childhood in New England through the fifty years he spent as minister to the Community Church of New York City. It lacks, however, the reflective analysis one would hope to find in the autobiography of this great liberal, pacifist preacher. It gives a detailed account of the facts and events of his life, but will probably leave most readers asking many questions. What were the great thoughts of this man? What are the value conflicts he experienced? How does he interpret his relations to God? What did all the events he describes *mean* to him?

The enterprises of which he was a part—and in many cases helped to found—are ample testimony to his greatness. The descriptions of these movements, along with comments about the people with whom he associated, are by far the best parts of the book. Holmes played an important role in the La Guardia campaign, the NAACP, the ACLU, and the FOR. He has met and speaks of such "great men," as he calls them, as Eugene V. Debs, Clarence Darrow, Kaiser Wilhelm, Mahatma Gandhi, and many others.

This autobiography is a clear and careful exposition of events, many of which are of much interest to the religious liberal. But it is not the story of John Haynes Holmes' development of thought, his relation to God, or the conflicting values with which he struggled within himself.

BRUCE C. BUSCHING

THE ECUMENICAL ERA IN CHURCH AND SOCIETY.

A Symposium in Honor of John A. Mackay. Edited by EDWARD J. JURJI. The Macmillan Company, New York, 1959. 238 pages. \$5.00

Never before has there been so great an interest in the ecumenical movement. By including selections from well-known writers from all over the world, the editor brings this movement into critical focus. The emphasis of the book centers on such basic considerations as historical origins, theological and Biblical foundations, the impact in America,

Europe, Asia, and Africa, and problems in the area of religion and culture.

Some chapter headings may give an idea of the intriguing nature of this book: "The Gathering of the Scattered Children of God," "The Theological Context of the Church Today," "The Christian Church and Contemporary Culture," "The American Churches and Ecumenical Mission," "The Encounter between East and West in the Civilization of Our Time," "The New Frontiers of the Church's World Mission," "Evangelical Faith and Latin American Culture," "The Encounter between Christianity and the Scientific Ecumenical Movement," and "An Evangelist and the Questions He Must Answer."

Said Dr. Mackay, "To radiate the light of God and mediate the love of God, the Church must be a pilgrim Church. God summons us to pilgrimage, to life on the missionary road. We must journey not only along desert paths and jungle trails, but in the teeming alleys of our cities. God commands us to be missionaries . . . to the ends of the earth. The Church's place is the frontier."

FRANCES RICHARDSON

THE PRESSURE OF OUR COMMON CALLING. By W. A. Visser 't Hooft. Doubleday and Company, Garden City, New York, 1959. 91 pages. \$2.50

This little book (only 77 pages of reading matter) is a study of God's will for Christian churches as they seek greater unity among themselves. The author calls it a book about the theology of the ecumenical movement and insists that it speaks for him personally and is not an official statement of the World Council of Churches.

The book reflects a careful and reverent study of the churches founded by the Apostles and recorded in the New Testament. Avoiding all historical and geographical detail, it concentrates on the relation of God in Christ with the preaching, the service, and the fellowship of the widely scattered churches, noting also that "the New Testament Church is characterized by an almost bewildering variety of ministries and rejoices in the diversity of the gifts of grace."

Such a study, limited to the New Testament, leads inevitably to the conclusion that God has chosen the Church of Christ to win the world. It is to be the *una sancta*. The World Council is a useful agency in the early stages of the growth of unity, but, when all the world is gathered in the one Church of Christ, the Council will long since have been a discarded tool.

As regards procedures in worship, the author's theology includes only the holy communion and the common prayers of intercession.

Quakers will regard these proposals for an ecumenical theology as highly spiritual but definitely creedal. It would be a surprise if the book influenced London Yearly Meeting to depart from its refusal to join the World Council because of the creedal note in its basis.

Questions will arise as to acceptable variations and diversities as churches move on the road to unity.

Was Douglas Steere right in recommending to Friends

General Conference in 1956 that fellowship should include person-to-person contacts with devout adherents of non-Christian religions in a spirit of "mutual irradiation"?

GEORGE A. WALTON

About Our Authors

"Is the AFSC Keeping Up with History?" was delivered as an address by Colin W. Bell, Executive Secretary of the American Friends Service Committee, at the annual meeting of the AFSC on January 9, 1960, held at 20 South 12th Street, Philadelphia. Part II of the address will be published in the near future.

Barbara Hinchcliffe, a member of Green Street Monthly Meeting, Philadelphia, is a secretary in the College Program of the Middle Atlantic Region of the American Friends Service Committee.

Roy L. Van Deman was, before his retirement, Professor of Sociology, Whittier College, Whittier, Calif. He is a Friend.

Friends and Their Friends

A Pendle Hill weekend with Amos N. Wilder on "Religion and Its Mythopoetic Aspects" will be held from 6 p.m., Friday, April 29, through Sunday noon, May 1. There will be four lecture-discussion sessions on "Poetry in the New Testament," "Biblical Imagery and Its Evaluation," "Biblical Motifs in Modern Literature," and "Poems and Comment from a Personal Notebook." Amos Wilder is Hollis Professor of Divinity at Harvard Divinity School, teaching in the New Testament field. Among his books are *Modern Poetry and the Christian Tradition* and *Theology and Modern Literature*. Total cost for the weekend is \$20. Advance registration is necessary. The seminar is open only to persons enrolling for the entire weekend or for the four lectures (cost, \$10). Write to Pendle Hill, Wallingford, Pa.

Esther E. Galbraith has retired from teaching and returned to Washington, D. C., where she is editing the *Newsletter* of the District of Columbia Education Association. She is a member of the Friends Meeting of Washington, D. C.

Accompanying 12 Earlham College students who arrived at Copenhagen, Denmark, on February 14 was Lewis M. Hoskins, Professor of History at Earlham College. These students will take courses at the University of Copenhagen, study independently in their major fields (under the supervision of their own Earlham professors and a Danish instructor), and be given orientation in two English-language courses. With seven students from Whittier College, they will study Danish and Scandinavian economics, politics, art, literature, and culture. The students live in Danish homes. During spring vacation they will travel in Europe, especially in Scandinavian countries and West Germany. Most of them will return by early June.

The Friends group in Nashville, Tennessee, which happens

to consist entirely of members of Philadelphia Yearly Meeting, addressed a detailed report about the racial tensions in Nashville to the recently held Philadelphia Yearly Meeting. The letter dwelled especially on the miscarriage of justice in the cases of Negro activists who demanded service in restaurants. It also mentioned the dismissal of James M. Lawson from Vanderbilt University (see *FRIENDS JOURNAL* for March 26, page 201). The small Friends group is attempting to give financial and other help to the students, including J. M. Lawson. The report appealed to Philadelphia Friends for prayerful support of this cause. It was signed by Nelson and Marian D. Fuson, Hibbard Thatcher, Howard B. Davis, Edward F. and Joan Z. Brinton, and Crit C. and Margaret B. Maddux.

Roy McCorkel, a Finance Secretary of the American Friends Service Committee, left on March 28 on a three-week review tour of Algerian refugee conditions in Tunisia and Morocco. He will observe the needs following the earthquake in Agadir, Morocco, and try to see how it affected the nation's ability to help the refugees. Roy McCorkel will return by way of Southern Italy, where the AFSC has a community development program, and will visit Friends Service offices in Geneva and Paris. The AFSC is the first private American agency assisting the quarter-million Algerian refugees and has permanent field workers assigned to both Tunisia and Morocco. It first started the program in Tunisia a year ago.

Roy McCorkel's son, Jim, a student at Wooster College in Ohio, was in Tunisia last summer as one of a group of student volunteers who helped rebuild a school at Sakiet. He was en route to the University College in Accra, Ghana, to spend his junior year.

Dr. Amiya Chakravarty, Professor of Comparative Oriental Religions and Literature, Boston University School of Theology, who has just returned from a long trip abroad, will conduct a weekend discussion on "A Journey across Barriers—The Human Scene in India and the Soviet Union" at Woolman Hill, Quaker conference center, Deerfield, Mass., from 8 p.m., Friday, April 29, to noon, Sunday, May 1. The cost for everything is \$14.00. For registration blank, write the American Friends Service Committee, 130 Brattle Street, Cambridge 38, Mass., or telephone UN 4-3150.

Friends Peace Committee, Philadelphia, is seeking information on how students, teachers, and administrators are reacting to Civil Defense drills, both in Friends schools and in public schools. A survey is being made of the Friends schools in Philadelphia Yearly Meeting. The Committee would be glad to receive information about the practices of other schools, particularly from Quaker or other teachers and students concerning provisions for excusing or otherwise providing for those who object to participating in regular drills or preparations. Such information should be sent to Louis Paulmier, 3rd, Chairman of the Working Party on Civil Defense Practices, Friends Peace Committee, 1520 Race Street, Philadelphia 2, Pa.

Arthur W. Hummel, Jr., of the Friends Meeting of Washington, D. C., was one of the ten men who won Arthur J. Flemming awards for outstanding contributions to the federal service. Arthur Hummel, Jr., is director of the staff of the United States Embassy in Burma, and was named for maintaining an excellent working relationship with Burma.

The Tract Association of Friends, 1515 Cherry Street, Philadelphia 2, Pa., offers a newly published catalogue of pamphlets and tracts. This impressive list of publications is available free of charge.

Seven members of the faculty of Presbyterian Theological Seminary of the University of Dubuque, Dubuque, Iowa, have signed "A Statement Concerning the Use of the Means of Mass Extermination in the Waging of War." Released on January 12, 1960, the statement in part says: "... the threat and exercise of the means of mass extermination in waging war is blasphemy against God the Creator, Preserver and Redeemer of human life and is sin against the creature for whom Christ died and rose again. It defeats the very purpose for which war may lawfully be waged, and a state which employs such means becomes (in this respect) a nihilistic state by the indiscriminate destruction of the evil and the good, the just and the unjust, the defenseless and the armed, the living and those not yet born. . . .

"As 'fruit that befits repentance' (Luke 3:8), we declare that we can no longer support the government's policy of the threat and exercise of the means of mass extermination, whether nuclear, chemical or biological. We cannot sanction the production, testing and application of the means of mass extermination, nor can we approve of any military service that involves the use of such instruments of warfare."

The following quotation is taken from an addendum to a report of the Peace and Social Order Committee of Gwynedd Meeting, Pa., circulated to the members of Gwynedd Meeting: "The Japanese Fellowship of Reconciliation is reported . . . as sending a message of sympathy and encouragement to Major Claude Eatherly, who is a patient in a Texas mental hospital, suffering from guilt feelings for having flown reconnaissance for the atom bombing of Japan. 'We wish you to know,' the message reads, 'that we regard you as the victim of war in much the same way as those who were injured in the war, and are praying for your complete recovery and that the day shall come when you will join the forces of good will, forgiving any wrongs of the past.'

"Most of us can accurately say that prior to August 6, 1945, we knew nothing of the plans of our government to drop an atomic bomb on Hiroshima. If we feel any guilt, we plead ignorance and remoteness from the decision as our excuse. Yet do we not hold Germans under the Nazi régime or Russians under the Communist régime to some degree responsible for the gas chambers of Dachau and the brutal quelling of the Hungarian and Polish revolutions? How then can we, citizens of a democracy, endowed not by our govern-

ment but by our Creator with the rights of liberty, ignore our freedoms as our government follows a course relying on atomic, hydrogen, and germ warfare to 'protect' our lives? We are fearful of being misunderstood; of loss of income or status; of embarrassment that we might seem 'holier than thou' or queer. Should we not give some thought to the judgment that God and history will render if, at this moment, we remain timid and speechless as the world moves steadily toward suicide?"

George School

(The following material supplements our recently published survey on curriculum experimentation in Friends schools, which was published in our March 12, 1960, issue.)

A quick survey of the curricula of most secondary schools indicates that only the most limited attention is ordinarily given to the study of non-Western cultures. George School believes such study should have a more favored place in its curriculum, and is starting to develop a series of units which will eventually lead to a full year's course of study of these cultures, their peoples, and their geographical setting.

George School has introduced the study of Russian this year and plans to make it a regular part of the language offerings of the school. Through the School Affiliation Service of the American Friends Service Committee the school has undertaken an affiliation with a Russian secondary school in Moscow, and this has added greatly to the interest in the study of the Russian language and about Russia.

Further revisions and refinements have been made in the new course in Algebra I, with its accompanying text. This course stresses the structure and reasonableness of algebra and enables the student to see something both logically sound and aesthetically appealing in this study.

Another area of curriculum development that has received many commendations and inquiries is the Human Relations course for Juniors. This grows out of our coeducational status and our need to help our students develop high personal standards in their relations with each other, as well as their need for accurate information and clear understanding of the physical, psychological, and spiritual aspects of sex.

Recent Publications of the American Friends Service Committee

Foreign Policy and Christian Conscience. A symposium by George F. Kennan and others. Pamphlet, 29 pages. 45 cents.

Labor and the Cold War. By Stewart Meacham. A pamphlet assessing the cold war and its effect on the economy. 35 cents.

Reflections on Our Present International Situation. By George F. Kennan. Eight-page pamphlet. 10 cents.

Which Way the Wind? Script for the dramatic presentation, based on *Speak Truth to Power*. \$1.00.

Toward a Moral Imagination. A flyer offering 11 speakers being scheduled by Community Peace Education for the fall, 1960, and spring, 1961.

What Does This Emblem Say? One-page flyer of basic facts about the AFSC.

Guide to Quaker Reading. A revision of the list published in *The Quaker Way of Life* by William Wistar Comfort. 5 cents.

Refugee Relief Reports. A series of two-page, illustrated flyers describing aid to Algerian refugees in Tunisia and Morocco.

Television Spot Announcement. First of a series of one-minute films planned for nation-wide distribution. Subject: Algerian refugee relief program. 16mm. sound and motion film.

Blanket Appeal Poster. A one-color poster, 13 by 20 inches, about Algerian refugee needs.

Work and Study Projects 1960. A one-page flyer describing youth projects for the coming summer, giving dates, places, and costs.

Encounter. A collection of six human-interest stories and pictures which suggest experiences one may encounter in AFSC work and study projects.

Letters to the Editor

Letters are subject to editorial revision if too long. Anonymous communications cannot be accepted.

My husband and I read with concern George Nicklin's article "Reality Testing and Pacifist Theory" in the FRIENDS JOURNAL for February 6, 1960. We feel he displays a rather curious brand of pacifism. Do we, as followers of Christ, employ pacifist methods because it is expedient or because it is the only way to obey the Master's leading? Do we act as pacifists only when so doing will heap coals of fire on our "enemy's" head but resort to sword and gun when faced with the Cross?

George Nicklin spoke of using force on the criminally insane. Has he not heard of the effective use of nonviolence by C.O.'s in mental hospitals across the nation?

Pacifism based on expediency is not pacifism. Pacifism is guaranteed to bring peace only in the realm of the Spirit, but sometimes, by the grace of God, it brings peace in the little conflicts of this world.

Barnesville, Ohio

ELIZABETH ROCKWELL

I admire the courage shown by Grace S. Yaukey in writing "A Concern for the Captive Consumer" and of FRIENDS JOURNAL for publishing it. Over the past 30 years at least a score of my smoking friends have stopped. All have testified to increased energy, less need for sleep and rest, better health, and a sense of freedom and well-being.

Early in life I weighed the matter and decided not to form a habit that would require me to juggle a cigarette with one hand while fumbling for matches or ash trays with the other all the days of my life in a struggle to be less comfortable than I would be without any of this expense, bother, fire hazard, and serious risk of health.

Without disturbing or losing fellowship with those who smoke, could we not all join hands to warn our young people

against the perils of tobacco? It is not the taste or the aroma that enthralles the smoker but the craving for the narcotic drug.

It would be no injustice and no reflection on anyone, for smoker and nonsmoker alike, to agree that the former might smoke as much as he wished and the latter patiently endure the discomfort of secondhand smoking, while both made every effort to see that young people are properly informed and made aware of the high price they will have to pay and the handicap under which they will suffer all their lives if they incur the habit.

New York, N. Y.

HOWARD E. KERSHNER

I appreciate the article by Grace S. Yaukey, "A Concern for the Captive Consumer," in the FRIENDS JOURNAL of March 5.

Due to the nature of my work (I am a dental surgeon, now retired), I have been in contact for many years with cigarette smokers, and have seen its spiritual, mental, and physical inroads. God never intended us to be human smokestacks; if He had, He would have furnished us with a vent other than the mouth.

Long and solemn declarations are common at Yearly Meeting on the evils of alcohol, but seldom is heard a dissenting voice on the cigarette habit. Medical evidence is strong on what nicotine does to the heart and arteries, and also the etiology of many lung cancers.

I join hands with "the free, freed, or concerned," as Grace Yaukey says, and may many others do so to alleviate this unhealthy, filthy, and expensive habit.

Pasadena, Calif.

JOHN W. DORLAND

It seems valuable to share suggested helps in breaking the smoking habit which have come to the attention of the author of "A Concern for the Captive Consumer."

Edward Manice of New Haven Monthly Meeting, Conn., writes that two varieties of smoking-deterrent tablets are now available at drugstores. They are "Bantron" and "Flavettes."

A book by the eminent New Orleans physician and medical research specialist, Dr. Alton Ochsner, *Smoking and Health* (Julian Messner, \$3.00), presents his laboratory findings on smoking and cancer, and on other physiological effects of the habit. Techniques of selling cigarettes, the original concern of the above mentioned article, are discussed by Dr. Ochsner. The book is recommended for study.

Bethesda, Md.

GRACE S. YAUKEY

In his article published on January 16, Carl F. Wise asks, "In what respect is a Friend's inward light different from another man's conscience?" The confusion, not only in the wording of the question but also in the minds of many Friends and of many "another man," seems to lie in the understanding of the term "conscience" in comparison with the term "inner light," by which Friends mean "the immediate communication of the will of God."

The distinction was well understood by the apostle Paul,

by Robert Barclay, by Jonathan Dymond, and by Mary Ward, his interpreter to Westtown seniors many decades ago. Briefly, "conscience" is the sum of a man's notions about right and wrong. It is influenced in varying degrees by social environment, secular education, religious instruction, biblical interpretation, and (whether dimly or clearly) by that "true Light which lighteth every man that cometh into the world." ("The light of an apostle and the light of the heathen differ only in degree of power, distinctness, and splendor of manifestation." See pages 36 to 43, *Lessons on Morality*, compiled and adapted from Dymond's Essays by Mary Ward; Westtown, Pa., 1907.)

As we seek to increase in wisdom and knowledge, each of the foregoing five influences upon one's conscience should be re-evaluated. Then it will be found that the true light (for Friends the inner light or spirit of Christ) by which we are guided is not changeable but will reveal the stumbling blocks of superstition, ignorance, and expediency as we confidently follow the luminous trail.

Lansdowne, Pa.

FRANCIS R. BACON

BIRTH

ASCH—On February 18, at Von Ormy, Texas, to Anthony and Jeanne Afflick Asch, a son, WILLIAM CHRISTOPHER SETH AFFLICK ASCH. His mother is a member of Solebury Monthly Meeting, Pa.

MARRIAGE

NOLDER-FREDENDALL—On March 19, at Southampton Meeting, Pa., JANE C. FREDENDALL, a member of Southampton Meeting, daughter of Gordon L. and Pearl L. Fredendall, and NEVIN D. NOLDER, JR., a member of Clear Creek Meeting, Richmond, Indiana, son of Nevin D., Sr., and Mary A. Nolder, Dayton, Ohio. The couple will reside near Ivor, Virginia, where Nevin is Secretary of the Virginia Quarterly Meeting of Friends (Baltimore Yearly Meeting, Homewood).

DEATHS

HAVILAND—On March 18, at Purchase, N. Y., GRACE CAPRON HAVILAND, in her 83rd year. She was the widow of the late William C. Haviland and the daughter of Jacob and Jane Ballinger Capron. A birthright member of New York Monthly Meeting (15th Street), she transferred her membership to Purchase Meeting, N. Y., in 1921, and has always been an active and loyal member, serving on many committees through the years.

Her cheerful greeting of strangers, her loving kindness for family and friends, her keen sense of humor and gay spirit endeared her to all of them. She is survived by a daughter, Barbara Haviland Houser, and two grandchildren.

Henry D. Kinsey, Sr.

The following minute is taken from the minute book of Richland Monthly Meeting, Quakertown, Pa.:

"We are deeply grieved by the loss of Henry D. Kinsey, Sr., who passed away the 15th day of First Month, 1960. He was a valued member of Richland Monthly Meeting, Clerk of the Meeting for many years, presently Clerk of the Overseers and member of many committees.

"His services to the religious body he loved so well were valuable to the highest degree. His home life, his business life, and his service to the community were highly respected. Memorial services were held in the meeting house on Second-day, First Month 18th, at which many expressions of appreciation of Henry's service were given."

Coming Events

(Calendar events for the date of issue will not be included if they have been listed in a previous issue.)

APRIL

8 to 10—Mid-Year Meeting of Iowa Yearly Meeting, Conservative, and the Missouri Valley Association of Friends, at the State 4-H Camp near Madrid, Iowa, from Friday evening to Sunday afternoon.

9—Second Pendle Hill Extension Institute at Friends Service Association, Newportville Road, Fallsington, Pa., beginning at 9:30 a.m. Theme, "Practical Peaceful Alternatives to a Continuation of the Arms Race." Resource leader, W. Taylor Thom. Cost, \$2.00 (includes two coffee breaks, dessert and beverage). Bring a box lunch.

10—Central Philadelphia Meeting, Race Street west of 15th, Conference Class, 11:40 a.m.: James Bristol, Field Secretary for the AFSC, "India at the Crossroads."

10—Fair Hill Meeting, Germantown Avenue and Cambria Street, Philadelphia, Conference Class, 10 a.m.: H. Rufus Cox, "Specific Problems of Racially Changing Community."

10—Frankford Meeting, Unity and Waln Streets, Philadelphia, Conference Class, 10 a.m.: Rudolph Schmitt, Eleanor Phillips, and Felice Palczewski, "Development of Underdeveloped Countries."

10—Millville-Muncy Quarterly Meeting at Pennsdale, Pa., 11 a.m.

16—Western Quarterly Meeting at London Grove, Pa., 10 a.m. and 1:30 p.m. Worship and Ministry, 9 a.m. In the afternoon Robert W. Cope, Chairman of the Philadelphia Yearly Meeting Committee on Education, will speak on "Educating Friends Children in Friends Schools." Lunch served; baby sitting and child care provided.

16, 17—Near East Yearly Meeting at Ramallah, Jordan.

17—Central Philadelphia Meeting, Race Street west of 15th, Conference Class, 11:40 a.m.: F. Hilary Conroy, Professor of History, University of Pennsylvania, "Reconsideration of the China-Formosa Dilemma."

17—Frankford Meeting, Unity and Waln Streets, Philadelphia, Conference Class, 10 a.m.: William A. Daenz, Eleanor Phillips, Mayme Cavell, John C. R. Hofferbert, and Walter C. Longstreth, "Toward a More Peaceful World Community through Voluntary Action," Chapter 14 of *Building Tomorrow* by David S. Richie.

17—Merion Friends Community Forum at 615 Montgomery Avenue, Merion, Pa., 8 p.m.: Kaare Rodahl, M.D., Director, Division of Research, Lankenau Hospital, Philadelphia, "Physical Fitness and the American Culture."

23—Chester, Pa., Monthly Meeting Forum at Crozer Seminary, 8 p.m.: Dr. Linus Pauling, "Atom Testing."

23, 24—Caln Quarterly Meeting at Camp Hilltop, one mile south of Downingtown, Pa., 4 p.m.

23, 24—Fourth Annual Folk Fair of the International Institute at the Philadelphia Convention Hall. Over 35 nationalities participating. Dramatic tableaux, authentic folk songs, dances, food booths, exhibits. Advance tickets (adults, \$1.25; children, 50 cents) from International Institute, 645 North 15th Street, Philadelphia 30, Pa.

Coming: Address by Dr. H. Faber, "Contemporary European Religious Thought and the Work of the IARF," at Green Street Meeting, 45 West School House Lane, Germantown, Philadelphia, April 25, 8 p.m. Dr. Faber is Secretary of the *International Association for Religious Freedom* (IARF) and Professor of Religion and Philosophy at Leyden University, The Netherlands. Reception following the lecture.

Dinner Meeting to commemorate *Jane Addams' Centennial*, at the Drake Hotel, Philadelphia, April 26, 6:30 p.m., sponsored by the Pennsylvania Branch of the Women's International League for Peace and Freedom in cooperation with many professional, civic, and labor organizations. Cost, \$6.00 each. Speakers, Linus Pauling, Nobel Prize Winner in Chemistry, 1954; Helen Gahagan Douglas, former California Congresswoman and actress; Francis Bosworth, Director, Friends Neighborhood Guild.

Seminar for Quaker Leaders on International Economic and

Social Development and Disarmament, at Washington, D. C., April 26 to 30, sponsored by the Washington Friends Seminar Program. Among the speakers at the Point IV Conference: Governor Orville Freeman, Senator John Sherman Cooper, Congressman Chester Bowles, ICA Director James W. Riddleberger, and Development

Loan Fund Director Vance Brand. Leaders of the discussion on disarmament, E. Raymond Wilson, Edward F. Snyder, and Stuart Innerst of the Friends Committee on National Legislation. Programs and registration blanks obtainable from the Washington Friends Seminar Committee, 245 Second Street, N.E., Washington 2, D. C.

MEETING ADVERTISEMENTS

ARIZONA

PHOENIX — Sundays, 9:45 a.m., Adult Study; 11 a.m., Meeting for Worship and First-day School, 17th Street and Glendale Avenue. James Dewees, Clerk, 1928 West Mitchell.

CALIFORNIA

BERKELEY—Friends meeting, First-days at 11 a.m., northeast corner of Vine and Walnut Streets. Monday meetings the last Friday of each month, at 7:30 p.m. Clerk, Clarence Cunningham.

CLAREMONT—Friends meeting, 9:30 a.m. on Scripps campus, 10th and Columbia. Edward Balls, Clerk, 439 W. 6th Street.

LA JOLLA—Meeting, 11 a.m., 7880 Eads Avenue. Visitors call GL 4-7459.

LOS ANGELES—Meeting, 11 a.m., Univ. Meth. Church, 4th floor, 817 W. 34th Street.

PALO ALTO—First-day school for children and adults, 10 a.m. Meeting for worship at 11. 957 Colorado.

PASADENA—526 E. Orange Grove (at Oakland). Meeting for worship, Sunday, 11 a.m.

SAN FRANCISCO—Meetings for worship, First-days, 11 a.m., 2160 Lake Street.

COLORADO

DENVER—Mountain View Meeting, 10:45 a.m., 2026 S. Williams. Clerk, SU 9-1790.

CONNECTICUT

HARTFORD—Meeting, 11 a.m., First-day school, 11 a.m., 144 South Quaker Lane, West Hartford.

NEW HAVEN—Meeting, 11 a.m., Conn. Hall, Yale Old Campus; phone FU 7-1639.

NEWTOWN—Meeting and First-day school, 11 a.m., Hawley School.

DISTRICT OF COLUMBIA

WASHINGTON—Meeting, Sunday, 9 a.m. and 11 a.m., 2111 Florida Avenue, N.W., one block from Connecticut Avenue.

FLORIDA

DAYTONA BEACH—Meeting, 11 a.m., First-days at 300 North Halifax Avenue. Information, Sarah Belle George, CL 2-2333.

GAINESVILLE—Meeting for worship, First-days, 11 a.m., 116 Florida Union.

JACKSONVILLE—Meeting for worship, 11 a.m., YWCA. Contact EV 9-4345.

MIAMI—Meeting for worship at Y.W.C.A., 114 S.E. 4th St., 11 a.m.; First-day school, 10 a.m. Miriam Toepel, Clerk. TU 8-6629.

MIAMI—University, Wesley Foundation, Sundays 7:30 p.m. Clerk, MO 1-5036.

ORLANDO-WINTER PARK—Meeting, 11 a.m., 816 E. Marks St., Orlando; MI 7-3025.

PALM BEACH—Friends Meeting, 10:30 a.m., 823 North A St., Lake Worth.

ST. PETERSBURG—First-day school and meeting, 11 a.m., 130 19th Avenue S.E.

GEORGIA

ATLANTA—Meeting for worship and First-day school at 10 a.m. 1384 Fairview Road, N.E., Atlanta 6. Phern Stanley, Clerk. Phone DR 3-5357.

ILLINOIS

CHICAGO—57th Street Meeting of Friends. Sunday worship hour, 11 a.m. at Quaker House, 5615 Woodlawn Avenue. Monthly meeting, 7:30 p.m., every first Friday. Telephone BUTTERFIELD 8-3066.

INDIANA

EVANSVILLE—Meeting, Sundays, YMCA, 11 a.m. For lodging or transportation call Herbert Goldhor, Clerk, HA 5-5171 (evenings and week ends, GR 6-7776).

INDIANAPOLIS—Lanthorn Friends, 1040 W. 42nd Street. Meeting for worship and First-day school, 10 a.m. Telephone LI 6-0422.

LOUISIANA

NEW ORLEANS—Friends meeting each Sunday. For information telephone UN 1-1262 or TW 7-2179.

MARYLAND

SANDY SPRING—Meeting (united), First-days, 11 a.m.; 20 miles from downtown Washington, D. C. Clerk; R. B. Thomas; telephone WA 4-3366.

MASSACHUSETTS

CAMBRIDGE—Meeting, Sunday, 5 Longfellow Park (near Harvard Square), 9:30 a.m. and 11 a.m.; telephone TR 6-6883.

WORCESTER—Pleasant Street Friends Meeting, 901 Pleasant Street. Meeting for worship each First-day, 11 a.m. Telephone PL 4-3887.

MINNESOTA

MINNEAPOLIS—Church Street, unprogrammed worship, 10:15 a.m., University Y.M.C.A., FE 5-0272.

MINNEAPOLIS—Meeting, 11 a.m., First-day school, 10 a.m., 44th Street and York Avenue S. Harold N. Tollefson, Minister, 4421 Abbott Avenue S.; phone WA 6-9675.

MISSOURI

KANSAS CITY—Penn Valley Meeting, 306 West 39th Street, 10:30 a.m. Call HI 4-0888 or CL 2-6958.

ST. LOUIS—Meeting, 2539 Rockford Ave., Rock Hill, 10:30 a.m.; phone PA 6-0429.

NEW JERSEY

ATLANTIC CITY—Meeting for worship, 11 a.m., First-day school, 10:30 a.m., South Carolina and Pacific Avenues.

DOVER—First-day school, 11 a.m., worship, 11:15 a.m., Quaker Church Road.

HADDONFIELD—Meeting for worship, 11 a.m.; First-day school, 9:45 a.m. Midweek meeting, Fourth-day, 10 a.m. Lake Street.

MANASQUAN—First-day school, 10 a.m., meeting, 11:15 a.m., route 35 at Manasquan Circle. Walter Longstreet, Clerk.

MONTCLAIR—289 Park Street, First-day school, 10:30 a.m.; worship, 11 a.m. (July, August, 10 a.m.). Visitors welcome.

NEW MEXICO

SANTA FE—Meeting, Sundays, 11 a.m., Olive Rush Studio, 630 Canyon Road, Santa Fe. Jane H. Baumann, Clerk.

NEW YORK

ALBANY—Worship and First-day school, 11 a.m., YMCA, 423 State St.; Albany 3-6242.

BUFFALO—Meeting and First-day school, 11 a.m., 1272 Delaware Ave.; phone EL 0252.

LONG ISLAND—Northern Boulevard at Shelter Rock Road, Manhasset. First-day school, 9:45 a.m.; meeting, 11 a.m.

NEW YORK—First-day meetings for worship: 11 a.m. 221 E. 15th St., Manhattan Earl Hall, Columbia University 110 Schermerhorn St., Brooklyn 187-16 Northern Blvd., Flushing 3:30 p.m. Riverside Church, 15th floor Telephone GRamercy 3-8018 (Mon.-Fri. 9-4) about First-day schools, monthly meetings, suppers, etc.

SCARSDALE—Worship, Sundays, 11 a.m., 133 Popham Rd. Clerk, William Vickery, 162 Warburton Ave., Hastings-on-Hudson, N. Y.

SYRACUSE—Meeting and First-day school, 11 a.m., YWCA, 339 E. Onondaga Street.

OHIO

CINCINNATI—Meeting for worship, 10 a.m., 3601 Victory Parkway. Telephone Lucile Knight, Clerk, at EA 1-2769.

CLEVELAND—Meeting for worship and First-day school, 11 a.m., 10916 Magnolia Drive. Telephone TU 4-2695.

PENNSYLVANIA

HARRISBURG—Meeting and First-day school, 11 a.m., YWCA, 4th and Walnut Sts.

HAVERFORD—Buck Lane, between Lancaster Pike and Haverford Road. First-day school, 10:30 a.m. Meeting for Worship at 11 a.m.

LANCASTER—Meeting house, Tulane Terrace, 1½ miles west of Lancaster, off U.S. 30. Meeting and First-day school, 10 a.m.

PHILADELPHIA—Meetings, 10:30 a.m., unless specified; telephone LO 8-4111 for information about First-day schools. Byberry, one mile east of Roosevelt Boulevard at Southampton Road, 11 a.m. Central Philadelphia, Race St. west of 15th. Chestnut Hill, 100 East Mermaid Lane. Coulter Street and Germantown Avenue. Fair Hill, Germantown & Cambria, 11:15 a.m. Fourth & Arch Sts., First- and Fifth-days. Frankford, Penn & Orthodox Sts., 10:30 a.m. Frankford, Unity and Wain Streets, 11 a.m. Green St., 45 W. School House L., 11 a.m. Powelton, 36th and Pearl Streets, 11 a.m.

PITTSBURGH—Worship at 10:30 a.m., adult class, 11:45 a.m., 1353 Shady Avenue.

READING—First-day school, 10 a.m., meeting, 11 a.m., 108 North Sixth Street.

STATE COLLEGE—818 South Atherton Street. First-day school at 9:30 a.m., meeting for worship at 10:45 a.m.

TENNESSEE

MEMPHIS—Meeting, Sunday, 9:30 a.m.
Clerk, Myrtle Nash, FA 3-6574.

TEXAS

AUSTIN—Worship, Sundays, 11 a.m.
First-day school, 10 a.m., 606 Rathervue
Place, Clerk, Priscilla Zuck, GR 7-3414.

DALLAS—Sunday, 10:30 a.m., Adventist
Church, 4009 N. Central Expressway.
Clerk, Kenneth Carroll, Religion Dept.,
S.M.U.; FL 2-1846.

HOUSTON—Live Oak Friends Meeting,
Sunday, 11 a.m., Council of Churches
Building, 9 Chelsea Place, Clerk, Walter
Whitson; Jackson 8-6413.

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FRIENDS JOURNAL

A Quaker Weekly

VOLUME 6

APRIL 16, 1960

NUMBER 16

I T is no great thing to be able to converse with them that are good and meek, for this is naturally pleasing to all. And everyone would willingly have peace and love those best that agree with him.

But to live peaceably with those that are harsh and perverse, or disorderly, or such as oppose us, is a great grace, and highly commendable and manly.

—THOMAS À KEMPIS

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. *by Colin W. Bell*

Family Planning: A Moral Imperative

. *by Gustav Gumpert*

A Faith of One's Own

. *by May B. Schwalm*

World Refugee Year Goes into Last Lap

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World Refugee Year Goes into Last Lap

WITH only three more months to run since the United Nations proclaimed World Refugee Year last July, efforts are being made in many countries to step up financial contributions. A report from the World Council of Churches shows that \$2,000,000 of its goal of \$6,300,000 for WRY projects has been received to date. Support of WRY by the churches was voted last year with the reservation that while it would not solve the refugee problem, it would help many who have all but given up hope.

In its international catalog of WRY campaigns, the WCC Division of Inter-Church Aid and Service to Refugees cites austerity lunches, miles of pennies, the donation of a day's salary, sales of Christmas and Easter cards, and other projects undertaken in many of the 50 participating nations.

A popular plan in Norway is a fishing competition, in which the entrance fee and prizes for the best catches go to the WRY fund. In Canada, collection boxes at border crossings to the United States have signs noting that refugees cannot cross borders so easily, and contributions are substantial. At many airports in Europe, travelers are asked to drop small change of currency they no longer need into the WRY box, and trade unions in several countries are collecting voluntary "refugee taxes" from their members.

To assist fund-raisers in their appeals, the WCC lists services to refugees which relatively small amounts of money make possible. In Hong Kong, for example, \$34 will provide food for one child for one year, and \$5.00 a month pays for vocational training for one refugee youth. One dollar provides milk for 60 Algerian refugee children a day, and \$42 will supply a school for Arab refugee children with physical training equipment.

Warning of the "inevitable slackening of interest" toward the Year's end, the WCC report declares: "Upon the results of the WRY campaigns in the next three months depend the health and happiness of thousands of discouraged people."

Intercessional

By EUELL GIBBONS

My neighbor's need lies heavy on my soul.
With knees compassion-bent I bow in prayer:
"O Lord, his life is broken. Make it whole;
Surround him with Thy tender love and care."
"My son," the answer comes, "thy prayed demands
Are not for things that God alone can start.
Thy friend has need of helpful, human hands
Directed by a loving human heart.
Yet intercession is an act of love,
A sacrifice with savor sweet for Me.
Such selfless acts are not ignored above;
The prayer is heard. My son, I'll grant thy plea.
All things are possible to one divine;
The heart and hands I will employ are thine."

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FRIENDS JOURNAL

Successor to *THE FRIEND* (1827-1955) and *FRIENDS INTELLIGENCER* (1844-1955)

ESTABLISHED 1955

PHILADELPHIA, APRIL 16, 1960

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Editorial Comments

Christian Anti-Semitism

BISHOP Dibelius of Berlin, whose firm stand against East German authorities has made him in the eyes of the world the "Grand Old Man of Protestantism," plans to retire in 1961 at the age of 81. World Protestantism has honored him repeatedly; he is one of the six presidents of the World Council of Churches. His admirers, colleagues, and subordinates were recently thrown into consternation when it became known that Dibelius had been a vocal anti-Semite after the advent of Hitler in 1933. On being questioned, the Bishop admitted having written and spoken against the Jews, but he emphasized that his anti-Semitism was inspired by religious considerations and that he had opposed the killing of Jews. The Synod of Berlin voted a resolution of confidence in the Bishop, but one-fourth of the synod voted against him. The majority were willing to let bygones be bygones. Although Dibelius was a mature man of 52 when he wrote anti-Semitic articles, it may, indeed, be best to practice charity by giving him credit for his brave stand against East German communism and by forgetting his errors of a generation ago. It is, nevertheless, disturbing that anti-Semitic attitudes could arise in leading churchmen, of whom Dibelius was by no means the only one. The problem has a more than historical interest. Is organized Christendom to blame for fostering such a spirit? Does traditional Christian teaching itself supply some of the weapons for anti-Semitic warfare?

The Passion Plays

Religious, or more specifically Christian, anti-Semitism is nothing new. The appalling events under Hitler occurred, after all, in a nation claiming a leading position in theological life, and today's Protestant leaders candidly admit the tragic involvements of much of the church membership in the Hitler movement. The Pope's recent decree changing the ritual concerning the prayer for Jews in the Good Friday services was overdue, and indicates that a sense of guilt exists also in Catholic circles. The patriotic and racial bias which Protestantism is apt to excite more readily than Catholicism is often blamed for fostering anti-Semitic sentiments. But Catholic Bavaria was the cradle of Nazism, and a recent analysis of the Passion Plays in Bavarian Oberammergau

seems to support the suspicion that Catholics, too, do not mind adding some racial poison to the allegedly pure wine of Christian teaching.

Robert G. Davis in the March issue of *Commentary* shares some of his observations on the Oberammergau Passion Plays, which will this summer be viewed by an estimated 400,000 people. The setting in which the plays are given is highly commercial, and the Oberammergauers devote great skill to the financial affairs of their enterprise. Robert Davis calls it therefore ironical that the prime profiteers of the plays appear in the opening scene, in which Jesus drives the moneylenders and merchants from the temple. Several times the village has had to defend itself against the justified reproach that it has been especially unfriendly to the postwar refugees. Sixty per cent of the villagers were Nazis, including the chief actors and organizers of the plays. The impersonator of Judas was the only anti-Nazi among the ten leading actors!

The Jews in the Oberammergau plays bear all the characteristics with which the centuries have equipped their image. They gleefully accept the guilt of Christ's death for their children in an outcry that may well have been an interpolation arising from the intense anti-Jewish feeling following the year 70 A.D. Similarly biased remarks in the texts of several New Testament authors may have had a similar source. The effect of the crass portrayal on the Oberammergau stage is best illustrated by the fact that visitors to the plays have tried to do harm to the impersonator of Judas and have refused to stay under the same roof with him.

In view of the catastrophic events in recent history, religious education must exercise care in providing parents and teachers with sound information on biblical and historical aspects of the problem. Ignorance of both of these is widespread. We ought at long last to realize that there is no "innocent" anti-Semitism. Any such prejudices are of a reptilian versatility. Einstein once said at the Sorbonne University in Paris, "If my theory of relativity proves successful, Germany will claim me as a German, and France will declare that I am a citizen of the world. Should my theory prove untrue, France will say that I am a German and Germany will declare that I am a Jew."

Light and Shadow

LIGHT is the purest and only universally understood symbol of God. The ancient Egyptians deified the solar disc and worshiped it as Ra, Atum, or Aton. In Mesopotamia, Shamas, the sun god, was symbolized by the solar disc, and juridical documents of the early Babylonian period often state that an oath was taken or judgment given before it—in other words, in the presence of god. To Zoroastrians Ahura Mazda, the supreme, was pure light and truth. Similarly, the Hindus personified the sun as Vishnu, whose name can be translated as “the sun in zenith.” To the Old Testament seers the Lord was a sun and shield, covered with light as with a garment (Psalms 84:11; 104:2). Light symbolism reaches its climax in the New Testament, in which Christ is spoken of as the “true light,” “the giver of light,” and in which are found “God is light,” “the glory of God is its light,” and so forth.

In many ancient religions God was identified with the sun. For this reason artists have traditionally represented God, saints, and other sacred figures with a halo, the rays of the sun, or have enclosed them with an aureole. The great English painter Constable said, “I am anxious that the world should be inclined to look to painters for information on painting.” He was wise enough not to suggest that the world look to painters for information on God. It is a misunderstanding of the purpose of sacred art and symbols to seek from them more than they can accomplish. Sacred art is not religion, regardless of how inspirational, and symbols, however abstract, are still earthbound. They aid man in finding an increased spiritual awareness; they cannot lead him past the door of the absolute. This kind of identification is possible only through a mystic experience.

Christianity inherited the symbolic languages of Judaism and other contemporary cultures, such as Greek and Roman, but it transfigured the symbol of light, for Christ is not a physical light but the “light of lights”—in other words, the spiritual principle which illuminates the universe. Few religious thinkers have understood this as well as George Fox, who never spoke of a physical symbol, such as the sun, but only of the “light within the soul,” which is the “light of Christ.” The basis for this concept can be found in biblical sayings like “. . . the God who said, ‘Let light shine out of darkness,’ who has shone in our hearts to give the light of the knowledge of the glory of God in the face of Christ” and “. . . he has put his seal upon us and given us his Spirit in our hearts as a guarantee.”

Most Christian denominations did not interpret this consistently in the spirit of the Gospels, and it remained a concrete image; that is to say, its meaning was made

dependent upon the physical symbol. Emphasis upon symbols led to symbolatry, and instead of facilitating the path to the truth, blocked it.

After the Reformation the custody of the light symbol passed from the hands of prelates into those of mystics, like Jacob Boehme and George Fox. This transition marked the return from ritualism and symbolatry to pure religion. Fox’s interiorization of the light raised it from the physical plane to the spiritual one, for that which exists and arises within the soul of man is not subject to historical and allegorical processes of the senses. Donne, Herbert, Dryden, and other English poets of the seventeenth century were sensitive to this. On the Continent, Rembrandt, the last of the great religious painters, also based his entire vision upon the inner light illuminating all of his paintings. But the seventeenth century yielded to more scientific and materialistic preoccupations, and if it were not for those whom George Fox inspired, the concept of the inner light might have passed entirely from the consciousness of man. About a century later the famous theological writer William Law wrote, “Ask why even the most worthy and pious amongst the clergy of the Established Church are afraid to assert the sufficiency of the Divine Light, the necessity of seeking only the guidance and inspiration of the Holy Spirit, ’tis because the Quakers, who have broken off from the Church, have made this doctrine their cornerstone.”

In the language of mysticism the light of the sun is darkness as compared to the light of the soul. Sir Thomas Browne, the mystical English physician who wrote his *Religio Medici* between 1634 and 1636, called light “the shadow of God.” No light, not even that of the sun, can be compared to the true light but the invisible inner one. In other words, physical light casts shadow, but the shadow of God casts light.

The inner light is an invisible flame, born in the darkness of the soul. When fanned, it will illuminate the body from within. This perception gives meaning to the experience of the disciples when they were on the mountain with the Master, who was “transfigured before them, and his face shone like the sun, and his garment became white as light.”

The inner light, though a form of knowledge, is not factual knowledge. It is rather the knowledge of knowledge. It is in the same relationship as the shadow and light in Sir Thomas Browne’s image—namely, that factual knowledge is but the shadow of transcendental knowledge. Faith without reason is as incomplete as reason without faith, for the first leads to credulity, and the second to materialism. The latter, which is far more

common, was severely criticized by Jacob Boehme: "We also see that in technically trained men, when they acquire the light of external reason as their own, nothing results but pride, which all the world seeks and covets as the best of treasures. . . . I do not say that man should not investigate and learn from the natural arts and sciences. No, this is useful to him. But egocentric reason should not be the energizing of it. Man is to rule his life not through the external light of reason—this is all very good—but he should sink himself down into deepest humility before God and employ the Spirit and Will of God at the beginning of his investigations so that the light of reason can see through God's Light."

The eyes which perceive physical light are not the same as those that perceive the inner light dwelling in every man. When the mind is enlightened, it has perceived the light of the soul. Those who have learned to approach the darkness of their soul silently, communicate with the light of God. In that realm shadow is light, silence communication, and emptiness fullness.

To be "overshadowed by God" is to stand in His light, and to "walk in the light" means to walk in His shadow. When the shadow we ourselves cast becomes as light, then we know that we truly walk in the light of God.

PETER and FAYE FINGESTEN

Refugee

By DOROTHY BENTZ

Safe, untroubled!
Easter at dawn,
I go to the window
And look out on the lawn.
There, midst blue spruce trees,
New yellow of daffodils,
And speckled sparrows
Waiting for bread crumbs.

A Faith of One's Own

ONE hears many times the expression "I believe," the implication being that the speaker is a devout believer in the goodness and power of God. The question arises: Does he have faith in the power and goodness of God? Belief and faith are not identical, as many think them to be.

Belief signifies conviction. It is a mental reaction based on doctrines considered true and backed by reliable authority. Hence religious belief is to some extent intellectual.

Faith has a spiritual quality. It is founded on trust. Trust not only believes but has confidence that faith will be justified.

Many say, "I believe," while many constantly and prayerfully say, "My faith looks up to thee." When the apostles asked Jesus to increase their faith, Jesus said, "If ye had faith as a grain of mustard seed, ye might say unto this sycamine tree, Be thou plucked up by the root, and be thou planted in the sea; and it should obey you." How infinitesimal is one's faith at times! If one prays with Paul when he wrote to the Ephesians, "That Christ may dwell in your hearts by faith," one senses how many times human lives deny the presence of the Spirit.

A Christian often finds it agonizing to realize his lack of faith when faith is most needed. At such times he must go down to the depths of the light within, begging as the apostles did, "Increase my faith."

A great American construction engineer began his career by moving earth with teams of horse-drawn carts as a step in the construction of tunnels and dams. He believed in his own ability. He had faith that led him to say, "A man's worth is counted in the things he creates for the betterment of his fellow men." He overcame misfortune and mistakes by tackling a bigger job each time. When unheard-of improvements developed "to facilitate the project at hand," he built a reputation for perseverance, trust, and honesty. The result is that the company he heads has constructed railroads, moved mountains,

I THINK people are sometimes like chameleons; they like to do the same things as the people around them, so that they are not thought odd, or different—just as a chameleon takes its coloring from its surroundings so that it doesn't show up. Have you ever seen a boy or girl being teased, and then other children joining in the teasing? Or have you seen children being unkind to an animal, and other children joining in with them? I've seen both these things happen, and lots of other things something like that, and I think those children are just behaving like chameleons and not wanting to be different from the others. It takes a little courage to do the good and the kind thing when the other children are being unkind and thoughtless, but if you do, you will find those chameleonlike children will change themselves to be like you.—JOYCE EVENS, in *The South African Quaker*, January, 1958

and built dams and bridges in every part of the world.

Although one's faith may be small, even as the mustard seed, one cannot let it lie dormant and expect it to grow in grace. Persistence and effort develop Christian fortitude. What can the Christian do "to facilitate the project at hand"? Prayer should be the steam shovel that moves the load from the heart; the word of God, the derrick that lifts fear and distress from the soul; one's belief in one's fellow man, the dragline that "claws deep holes" in one's crust of intolerance and spreads the love of Jesus,

demanding a sharing with one's fellow man and the making of a better world for all.

Matthew quotes Jesus as saying, "If ye have faith, and doubt not . . . ye shall say unto this mountain, Be thou removed, and be thou cast into the sea; it shall be done. And all things, whatsoever ye shall ask in prayer, believing, ye shall receive."

A belief in one's self, with faith in one's God, surely establishes a faith of one's own.

MAY B. SCHWALM

Family Planning: A Moral Imperative

RARELY has the moral imperative for the cause of birth control been voiced more lucidly, or with greater conviction, than at a recent annual luncheon meeting of the Planned Parenthood Association of Philadelphia, when Episcopal Bishop James A. Pike of California, who flew in by jet, delivered a brilliant, witty, and urgent challenge to supporters of the movement to take a searching look at the ethical implications of their position.

As Chairman of the Clergymen's Advisory Committee of the Planned Parenthood Federation of America, Bishop Pike has voluntarily accepted the role of unofficial non-Catholic spokesman for an American majority that in some places had been quivering in philosophical confusion before the thundering utterances of this country's monolithic Roman Catholic hierarchy.

The ethical issue, said Bishop Pike in his Philadelphia address, must be clearly drawn: we are not merely called upon to defend an abstract freedom against the seeming encroachment of a strong and positive religious minority. It is more than that. We are advancing a positive right of conscience ourselves that has the validity and sanctity of all moral revelation; and it is a right of conscience that stands on quite equal footing with the freedom of the Roman Catholic citizen to avoid birth control practices if he so desires.

But what gives special cogency to this position, he pointed out, is the fact that most non-Catholic religious bodies in the United States have taken a stand for the ethical propriety of birth control. They have, in fact, gone further than finding the practice of birth control merely proper under certain conditions: they have defined it as a positive moral obligation when, for good reasons, married couples feel that they should not have children.

And so the dictates of individual conscience, imperative as they may be, are further enforced by the considered theological stand of most Protestant, Jewish, and other sectarian religious groups in our land.

Out of this blending of individual decision and theological confirmation comes the moral imperative. Bishop Pike puts it this way: "There is a positive obligation upon a majority of non-Catholic couples to do what they feel is the will of God for them, whether it be to seek aid for fertility in order to have wanted children, or of contraception to limit their number."

It follows logically, he declared, that laws forbidding a married couple from practicing medically approved birth control, as in Connecticut and Massachusetts, are an offense against the exercise of personal moral choice, while at the same time contravening the theological position of important religious bodies ministering to the spiritual needs of the vast majority of the American people.

To these excellent arguments, the Bishop added another. A consequence of this, he said, is that any law or "administrative practice" that prevents a citizen from exercising this right of conscience and religion necessarily violates the guarantees of religious freedom provided by the First Amendment to the Constitution.

In this manner Bishop Pike gave real substance to the non-Catholic plea for the right to plan our families: for we are conscience-bound so to do, and our conscience is ratified by the religious groups to which we belong. Moreover, Bishop Pike (who before his ordination in 1944 was an attorney and holds the degree of Doctor of Science of Law from Yale University) made his points without leaning too heavily on the traditional argument of overpopulation. However true it may be that man is breeding himself out of existence, this argument is not one that has merit in Constitutional law; and it has probably only secondary importance in matters of religion and conscience.

Turning to the question of the beliefs of political candidates, he reviewed the logic behind his stand that the public has a right to know a political candidate's position on birth control. Quite clearly Bishop Pike has given

serious thought to this question, and his convictions are strikingly stated in an article he prepared on the subject for a recent issue of *Life* magazine (reprinted in *Reader's Digest*).

In his Philadelphia address, he said: "It is no more religious bigotry to ask a Catholic candidate his position on birth control in public institutions or in the field of foreign aid than it would be to ask a pacifist Quaker candidate his position on military defense and spending, or a Christian Scientist his position regarding public health and medical policies."

And he continued: "Birth control advocates should not refrain from making an issue of the question out of

politeness or desire for community harmony. In the political realm, the majority can win and still leave the minority with the right to its beliefs."

Now the logic behind this, the Bishop explained, is that a religious doctrine, if it has political and social implications, is just as much a part of a candidate's political *dossier* as is his stand on disarmament, atomic energy, price support, or civil rights. It is fundamental to our democracy, he said, (and it is hard to see a good counterargument) that the voter should be able to find out what he is voting for.

GUSTAV GUMPERT

Is the AFSC Keeping Up with History?

(Part II)

(In Part I of this article, which appeared in the issue of April 9, 1960, Colin W. Bell outlines the character of today's world. He appeals to Westerners to stop living in a dream world and to face stupendous changes, which he enumerates.)

NOW, has the Religious Society of Friends anything of relevance to say in this astonishing world? I believe that certain of our basic testimonies are positively relevant today. Lest this sound intolerably smug and self-satisfied, let me make a clear distinction between our testimonies, the things we would like to witness to, and our performance, which is not one and the same thing.

(1) *For 300 years we have said that the good of society must be ordered on a nonviolent basis.* As the world would probably see it, we have not had a great deal of success in 300 years. Yet now when man's capacity for violence is reaching the ultimate, more and more men are coming to stand or are moving toward the place where we, when we were at our best, have been standing for a long time. This group is small, of course, but it is not insignificant, because it contains people who are considered significant. One can hear their voices speaking, perhaps not in the absoluteness of our position, but moving more and more toward it and probing the idea of the nonviolent ordering of society. This is one of the most exciting things of our day. I do not want to overplay it, but it's real and it's there. I hope and believe we ought to be and shall be able to keep in constructive relationship with all such men, though they may come at this from a point of view of expediency, or a mixture of moral imperative and political expediency. Let us not discourage in any way this search after the relevance of nonviolence in a very violent world.

(2) *Our testimony to the brotherhood of all men.* We Quakers are very far from practicing this testimony ourselves, and yet I think we know pretty clearly how we ought to behave. The paramount problem of Western man in today's world and the world to come is the purging of his ingrained superiority and the establishment of new, real, adult, sensitive relationships with all men of other races and cultures. This business of relating satisfactorily to all men has absolute historical and political relevance today.

(3) *Our concern with the sacredness of individual human personality.* Quakers have struggled to keep the individual "built into" their relations and "built into" political and other systems, and to retain, not only for themselves but for others also, the right to find their own truth and to seek their own freedoms. Amid today's encroachments upon individual personality, some very ruthless and harsh, and some very subtle, this testimony has absolute political and social relevance.

(4) *The search for communication and communion in depth.* It seems to me that the central act of worship of Friends offers something which greatly helps us in this. I believe that Indian mystics and others may achieve much greater depth of contemplation and meditation upon their own freedoms. I do, nevertheless, feel that Quakers in our meetings dare to venture upon a very difficult threefold task: the task of relating ourselves, each one of us, to each other; the task of relating each of our individual souls to God; and the task of relating ourselves as a group to God. And this threefold nature of our attempt at communication and depth has significance for other spheres of life. In business, in government, in unexpected places there is growing recognition of the

value of gathering together to find a consensus as a substitute for voting. Every time we go to a meeting for worship we essay something (and achieve it sometimes) which translated into the larger world has an absolute relevance to the problems of our day and age.

(5) *Friends have seen, I think, very clearly the danger of man's being possessed by things.* In a blatantly materialistic world, political rivalry seems to be moving almost inexorably toward a standard-of-living race. In such a scene the traditional Quaker call for resistance to being possessed by things, for moderation, for being concerned about a standard of life rather than a standard of living has very real political relevance.

(6) *Friends have sought after, even when they failed to achieve it, a shining integrity of word and deed and thought, a real letting of your yea be yea, your nay a clear, unequivocal nay, a sense of integrity* (I think there is no such word, but it's rather nice) responsibility for the handling of things. And this integrity is a spiritual commodity which is in desperately short political supply throughout today's world.

(7) *Finally, the need to put love into action.* I don't need to elaborate either upon this particular testimony of Friends or upon its relevance in political, social, and other terms today.

Now, if these testimonies are relevant, what part has the AFSC to play in their application?

(1) *Within* our Western society I believe we have to search for new occasions and new means to further what I call "that great debate," which is needed to lift us out of the dream world I talked about, and that great affirmation of those values which make our way of life a noble one.

(2) *Between* our Western society and other societies I believe we have to develop programs, projects, and opportunities which bring about the occasion of real and deep communication, and I include in that effort those elements in Western society which are estranged from, or unacceptable to, the great bulk of us.

(3) *Among* all men we must continue to demonstrate love in action when natural catastrophe or human folly puts a segment of the human family in a position of dire disadvantage.

What does all this amount to? *Within, between, and among* all men! Are these just great, amorphous ideas which don't really guide the AFSC down any particular road, under whose vast umbrella we can fit in almost any project that we want to think up? I believe it is our business to see that we are not quite so amorphous or quite so nebulous in our thinking. It isn't easy, and all of us who have been close to the Service Committee and have loved it over the years know this constant and abiding problem of how to see the way ahead. But I do

think that as we look out upon the '60's we must help the wider Western society of which we are a part to face great facts of life and history and then to re-examine the relevance of our great religious testimonies to those facts. Thus with much hard thinking we may discover, or re-discover, our own destiny.

Deep thinking, of course, is by no means enough. I have learned that the pressures upon the time of earnest do-gooders are often almost intolerable. Do we get so busy in discharging what we believe to be God's purposes and talking to each other about God's purposes that, in fact, we have very little time to talk to God about them? Friends, this is a point at which I think you can help us as part of the AFSC family. Help us not only with your money, not only with your blankets and clothing, not only with your time and wisdom as committee members, but with that deep sort of spiritual support and undergirding which will help us to listen as we work. Help us to listen to God and be guided to that further great business which, I am sure, we have to transact.

COLIN W. BELL

Vigil at Fort Detrick

AT Fort Detrick, Frederick, Maryland, viruses and other agents of germ warfare are developed and stockpiled by army and civilian technicians. The Army Chemical Corps justifies this research as a defensive measure for national security and points to certain beneficial by-products of the research.

The purpose of the Vigil at Fort Detrick, which has continued for ten hours each day since July 1, 1959, and has drawn nearly 1,000 participants, is to appeal to the conscience of all men in order that work on biological and chemical weapons might be stopped and an international agreement be made against the manufacture and use of these weapons.

A majority of the vigilers are total pacifists, but a considerable number of supporters are so-called "nuclear pacifists" or "just war conscientious objectors" who reject the use of chemical, biological, and nuclear weapons on the grounds that morally they fail to fulfill the requirements of "a just war" in traditional terms and politically they represent not the extension of diplomacy but the breakdown and negation of diplomacy.

More than half of the participants in the Vigil to date have come from the historic peace churches: the Society of Friends (Quakers), the Church of the Brethren, and the Mennonites. All major Protestant denominations have been represented, however, especially Methodists, Baptists, and members of the United Church of Christ (Congregationalists, and Evangelical and Reformed). Several Jews and Roman Catholics have joined in the Vigil, including three Catholic seminarians at the seminary weekend. In addition, adherents of Christian Science, Divine Science, the Humanists, and

Ethical Culture Society have supported the action, as well as several persons who list no religious affiliation.

About 30 Eastern theological professors and students joined in the Vigil and Appeal at Fort Detrick, Frederick, Maryland, during the weekend of March 25 to 27. Previously 12 members of the faculty of Andover Newton Theological School and 14 members of the faculty of Boston University School of Theology sent public statements of support to the Frederick project and to the President and members of Congress.

The Vigil office is at 324 West Patrick Street, Frederick, Maryland.

NORMAN K. GOTTWALD

About Our Authors

Faye Fingesten is a member of 15th Street Meeting, New York City, and Peter Fingesten is Assistant Professor of Art at Pace College, New York City. In 1956 Muhlenberg Press published his book *East Is East*, and he has contributed many papers on art and religion to scholarly quarterly and national magazines.

May B. Schwalm is a member of Darby Monthly Meeting, Pa.

Gustav Gumpert, who is Vice President of the Planned Parenthood Association of Philadelphia, is Research Director for the charitable activities of Philadelphia attorney and philanthropist Graham French. Mr. Gumpert has had a wide and varied editorial and public-relations experience, and has published more than 100 articles on controversial subjects, ranging from G.I. training schools to the manuscript sources of Handel's *Messiah*. He is currently writing a book entitled *The Sounds of Revelation*, an analysis of the use of words in religious observances.

"Is the AFSC Keeping Up with History?" was delivered as an address by Colin W. Bell, Executive Secretary of the American Friends Service Committee, at the annual meeting of the AFSC on January 9, 1960, held at 20 South 12th Street, Philadelphia. Part I of the address was published in our issue for April 9, 1960.

Dr. Norman K. Gottwald is Professor of the Old Testament at Andover Newton Theological School, Newton Center, Mass.

Friends and Their Friends

Harold Evans, Chairman of the Board of Directors of the American Friends Service Committee, urged President Eisenhower on March 25 to make a "speedy conclusion of a test-ban agreement providing for a moratorium on small underground tests as an imperative step to further crucially important disarmament progress." Harold Evans indicated that the negotiations at Geneva had reached a crucial stage, in which the Soviet Union "appears to have accepted the United States proposal for a limited treaty and for jointly conducted experiments to perfect instrumentation for detection of small underground tests."

Urging that the United States move promptly in negotiating its terms, he said: "We believe the risks inherent in a

failure to agree to a treaty, or the risks which would accompany a substantial prolongation of the negotiations, are far greater than would be the dangers involved in accepting the moratorium now proposed. . . ."

Lauren R. Stevens, a Philadelphian and a graduate of Germantown Friends School, has sold his senior thesis, written in fulfillment of the requirements for a degree at Princeton University, to the publishing houses of Charles Scribner's Sons, New York, and Victor Gollancz, London. An outstanding student in the English department, he was permitted to write a novel for his thesis. Entitled *The Golden Axe*, the novel deals with family relationships in a Northern Maine community.

An Editorial in *The Friend*, London, deals with the tragic events in South Africa and refers to the growing protest movement in various Christian groups of England. The Editorial closes with the following words: "*Apartheid* must go. That is the lesson of Sharpeville and Langa. All men now know *apartheid* for what it is. The Union Government itself halts in its course; the pass laws are suspended, pass law books are burned. Never can steps now being taken be retraced. Sooner or later, in a bath of blood, or in the wondering silence of peace, the end must come.

"Let us, with Friends in South Africa, pray for all in South Africa."

The South African Quaker for February, 1960, reports an expansion of the Indian Women's Literacy Association. More recently the movement has employed "a field organizer, whose function it was to initiate new groups in Durban and later in other areas, train teachers, organize and supervise the existing groups. There are [now] 26 groups with a total of 139 pupils. The women range from 16 to 70 and come from all sections of the community. In addition to classes in Durban, there are groups in Tongaat, Verulam, and Mount Edgecombe. In February, 1959, certificates were awarded to 70 students compared with 40 in 1958. In all there are some 200 women who have completed courses or are presently enrolled. Three hundred women are waiting to join new classes."

The movement was sparked by Olive Gibson, a Friend working as a volunteer in the Durban office of the South Africa Institute of Race Relations, who discovered "that there was an expressed need on the part of individual Indian women and Indian women's organizations for literacy work among Indian women." An informal committee was set up, donations were raised (in 1953 to 1955), four primers and a recipe book were produced. Technical services and additional funds were supplied by the Adult Education Department of the Institute. In 1956 and 1957 grants were made to the work by the Society of Friends Southern Africa Fund, and a generous contribution of £1,000 from the Millburn Trust (administered by the Institute of Race Relations) made possible the beginning of the present growth in the work.

Fort Defiance, Ariz.; Decoy, Ky.; Ypsilanti, Mich.; Orofino, Idaho; Mexico, Spain, and Turkey—strange-sounding names and faraway places where young people will serve in American Friends Service Committee projects this summer. But the people they will meet, whose lives and friendships and problems they will share, should be familiar to many of us: American Indians; villagers in rural areas the world over; underprivileged children from city tenements; the mentally ill; industrial workers on factory assembly lines; country people and city dwellers from all walks of life, all races, all religions. Some of the basic problems which plague these people and all humankind will be probed and pondered in direct service projects, world affairs camps, international student seminars, peace caravans. Projects are open to all young people. For more information write the American Friends Service Committee, 20 South 12th Street, Philadelphia 7, Pa.

During the last two or three months a number of American and foreign papers have reprinted articles from the pages of the FRIENDS JOURNAL. Miriam Thrall's "Today's Millstone" was reprinted by the AMA (American Medical Association) *Journal of Diseases of Children*, Chicago, and also by the International Association of Pupil and Personnel Workers, Gary, Indiana. George Nicklin's "Reality Testing and Pacifist Theory" will appear in the *Methodist Christian Advocate*, Chicago. Henry Wilt's "Consider the Lilies" was republished in places as far apart as Madras, India (in *The Guardian*), and Stockholm (*Nordisk Kväkar Tidskrift*).

The American Friends Service Committee reprinted A. J. Muste's "First Step or Dead End" for general distribution. The London *Friend* several times reprinted material from our pages, as did also the *Vriendenkring*, Holland, and *Der Quäker*, Germany. The London *Friends Quarterly* will reprint Virginia Gunn's article, "Camus: the Rock and the Cross."

A photograph of a storm-tossed coast at St. Mawes, Cornwall, England, adorns the post-card request of Janet Whitney for two copies of Sophia Fahs' lecture, "Why Teach Religion in an Age of Science?" Two copies at 15 cents each were mailed at once from Friends General Conference, 1515 Cherry Street, Philadelphia 2, Pa. The response to the printing of the lecture has been enthusiastic. All orders will be promptly filled.

Our subscribers can facilitate our billing procedures greatly by

- (1) Paying bills promptly.
- (2) Returning the billing slip, which contains the date of expiration. This is helpful also when the bill is overdue.

Much time and money can be saved by following these suggestions. We shall appreciate your assistance.

FRIENDS JOURNAL
1515 Cherry Street, Philadelphia 2, Pa.

Arthur E. Morgan of Yellow Springs, Ohio, is circulating information on the grave public emergency concerning the Seneca Nation, which says in part: "Now the U.S. Corps of Engineers has planned a dam on the Allegheny River which would flood nearly all this reservation except the steep, uninhabitable mountain sides. The Senecas have a strong attachment for what remains of their ancestral home. They came to me for advice. I told them that if this dam were essential to the protection of a great city such as Pittsburgh, in my opinion they should not object. They nevertheless asked me to look into the matter.

"I found a rare geological fact, ignored by the Army engineers. In preglacial times the Allegheny flowed north. The glaciers dug a great hole and pushed up a dyke, turning the river south. By simply cutting through that dyke and using the 'hole'—a near-useless swamp—for a reservoir, three times as much flood water could be stored as by Kinzua, and at less cost.

"What the Senecas are asking—and all they are asking—is that this alternative, the Conewango-Cattaraugus plan, be given a fully impartial and competent examination before a decision is made as to which plan to use. Notwithstanding the Corps of Engineers' repeated statements to the contrary, there never has been such an independent comparison. The Corps is strenuously opposing it. At the last session of Congress both the House Appropriations Committee and the House of Representatives itself took almost unanimous action to insure such an examination. However, with Engineer Corps influence, this was eliminated in conference. The matter is scheduled to come before the Appropriations Committee once more in early April.

"The stakes are vast: the safety of a great city from extreme floods; the permanent removal of unwanted flood waters from the Ohio River; the massive winter storage of water against increasing need for summer augmentation on the Ohio; the honoring of America's oldest treaty; the saving of a very large public expenditure; the saving of a fine water-level highway through the mountains; the preservation of one valuable recreation area and the creation of another; and the fact that because of its simpler construction, the Conewango project could be built in less time than Kinzua."

Members of the Charlotte, N. C., Friends Fellowship have recently issued a public statement supporting and stressing the significance of the current Negro student protests against segregated eating facilities in some Southern stores. The statement was sent to each manager of the establishments involved and to the local newspaper in the belief that the expression of local attitudes in these situations may be instrumental in effecting changes in local customs. Friends reminded the public of Gandhi's nonviolent campaigns and concluded their appeal by saying, "The most sane procedure in such times as these is to practice the Christianity which we preach and the Negroes are now using. . . . If we dismiss these protests as mere isolated events and of no importance, history shall overtake us before we know the cause of our own undoing."

The Friends Medical Society, Whitesburg, Kentucky, has sent a collection of outstanding new medical textbooks to the Yugoslavian Federal Executive Committee for Health. The books were presented by Frank Hunt of the American Friends Service Committee Foreign Service Section in connection with the sponsorship of an occupational therapy volunteer to go to Belgrade. Frank Hunt reported that the Secretary of Health was touched by the presentation and asked him "to convey the government's thanks to the Friends Medical Society for this valuable gift."

About 20 Friends, members of New York Monthly Meeting, attended the Jane Addams Centenary Dinner Meeting in New York City on March 23. Among those present who knew Jane Addams were Mr. and Mrs. Nicholas Kelley. Nicholas Kelley is the son of Florence Kelley, who in the early days of Hull House was a resident there.

Among the others present were Caroline and Patrick Malin and Edward and Margaret Thomas. Margaret Thomas was Recording Secretary when Jane Addams was President of the WIL. Margaret Thomas spoke of the wit and humor of Jane Addams in meeting unusual situations.

The magazine *New World Review* announces an essay contest on the subject, "A Peace Program for Our Country," open to young people of 18 through 25. The writer of the essay judged the best will receive a prize of 200; the second prize is to be \$100; the third, \$50; and ten honorable mentions will receive \$15 each. The deadline for receiving the essays is May 15. The contest is particularly intended for college students, workers, all young people for whom the whole question of a peaceful future for our country and the world has a special urgency. Essays should not exceed 1,000 words in length.

Young people who are interested in the contest should write to *New World Review*, 34 West 15th Street, New York 11, N. Y.

Conference for Meeting Clerks

Attendees at the conference for Meeting Clerks held January 22 to 24 at Woolman Hill, Deerfield, Mass., were delighted to see the resultant Queries in the March 19 issue of the *FRIENDS JOURNAL*.

We should like to add a few words of appreciation for the opportunity of being a part of this meeting. A better place could not be found than Woolman Hill. The sign on the door, "Friend, wipe thy feet"; the warm welcome from Russell D. Brooks, the Executive Director of Woolman Hill, and from Edward A. Manice, our convenor; and not least, the delightful old house itself, drew us all together for the purpose of our coming there.

We represented old settled Meetings, Preparative Meetings, young struggling ones, large, small, silent, and programmed, and ranged in age from "17 to 70." First we discussed the various aspects of the meeting for business and the role of the Meeting Clerk which we wished to consider in our sessions

on Saturday and Sunday. Among these were underlying assumptions and religious convictions of Friends, spiritual need in meetings for business, the Quaker method of reaching decisions in meetings for business, and the function and role of the Clerks of Meetings. How can we serve our Meetings as Clerks? As members? How can our Meetings season us and others who serve in our Meetings? The discussion of these topics and questions culminated in the forming of the Queries for Meeting Clerks, already published in the *FRIENDS JOURNAL*.

Edward Manice was always ready and able to guide, sum up, and help organize our searching and findings, and all with such tact that never did we feel he was intruding or pushing us in the direction we should go. Especially helpful were his well-chosen readings for the opening and closing of our sessions from such sources as the works of George Fox, John Woolman, Hugh Doncaster, Rufus M. Jones, Howard Brinton, and Neave Brayshaw.

The feeling of loving concern was not confined to our discussions but carried over into our fellowship after meetings and at meal times.

With full hearts we quieted down at our last session and experienced a most rewarding meeting for worship. Many spoke to the experience we had shared, and we were mindful of Doncaster's admonition to "Have a fair sense of watching over one another for good, and a fair sense of willingness to be watched over for good."

SETHA M. GOODYEAR

SARA M. CLARK

ELIZABETH HUNN NAISBY

Sandy Spring Friends School

Progress Report Number One of the Sandy Spring, Maryland, Friends School appeared in January, 1960. In question-and-answer form it takes up several topics about the school.

"What grades will be included?" "The first year there will be a 10th and 11th grade; thereafter 10th, 11th, and 12th."

"Will it be a day or a boarding school?" "Given the high cost of construction . . . , we will construct a classroom building first, and open largely as a day school with a few resident students in faculty homes. Then, . . . we will build dormitories as the funds become available."

"Who is eligible for admission to the school?" "Any boy or girl capable of handling a demanding, but not necessarily college preparatory curriculum, who is willing to participate cooperatively and constructively in a close-knit community, who accepts a religiously oriented institution."

"What is the academic program?" Our aim is to help prepare our students to close "the gap between modern man's technological and social development, . . . not by eliminating their scientific training, but by emphasizing their social consciousness and responsibility. . . . Our academic program will be built around five major areas: English language and literature, history, foreign languages (notably French), mathematics, and science. . . ."

"Will the students do any physical work?" "We would

ask our students to devote a portion of each day to such work. . . ."

The brochure concludes: "Because our roots are deep in a quiet, liberal Quaker faith, open to fresh insight and guidance at any time, we expect our school to give young people examples in action of this faith. . . . The Quaker School wants to look beyond human development and achievement in any aspect and ask: 'To what ends?' It wants to live and to speak this clear answer: that we may more fully in all parts of our life find and live up to the divine aspect of our nature, turn the best capacities we can develop into the service of God and His kingdom and of our fellow human beings. . . . We are aware that in presenting this outline we are looking ahead in faith. . . ."

Inquiries concerning the Sandy Spring Friends School may be addressed to Sam Legg, Oakwood School, Poughkeepsie, N. Y., or to S. Brook Moore, Sandy Spring, Maryland.

Letters to the Editor

Letters are subject to editorial revision if too long. Anonymous communications cannot be accepted.

For more than a century the Society of Friends has been the best friend of the Seneca Nation of Indians. Just now the Senecas need your help at once.

Friends are asked to write their Senators and Representatives and Representative Ben F. Jensen of Iowa, asking that they work for an impartial inquiry, and to oppose any appropriation for the Kinzua Dam until a thoroughly impartial comparison can be made between the Army plan and the Conewango-Cattaraugus plan.

If the Army plan is best, then an impartial comparison will quickly establish that fact. If the Conewango-Cattaraugus plan is superior, then that fact should be known before it is too late. Consideration for the treaty with the Senecas should be a factor in the situation.

The hearing was scheduled for April 7, but letters will be helpful until about the first of May, when the bill will be made up.

Yellow Springs, Ohio

ARTHUR E. MORGAN

(See the news note on this comparison, page 250 of this issue.)

I hope that some Friend, Meeting, or library may be able to use any or all of the following: many copies of *The Friend*, Philadelphia, from 1941 to 1955 (in five instances all issues comprising a volume), some issues of the *Friends Intelligencer* for 1954 and 1955, and a complete file of the *FRIENDS JOURNAL* from its beginning in 1955 through 1959. These back issues may be obtained from the home of Mrs. Benjamin Cadbury, 260 East Main Street, Moorestown, N. J.

Farmington, Conn.

B. BARTRAM CADBURY

As members of the Society of Friends, we should be ever mindful of the need to deepen our spiritual lives. In our committee work and in our business meetings we must seek

the same depth that we seek to attain in our meetings for worship. Ideally, the same atmosphere of love and forbearance which prevails in a true meeting for worship should carry over into all our activities, both within and without the Meeting. We should be ever aware that a true deepening of the spirit will lead to more harmonious relationships. If this seems an impossible goal, we must remember what Hans Denck said in the sixteenth century: "He who seeks God already in very truth has Him. . . ." Our very earnest seeking, in itself, is a giant step in the right direction.

Narberth, Pa.

META SHALLCROSS DAY

The "Editorial Comments" in the issue of February 27 about illegible signatures was very timely. It is a concern which all of us should heed.

Many government agencies require printed signatures, presumably for the reason that written ones are illegible or so poorly made that they cannot be deciphered correctly.

Our Friends Meeting has a visitors' book for signatures, and we welcome the presence of visitors with us, but we regret that some of the signatures are difficult to understand.

It is related of Horace Greeley, whose writing was almost the worst possible, that he was obliged to rehire one of his discharged employees because the dismissed man was the only one able to understand Greeley's ideas from his handwriting.

Chester, Pa.

CHARLES PALMER

John H. Davenport's article on "The Meeting for Worship" illustrates a tendency not uncommon among Friends to identify the intellectual part of man's nature with his egotism and the emotional part with his divinity. Actually, man's emotions can and have led him into pride and self-glorification, while his intellectual search may teach him humility and self-effacement. Emotional grandeur is undeniably present in a "Choral Symphony" or a "Messiah," but these achievements were possible only to men who had completely mastered the structural and intellectual elements involved. Feeling alone cannot create a work of art, nor, one might add, a religion.

The experiment in cutting a man off from all sense perceptions may not be as ideal a situation for Quaker worship as the author maintains. Certainly, for some, the experience of God is supremely present in conscious thought, real human contacts, and practical response to the problems of pain and suffering. Suspension in an absolute void may be some religious seekers' idea of heaven; it has also been others' idea of hell.

Franklin Lakes, N. J.

ALBERT C. SCHREINER

I write in regard to John H. Davenport's "The Meeting for Worship." I had not realized so much concern existed relative to the adequacy of the meeting, and hesitate to believe that we "worry and fret" about it. In none of the three meetings I have attended—Cleveland, North Columbus, and

Champaign-Urbana—have I sensed anything but a genuine searching for a closer contact with God.

The psychological experiment presented by Davenport, in which the subject is removed from all sensory impression for 36 hours, scarcely seems to be a fair testing for even a Quaker's appreciation of silence. If we starve for a week and then sit down to eat at once all the meals we have missed, we are bound to run into difficulty. The need is to balance the mental, physical, and spiritual as we go along. To be sure, we do need self-discipline to keep this balance.

As one who for many years attended a typical Protestant church, I wish to say that from the depths of my heart I am thankful for the meeting for worship; I believe and trust that the majority of Friends rejoice in that silent, seeking hour.

Charleston, Illinois

BARBARA FRITTS

FRIENDS JOURNAL has my appreciation for printing Bruce Cutler's magnificent poem "The Language of Yes" in the issue of March 26. With the testimony of Friends so desperately relevant to this mixed-up present-day world, it seems almost criminal that this testimony so often finds such inadequate and hackneyed expression in poetry. Friends continue to show an astonishing lack of interest, perception, and taste in all the arts, and publications such as the FRIENDS JOURNAL fill a real need by pointing the way. My congratulations to you and Bruce Cutler.

Philadelphia, Pa.

MATT HERRON

Coming Events

(Calendar events for the date of issue will not be included if they have been listed in a previous issue.)

APRIL

17—Central Philadelphia Meeting, Race Street west of 15th, Conference Class, 11:40 a.m.: F. Hilary Conroy, Professor of History, University of Pennsylvania, "Reconsideration of the China-Formosa Dilemma."

17—Frankford Meeting, Unity and Waln Streets, Philadelphia, Conference Class, 10 a.m.: William A. Daenz, Eleanor Phillips, Mayme Cavell, John C. R. Hofferbert, and Walter C. Longstreth, "Toward a More Peaceful World Community through Voluntary Action," Chapter 14 of *Building Tomorrow* by David S. Richie.

17—Merion Friends Community Forum at 615 Montgomery Avenue, Merion, Pa., 8 p.m.: Kaare Rodahl, M.D., Director, Division of Research, Lankenau Hospital, Philadelphia, "Physical Fitness and the American Culture."

23—Friends Committee on National Legislation Executive Council and Area Meeting at Wilmington, Ohio. Morning and afternoon sessions at Fairview Meeting House, near New Vienna; 3 p.m., Edward Snyder, FCNL Legislative Secretary, "Congress in Mid-Stream." Evening session at Wilmington Meeting House; 8 p.m., E. Raymond Wilson, FCNL Executive Secretary, and Samuel Levering, Chairman of FCNL Executive Council, face a panel of college students on the question "Dare the World Disarm?"

23—Chester, Pa., Monthly Meeting Forum at Crozer Seminary, 3 p.m.: Dr. Linus Pauling, "Atom Testing."

23, 24—Caln Quarterly Meeting at Camp Hilltop, one mile south of Downingtown, Pa., 4 p.m.

23, 24—Fourth Annual Folk Fair of the International Institute at the Philadelphia Convention Hall. Over 35 nationalities partici-

pating. Dramatic tableaux, authentic folk songs, dances, food booths, exhibits. Advance tickets (adults, \$1.25; children, 50 cents) from International Institute, 645 North 15th Street, Philadelphia 30, Pa.

24—Abington Meeting, Jenkintown, Pa., Adult Class, 10 a.m.: Henry J. Cadbury, "Rufus Jones," speaking on the biography *Friend of Life* by Elizabeth Gray Vining.

24—Central Philadelphia Meeting, Race Street west of 15th, Conference Class, 11:40 a.m.: Stephen S. Cary, AFSC Associate Executive Secretary, "A Pacifist Confronts Russia."

24—Homecoming Day at Fair Hill Meeting, Germantown Avenue and Cambria Street, Philadelphia.

24—Frankford Meeting, Unity and Waln Streets, Philadelphia, Conference Class, 10 a.m.: Wilfred and Mary Howarth will tell of their experiences as workers for the AFSC at Barpali, Orissa, India, for more than two years. Colored slides.

25—Address at Green Street Meeting, 45 West School House Lane, Germantown, Philadelphia, 8 p.m.: Dr. H. Faber, Secretary of the International Association for Religious Freedom, "Contemporary European Religious Thought and the Work of the IARF." Reception following the lecture.

26—Dinner Meeting to commemorate Jane Addams' Centennial at the Benjamin Franklin Hotel, Philadelphia, 6:30 p.m., sponsored by Pennsylvania Branch, WIL. Cost, \$6.00 each; make reservations at Jane Addams House, 2006 Walnut Street, Philadelphia 3, Pa. (telephone, LO 3-3285). Speakers, Linus Pauling, Nobel Prize Winner in Chemistry, 1954; Helen Gahagan Douglas, former California Congresswoman and actress; and Francis Bosworth, Director, Friends Neighborhood Guild.

26 to 30—Seminar for Quaker Leaders on International Economic and Social Development and Disarmament at Washington, D. C., sponsored by the Washington Friends Seminar Program. For details see pages 236 and 237 of the issue for April 9, 1960.

27 to 30—Ireland Yearly Meeting at 6 Eustace Street, Dublin, Ireland.

29—Spring meeting of the Friends Council on Education at Brooklyn Friends School, 112 Schermerhorn Street, Brooklyn 1, New York. Business session, 4:30 p.m., at which Earl G. Harrison, Director of the Council for Religion in Independent Schools, will speak briefly. Supper served in the dining room of the school, 6 p.m. (reservations at \$2.00 each must reach Mrs. Allan Lindsay at Brooklyn Friends School not later than April 26). Address, 7:15 p.m.: Ira DeA. Reid, Head of the Department of Sociology, Haverford College, "Some Fugitive Thoughts on Friends Education."

30—Chester Quarterly Meeting at Swarthmore, Pa., 3 p.m. Worship, short business session; address by Senator John A. Waddington, State Senator from Salem County, New Jersey, "Christianity and Politics." Supper served, 6 p.m. Evening session, round table discussion on same subject, led by Senator Waddington.

30—Friends High School Institute, sponsored by the AFSC and Westbury Monthly Meeting, at Westbury Friends Center, Jericho Turnpike and Post Avenue, Westbury, Long Island. Theme, "Let's Join the Human Race." Keynote speaker, Spahr Hull. Six seminars. Information through school principals and social studies teachers.

Coming: Ninety-first Annual Meeting of the Associated Executive Committee of Friends on Indian Affairs, at Quaker Hill, Richmond, Indiana, May 14 and 15. Reservations for hospitality should be made with Cornelia Bond, Hostess, 101 Quaker Hill Drive, Richmond, Indiana.

BIRTH

SQUYRES—On March 24, in Houston, Texas, to Roland E. and Ellen Jenkins Squyres, their fourth son and fifth child, DANIEL PALMER SQUYRES. He is the twelfth grandchild of Howard M. and Elsa Palmer Jenkins, members of Swarthmore Monthly Meeting, Pa., and thirteenth great-grandchild of Ellen Atkinson Jenkins of the same Meeting.

DEATHS

BECKER—On March 28, at her home in New Hope, Pa., **BERTHA J. BECKER**, aged 74 years, widow of Dr. Carl Becker. She was an active member of Solebury, Pa., Meeting. Surviving are two sisters and a brother.

FINLAW—On April 2, at the Woodstown, N. J., Friends Home, **CORNELIA THOMPSON FINLAW**, in her 86th year, wife of the late Harry L. Finlaw. She was the daughter of Clark H. and Anna L. Thompson and a member of Salem Monthly Meeting, N. J. Interment was in the Friends Burial Ground, Salem, N. J. Surviving

are two nieces, Alice M. Longshore and Anna Pettit Broomell, and a nephew, Wyatt A. Miller.

THOMPSON—On March 15, **MARION COOPER THOMPSON** of Kennett Square, Pa., in her 82nd year. She was a member of New Garden Meeting, Pa. Surviving are her husband, Lawrence Thompson; a daughter, Sarah T., wife of Ralph S. Sharpless, of Toughkenamon, Pa.; and a granddaughter, Elizabeth S., wife of Paul S. Cobb, and two great-grandsons of Wilmington, Del. A son, Lawrence, Jr., passed away in childhood. Also surviving are two sisters, Amy S. Holcombe of Philadelphia, Pa., and Anna C. Mackey of Kennett Square, Pa.

MEETING ADVERTISEMENTS

ARIZONA

PHOENIX — Sundays, 9:45 a.m., Adult Study; 11 a.m., Meeting for Worship and First-day School, 17th Street and Glendale Avenue. James Dewees, Clerk, 1928 West Mitchell.

CALIFORNIA

CLAREMONT—Friends meeting, 9:30 a.m. on Scripps campus, 10th and Columbia. Edward Balls, Clerk, 439 W. 6th Street.

LA JOLLA—Meeting, 11 a.m., 7880 Eads Avenue. Visitors call GL 4-7459.

LOS ANGELES—Meeting, 11 a.m., Univ. Meth. Church, 4th floor, 817 W. 34th Street.

PALO ALTO—First-day school for children and adults, 10 a.m. Meeting for worship at 11. 957 Colorado.

PASADENA—526 E. Orange Grove (at Oakland). Meeting for worship, Sunday, 11 a.m.

SAN FRANCISCO—Meetings for worship, First-days, 11 a.m., 2160 Lake Street.

COLORADO

DENVER—Mountain View Meeting, 10:45 a.m., 2026 S. Williams. Clerk, SU 9-1790.

DISTRICT OF COLUMBIA

WASHINGTON—Meeting, Sunday, 9 a.m. and 11 a.m., 2111 Florida Avenue, N.W., one block from Connecticut Avenue.

FLORIDA

DAYTONA BEACH—Meeting, 11 a.m., First-days at 300 North Halifax Avenue. Information, Sarah Belle George, CL 2-2533.

GAINESVILLE—Meeting for worship, First-days, 11 a.m., 116 Florida Union.

JACKSONVILLE—Meeting for worship, 11 a.m., YWCA. Contact EV 9-4345.

MIAMI—Meeting for worship at Y.W.C.A., 114 S.E. 4th St., 11 a.m.; First-day school, 10 a.m. Miriam Toepel, Clerk. TU 8-6629.

MIAMI—University, Wesley Foundation, Sundays 7:30 p.m. Clerk, MO 1-5036.

ORLANDO-WINTER PARK—Meeting, 11 a.m., 816 E. Marks St., Orlando; MI 7-3025.

PALM BEACH—Friends Meeting, 10:30 a.m., 823 North A St., Lake Worth.

ST. PETERSBURG—First-day school and meeting, 11 a.m., 130 19th Avenue S.E.

GEORGIA

ATLANTA—Meeting for worship and First-day school at 10 a.m. 1384 Fairview Road, N.E., Atlanta 6. Phern Stanley, Clerk. Phone DR 3-6357.

HAWAII

HONOLULU—Meeting, Sundays, 2426 Oahu Avenue, 10:15 a.m.; tel. 999-447.

INDIANA

EVANSVILLE—Meeting, Sundays, YMCA, 11 a.m. For lodging or transportation call Herbert Goldhor, Clerk, HA 5-5171 (evenings and week ends, GR 6-7776).

INDIANAPOLIS—Lantern Friends, 1040 W. 42nd Street. Meeting for worship and First-day school, 10 a.m. Telephone LI 6-0422.

MARYLAND

SANDY SPRING—Meeting (united), First-days, 11 a.m.; 20 miles from downtown Washington, D. C. Clerk: R. B. Thomas; telephone WA 4-3366.

MASSACHUSETTS

CAMBRIDGE—Meeting, Sunday, 5 Longfellow Park (near Harvard Square), 9:30 a.m. and 11 a.m.; telephone TR 6-6883.

WELLESLEY—Meeting, Sunday, 10:30 a.m. at Tenacre Country Day School, Benvenue Street near Grove Street.

WORCESTER—Pleasant Street Friends Meeting, 901 Pleasant Street. Meeting for worship each First-day, 11 a.m. Telephone PL 4-3887.

MICHIGAN

DETROIT—Meeting, Sundays, 11 a.m. in Highland Park YWCA, Woodward and Winona. TO 7-7410 evenings.

MINNESOTA

MINNEAPOLIS—Meeting, 11 a.m., First-day school, 10 a.m., 44th Street and York Avenue S. Harold N. Tollefson, Minister, 4421 Abbott Avenue S.; phone WA 6-9675.

NEW JERSEY

ATLANTIC CITY—Meeting for worship, 11 a.m., First-day school, 10:30 a.m., South Carolina and Pacific Avenues.

DOVER—First-day school, 11 a.m., worship, 11:15 a.m., Quaker Church Road.

HADDONFIELD—Meeting for worship, 11 a.m.; First-day school, 9:45 a.m. Midweek meeting, Fourth-day, 10 a.m. Lake Street.

MANASQUAN—First-day school, 10 a.m., meeting, 11:15 a.m., route 35 at Manasquan Circle. Walter Longstreet, Clerk.

MONTCLAIR—289 Park Street, First-day school, 10:30 a.m.; worship, 11 a.m. (July, August, 10 a.m.). Visitors welcome.

NEW MEXICO

ALBUQUERQUE—Meeting and First-day School, 11 a.m., 815 Girard Blvd., N.E.,

Albuquerque. John Atkinson, Clerk. Phone ALPine 5-9588.

NEW YORK

BUFFALO—Meeting and First-day school, 11 a.m., 1272 Delaware Ave.; phone EL 0252.

LONG ISLAND—Northern Boulevard at Shelter Rock Road, Manhasset. First-day school, 9:45 a.m.; meeting, 11 a.m.

NEW YORK—First-day meetings for worship:

11 a.m. 221 E. 15th St., Manhattan Earl Hall, Columbia University
110 Schermerhorn St., Brooklyn
187-18 Northern Blvd., Flushing
3:30 p.m. Riverside Church, 15th floor
Telephone GRamercy 3-8018 (Mon.-Fri. 9-4) about First-day schools, monthly meetings, suppers, etc.

SYRACUSE—Meeting and First-day school, 11 a.m., YWCA, 339 E. Onondaga Street.

OHIO

CINCINNATI—Meeting for worship, 10 a.m., 3601 Victory Parkway. Telephone Lucile Knight, Clerk, at EA 1-2769.

CLEVELAND—Meeting for worship and First-day school, 11 a.m., 10916 Magnolia Drive. Telephone TU 4-2695.

PENNSYLVANIA

HARRISBURG—Meeting and First-day school, 11 a.m., YWCA, 4th and Walnut Sts.

HAVERFORD—Buck Lane, between Lancaster Pike and Haverford Road. First-day school, 10:30 a.m. Meeting for Worship at 11 a.m.

LANCASTER—Meeting house, Tulane Terrace, 1½ miles west of Lancaster, off U.S. 30. Meeting and First-day school, 10 a.m.

PHILADELPHIA—Meetings, 10:30 a.m., unless specified; telephone LO 8-4111 for information about First-day schools. Byberry, one mile east of Roosevelt Boulevard at Southampton Road, 11 a.m. Central Philadelphia, Race St. west of 15th. Chestnut Hill, 100 East Mermaid Lane. Coulter Street and Germantown Avenue. Fair Hill, Germantown & Cambria, 11:15 a.m. Fourth & Arch Sts., First- and Fifth-days. Frankford, Penn & Orthodox Sts., 10:30 a.m. Frankford, Unity and Wain Streets, 11 a.m. Green St., 45 W. School House L., 11 a.m. Powelton, 36th and Pearl Streets, 11 a.m.

PITTSBURGH—Worship at 10:30 a.m., adult class, 11:45 a.m., 1353 Shady Avenue.

READING—First-day school, 10 a.m., meeting, 11 a.m., 108 North Sixth Street.

STATE COLLEGE—318 South Atherton Street. First-day school at 9:30 a.m., meeting for worship at 10:45 a.m.

TENNESSEE

MEMPHIS—Meeting, Sunday, 9:30 a.m. Clerk, Myrtle Nash, FA 3-6574.

TEXAS

AUSTIN—Worship, Sundays, 11 a.m., First-day school, 10 a.m., 606 Rathervue Place. Clerk, Priscilla Zuck, GR 7-3414.

DALLAS—Sunday, 10:30 a.m., Adventist Church, 4009 N. Central Expressway. Clerk, Kenneth Carroll, Religion Dept., S.M.U.; FL 2-1846.

HOUSTON—Live Oak Friends Meeting, Sunday, 11 a.m., Council of Churches Building, 9 Chelsea Place. Clerk, Walter Whitson; Jackson 8-6413.

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FRIENDS JOURNAL

A Quaker Weekly

VOLUME 6

APRIL 23, 1960

NUMBER 17

IN THIS ISSUE

***T**HE work of this world
will not be done from the sky
or by angels. It will be done
by men's hands, but if it is
well done, it will be done
under divine guidance and
divine inspiration.*

—RUFUS M. JONES

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Philadelphia Yearly Meeting

The Pilgrim Returns

. *Editorial Comments*

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ESTABLISHED 1955

PHILADELPHIA, APRIL 23, 1960

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Editorial Comments

The Pilgrim Returns

A GAIN British pacifists have staged close to Easter a pilgrimage to dramatize their protest against atomic warfare. Peace marches and pilgrimages of this kind have been organized in several countries, and it is surprising that they should be chosen to express popular sentiment in an age of rapid mass transportation and of instantaneous communication by radio or TV. The personal witness of a peace pilgrimage and its immediate effect upon onlookers and authorities raise it high above the routine means of communication by print, sound, or screen.

The pilgrim as a religious seeker, a homeless refugee, or a witness for peace is with us again, although a generation ago he still seemed to belong to the Middle Ages. Modern Christendom must heed these reminders, which are truly religious warnings. Millions in organized Christendom are without homes. More millions are, figuratively speaking, on the road, seeking spiritual shelter. Any pilgrim is in the Psalmist's word a "passing guest, a sojourner, like all my fathers" (Psalm 39:12).

Sojourners All

This theme of being only passing sojourners is a recurring motif in the New Testament. Christ himself caused consternation with his warning that "the foxes have holes and birds of the air have nests, but the Son of man has nowhere to lay his head" (Mt. 8:20). The so-called Gospel of Thomas contains Jesus' admonition that "life is a bridge" over which we may walk, but he warns us not to build our house on it. Paul on one of his restless travels reminds the Corinthians that "while we are at home in the body, we are away from the Lord" (2 Cor. 5:6). To the Philippians he says that our "commonwealth is in heaven" (Phil. 3:20). The author of the Letter to the Hebrews sees in the past of the Jews a symbol of their being "strangers and exiles on the earth" who are seeking a homeland. God "has prepared for them a city" (Hebr. 11:13-16). Peter's first Epistle addresses his friends as "aliens and exiles" (2:11).

In the story of Christianity the religious pilgrim is always a companion on the road to spiritual progress, whether we think of Francis of Assisi or Birgitta of Sweden, of Savonarola's praise of the pilgrim or Luther's

repeated reminder that we are all pilgrims. Many church hymns impress us with the fact that the Christian is the man on the road, *homo viator*. The pilgrim disturbs our desire to make comfort a permanent feature of our life. In modern literature it is not surprising that so many writers characterize our main ailment as "alienation," thus pointing at the transitory character of all life.

The Permanent Call

Some of the most dramatic pages in Fox's *Journal* are the accounts of his spiritual (and physical) pilgrimages, and the lives of many Quaker saints are marked by the sense of their being only "passing guests" and "sojourners." Bunyan's *Pilgrim's Progress* is outstanding for its description of man's search in the "desert of this world." To him life is nothing but a "dream without sleep."

Out of Russia's past speak to us the fascinating men who were permanent pilgrims without a home, those *stranniki* who ploughed, as it were, the furrows of spirituality on Russian soil from East to West and North to South. Hunted by the Czar's police, they were sheltered by the little people who clothed and fed them and often benefited from their religious counsel. Berdyaev speaks of them as a peculiar "category of the Russian spirit." Some of the most beautiful stories narrate the spiritual adventures of a pilgrim, such as Tolstoi's "The Two Old Men," and some of the most colorful characters in Russian literature are pilgrims, such as Makar in Dostoevski's *Youth*. Events of the last 100 years of Russia's history have started a religious search by her great minds unequaled in intensity anywhere, not to mention the unending trek of political refugees who are still circling the globe.

And We?

Hardly ever has another generation been so rudely shaken out of its "at-homeness" as ours. Must we not interpret such an experience as one of God's ways of teaching us? Has our comfort cut off too many of us from the pilgrimage of true spiritual search? Unless we read the signs of our time to mean that our sense of humility must be restored and that we are called upon to act for the physically and spiritually homeless, we may not only fail to comprehend the message of past ages but also become deaf to God's own language for our time.

Reconciliation Service

SINCE much has been heard during recent months about manifestations of race hatred in West Germany, left over from the time of National Socialism and not yet overcome, we should also give some attention to another type of attitude which is likewise alive in many Germans, young and old.

All the terrible things which happened under Hitler must be taken into consideration if we want to understand what motivated two Protestant student pastors from Berlin and 23 members of their student groups to journey through the Near East to Israel from February to April, 1959. Inward preparation for the trip had been made in special seminars for many months. The group succeeded in what its members particularly desired. The students lived a few weeks in the close fellowship of various *kibbutzim* among which they were distributed; they participated in the hard labor and tried to prove themselves in this companionship and thus overcome their mutual prejudices. This trip has promised to become the beginning of further contacts and future exchanges.

From the same motives also has grown the Action for Amends (*Aktion Sühnezeichen*), which was initiated by Praeses Kreyssig of the Evangelical Church and which the 1958 Spandau Synod of the Evangelical Church in Germany warmly supported. The appeal, which went to the public, said in part: "Since 1945 we are a divided and torn people without a common history, captive in the wake of well-being and economic successes. We do not find any real common future since we repress, silence, conceal, and do not face up to the past which is rightly felt as terrible."

The 1945 Stuttgart Confession of Guilt of the Evangelical Church was, for the most part, neither absorbed nor assimilated in the stupor of the first years after the catastrophe. Although today some feel liberated by it and united to one another, others have explicitly dissociated themselves from it. Most people have not cared to listen to it at all, but none has refused to accept the stream of help by which world Christendom responded to this confession. However, to people in other countries who have suffered directly from us, hardly anything of real understanding has been conveyed. This lack of transmission must not continue, and such is the sincere and passionate view of those who joined together in the Action for Amends. Men in all positions and of all faiths are called to help for a year to rebuild a village, a settlement, a hospital, and to do it as a mark of true atonement for one of all those nations injured and offended by us, particularly in Poland, Israel, and the Soviet Union. Perhaps this action can be or become a modest

symbol of a new start of our nation's responsibility to history. The time is ripe to make up our minds one way or another. I quote directly from the appeal:

Whoever is frightened by the dreadful, systematic acts of inhumanity which the criminal, unrestrained self-assertion of a people, our people, perpetrated and allowed to happen—whoever has understood that one must give an account of oneself and must not be prevented from doing so by the joint guilt of others and their possible lack of insight—whoever has realized that retaliation and the balancing of one fault against another has resulted in an endless chain of disaster in history; that only reconciliation really has the power to put a stop to the endless round of mutual destruction, to make a new start with responsible living and to create a place for peace in acceptable justice—is called upon to join the Action for Amends; to help in whatever way he can to step out of the zone of obdurate silence or uncommitted discussion with a visible symbol of action.

In the spring of 1959 actual work began in Holland, in which a group of twelve volunteers participated for twelve weeks. They stayed on the isle of Goeree Overflakkee, which had been occupied by German troops during the war and whose dikes had been destroyed in November of 1943 for fear of invasion. The volunteers converted the house where they lived into a vacation home, planted 5,000 little trees, and erected two bungalows, in which two large families of Dutch workers spent their vacation in the summer of 1959.

In the middle of September, 1959, the second group of thirty volunteers went from West Berlin and West Germany to Borkenes near Harstad, Norway; their purpose was to erect by March of 1960 a building for house-keeping within a home for retarded children. The group, to which also belonged a number of young trained craftsmen, committed itself to six months of service. It was directed by a former major and a vicar, a disabled veteran.

Because the climate, which is influenced by the Gulf Stream, continued mild and some special electrical equipment was available, work could be continued during the sunless months. When this service may have proved its worth, some additional work will be undertaken in the upper north of the country in Finmark, which was left as scorched earth by the retreating German troops. If the volunteers from the German Democratic Republic (East Germany) get travel permission (not granted for the first two projects), the building of a small church there can soon be started; otherwise this will have to wait until 1961.

This year at the beginning of April, when the re-

turnees from Norway were welcomed in Berlin, another group of volunteers left for reconstruction and reconciliation work in Greece. This group will be located at the town of Servia, near Mt. Olympus, under the organizational name of "World Peace Service 1960" (*Weltfriedensdienst* 1960), for which the Christian Peace Service, the Service International Civil, the German branch of the Fellowship of Reconciliation, and the Action for Amends (*Aktion Sühnezeichen*) have joined together.

This time the volunteers have committed themselves for a year. During the past months they tried to prepare themselves for this experience by taking a course in modern Greek. Greece suffered cruelly from German units during the World War, and the Civil War, which raged in the north of Greece from 1946 to 1949, inflicted severe hardships on the people, so that the population now lives in great poverty. In view of the lack of suffi-

cient water, the service begins with the building of a water reservoir of 400 cubic meters. The group then expects to help with rebuilding destroyed houses, following a construction plan which was developed jointly by German and Greek experts. Especially it is hoped that the local inhabitants, whose misery has deepened to apathy, will be extricated from their discouragement and brought to some kind of self-help.

In order for this and other services to be carried out, an appeal has been made not only for new volunteers but also for financial contributions from all parts of the German population. This appeal is addressed to individuals as well as to communities to accept sponsorships for the cost of a volunteer, for whom as much as DM 3,000 (\$700) is needed. Thus many unknown Germans may identify themselves with this reconciliation service.

MARGARETHE LACHMUND

Poetry

Emmaus

By JULIA MAY

Who was our strange companion?
Brother, we knew not him,
Our eyes, our hearts were holden,
And the light was dim.

So long ago we stumbled
Where now we walk again,
We need, we long to find him
Now, even as then.

On this our later pathway,
How search, where shall it be?
Perhaps on the sunlit mountain
Or the wide sea.

How far till we may know him?
Perhaps, Brother, as near
As the warm hand you reach me—
Love, without fear.

Tradition

By TERENCE Y. MULLINS

The eye can see the present,
the water feel the fin,
but all that has been done before
lies underneath, within,
and gives a substance to the show
where surfaces are thin.

Fragment

(On the Road to Emmaus)

By ANN DIMMOCK

No longer will the old way do.
These last three years have made a difference.
I cannot go back to fishing.
It is just as though I hear
The Master say again, "You, Peter, feed my sheep."
I share, in dreams, those early breakfasts
On the shore in Galilee,
Remembering how He smiled
And broke the bread. . . .

Meeting of Friends

By ANGUS McDougall

All we, like sheep, on First-day mornings
Gather to graze in a rare pasture.
The invisible spirit passes between us
In our ring of quiet communion,
Swifter than light descending.
Here we find balm and the avatar,
Sources of strength and of power
From the Godhead. Aware, and at peace,
We give thanks with all creatures:
The whales who sport in the sea,
And the lions who dance in the sun.
The self becomes free. It is good
To prove that the many are one
Through silent awareness of love.

Philadelphia Yearly Meeting

280th Annual Sessions

Third Month 24th to 30th, 1960

THE 280th annual sessions of Philadelphia Yearly Meeting opened on March 24 at Arch Street Meeting House with a meeting for worship. A large number of Friends attended. The primacy of a commitment to Jesus Christ came strongly into the thought of the morning's worship. A faith in the true unity of the Inward Christ and the historic figure leads to the openness of spirit needed if Friends are to be the stream by which God's love flows out to their fellow men.

Familiar faces returned to the desk as Charles J. Darlington and Richard R. Wood took up their duties as Clerk and Recording Clerk for another year. Visitors from Japan,



Theodore B. Hetzel

Charles J. Darlington,
Clerk

Hawaii, and England were welcomed as well as members of at least five other Yearly Meetings nearer home.

Visitors greeted at this session, or at later sessions, included Edward A. Manice of New Haven Monthly Meeting, Conn.; Edith Balderston Platt of Hartford Monthly Meeting; Miriam E. Jones, Recording Clerk of New England Yearly Meeting; Elizabeth Acheson of Allen's Neck Monthly Meeting, Mass.; Kenneth Webb, Clerk of North West Quarterly Meeting, New England Yearly Meeting; Shenton Monkemeyer of Flushing Monthly Meeting, N. Y.; Horace R. and Laurette W. Stubbs of New York Yearly Meeting; Charles Hutton, Principal of Oakwood School, Poughkeepsie, N. Y., and his wife, Suzanne; Edmund Goerke, Jr., of Shrewsbury Monthly Meeting, N. J.; Rebecca Janney Timbers Clark of Honolulu, now living at Riverton, N. J.; Ralph Rose of Baltimore Yearly Meeting; Charles Harker of Adelphi Monthly Meeting, Md.; Joseph Miller of Fishertown Meeting, Pa.; Florence Shute of Pittsburgh Monthly Meeting, Pa.; Thomas Morton of the Charlotte Friends Society, N. C.; Samuel and Anna Margaret Nicholson of Ann Arbor, Mich.; Jason Jordan of Fall Creek Monthly Meeting, Pendleton, Ind.; Janice Clevenger of Bloomington Monthly Meeting, Ind.; a group of Young Friends from Earlham College; Wilfred Howarth of Yellow Springs Monthly Meeting, Ohio; W. Robert Hess of Hughes-

ville Monthly Meeting, Ohio Yearly Meeting (Damascus); Frances Warren of Wilmington Monthly Meeting, Ohio; James L. Vaughan of Minneapolis Monthly Meeting; Pauline Henderson of Palo Alto, Calif.; Brent and Amy Howell and Frances Woodson of Orange Grove Monthly Meeting, Pacific Yearly Meeting; Jennifer Robson of Pickering and Hull Monthly Meeting, England; Fumiye Miho of Honolulu Monthly Meeting; and from Japan, Kazuko Kagami, Yuki Takahashi, and Ken Nunokawa.

Yearly Meeting on Worship and Ministry

Following the organization of the Yearly Meeting the first session was turned over to the Clerks of the Yearly Meeting on Worship and Ministry, Howard Comfort and Elizabeth H. Kirk. A traveling minute for service in Mexico was endorsed for Anna Cox Brinton, who expects to attend an All-Mexico gathering of Friends. The Clerk summarized the report of the Continuing Committee, which undertakes to reflect the life of the local Meetings as reported by the Quarterly Meetings. During the speaking to this summary emphasis was laid on the importance of family experience in worship, beginning with the *habit* of going to meeting and carrying through the whole of life.

The afternoon session was opened by two young Friends who had been asked to speak to some problems of their age-group in contemporary Quakerism. Both emphasized the thought that Quakerism is too often misunderstood as being primarily a social-action group, not a religious faith; that for various reasons a good deal of speaking in meeting tends to be religiously thin and mainly an intellectual exercise; and that for young as well as old the problem of finding time to cultivate a religious sensitivity and its resulting search for guidance is an ever-present difficulty. Meetings were enjoined to be more sensitive to the spiritual gropings of young people and to find some way to speak to their needs.

The question of the nature of the service of Meetings on Worship and Ministry was opened by two clerks of such Quarterly Meetings. Some weaknesses evident in present-day ministry were explored, and caution was advised in the common problem of overbusyness in a program of activities. Too seldom does the interchange of ideas between Monthly Meetings at a Quarterly session result in cross-fertilization and growth, the product of an implemented program. Such Meetings hardly justify themselves if they meet only to cover a stated series of business items. "A meeting is not a meeting for worship if it is not one of waiting upon the Lord. The call to serve on Worship and Ministry should be a call to deepen our own personal lives and to help in this experience for all our members."

Field Committee Conference

"A Quaker Meeting should be so creative, so liberating, so resilient, so joyous that people who come within its radius

will say, "That's the way we should be. Let us in," said Thomas Brown of Westtown. This statement was from his address, "The Meaning of Membership in the Society of Friends," given on the opening night of Philadelphia Yearly Meeting at the conference arranged by the Field Committee.

"A meeting," he continued, "should be a place where God and men meet together in a special way, making a present of themselves to one another.

"Quakers are a mixed lot," he went on. "Some come through inheritance; some through conviction. Upon the latter depends the vitality of the Meeting. This group has caught the vision and will have to do for the Meeting what the Meeting should do for the world.

"A Meeting should be an organic framework of life where you can find the life-giving answers to such questions as 'Who am I?' 'What am I doing here?' 'Who will accept me?' 'What is right and what wrong?'"

Douglas Steere felt we should ask each other, "How are we moving in our Society of Friends? Once we take people into our Meeting, do they move closer to the center of spiritual life? Or do they stand at 60 just where they were at 20?"

Nominating Committee—Representative Meeting

The business of the afternoon session on March 25 began with the reading of the London Yearly Meeting epistle. English Friends called attention to the immense problems among which we are called to live, and suggested that in all Yearly Meetings Friends are committed to one another's concerns.

Read at the beginning of later sessions were the joint epistle of the two Baltimore Yearly Meetings and epistles from Canadian Yearly Meeting, France Yearly Meeting, Indiana Yearly Meeting (General Conference), Ireland Yearly Meeting, Japan Yearly Meeting, Near East Yearly Meeting, Norway Yearly Meeting, Pacific Yearly Meeting, and Southern Africa Yearly Meeting.

The attention of Friends was called to the 300th anniversary of the April, 1660, gathering of Friends in Yorkshire, which first organized Monthly and Quarterly Meetings, and a message of greeting is to be sent to the commemoration.

The Nominating Committee reported nominations to 32 committees and five corporations. The list of 385 names is available to inquirers.

Representative Meeting business of the year, reported by James F. Walker, Clerk, included subcommittee reports. Matters of interest referred by Meetings included a study of child membership, yielding the recommendation to continue for the present as *Faith and Practice* directs. Meetings maintaining an "associate" category must report associate members separately. This procedure was approved by Yearly Meeting. The approaching Five Years Meeting, to be held at Earlham College, July 14 to 21, will be attended by 23 fraternal delegates. Their attendance in no wise limits the attendance of Philadelphia Friends since a generous invitation has been extended to all Friends. Information is available at the Yearly Meeting office. The issue in 14 counties of Pennsylvania of harness racing with parimutuel betting was a live concern. The Yearly



Theodore B. Hetzel
Informal Visiting between Sessions

Meeting asked for a strong statement reaffirming our position for the use of Friends and for publicity purposes.

Friends expressed a wish that *The Messenger* might become more of a news sheet among Philadelphia Friends. They were interested in Friends Publishing Committee, feeling that a true Quaker publishing house is needed, and in the Book Store, reminding us that mail and telephone business is speedily handled.

Francis Brown reported on his visit last summer among Western Friends and particularly on his attendance at the fifth triennial meeting of the Association of Evangelical Friends at Newberg, Oregon. He shared his feeling that Evangelical Friends will have an increasing impact upon Quakerism in this country, that there is real need to keep the channels of communication open, and that our differences are misunderstandings and are not divisive. As Emma Cadbury said, these differences will contribute to the richness of world-wide Quakerism.

Finances—Epistle Committee—Pendle Hill

The Chace Fund Committee reported the program in which it had distributed some \$79,000 during the year. Eighteen grants had been made, covering a wide range of concerns within this Yearly Meeting and some farther afield.

The Treasurer spoke to his report, expressing appreciation for the care which the Yearly Meeting office gives to financial matters. He reported that all Quaker Meeting quotas had been received and all grants paid, as previously approved.

The Chairman of the Audit and Budget Committee explained the procedure by which it evaluates the needs of the many committees which hope to share in the grants made from the funds provided by endowment and the annual quotas. Approved was the total to be raised by Quarterly Meeting quotas this year, \$101,000, an increase of \$8,000 over last year.

The Chairmen of the Friends Fiduciary Corporation and



Theodore B. Hetzel

Fumiye Miho of Honolulu
Monthly Meeting ➡

Richard R. Wood,
Recording Clerk



Theodore B. Hetzel

of the Trustees of Philadelphia Yearly Meeting each spoke briefly to the care which is given to the funds of the Yearly Meeting and those of Monthly Meetings which are entrusted to their care.

The Epistle Committee noted with appreciation a quality of freshness of concern and timeliness of message which pervaded the epistles from neighboring and foreign Yearly Meetings. The Committee was directed to prepare an outgoing epistle if the course of the Yearly Meeting made it seem appropriate.

The report of Pendle Hill spoke of a gradual change in emphasis from the original concern for the local scene to one of the life of the Society as a whole. Here is provided a center where seeking members of the Society over the land may join in common endeavor to find the genius of Quakerism for their lives. Plans for next year were briefly covered.

Young Friends Movement

Procter Lippincott, Chairman of the Young Friends Movement, reported on the morning of March 26 that for the past two years the membership has remained stable. As of this coming June, however, 40 per cent of Young Friends on the mailing list will graduate from high school. This change will mean a very large rebuilding job, and he called upon the members of the Yearly Meeting to encourage Young Friends to become active.

In 1956 the Young Friends Movement spent \$446 for conferences. In 1959 this figure grew to over \$2,200. The increase is not the result of inflation but represents a greater number of activities attended by a larger number of Young Friends.

Just prior to Yearly Meeting a leadership training laboratory was held. The purpose of the laboratory was to bring about basic changes in the manner of group participation. The laboratory, aimed at helping Young Friends to greater acceptance of themselves and others, sought to increase the skill of participants in any human-relations situation. The group also dealt with some of the problems of communication

and experimented with the steps which must be taken if a group is to arrive at satisfactory decisions.

After the Yearly Meeting session over 100 Young Friends attended an afternoon conference on "Conformity and Non-conformity." They found the leadership of Howard Kershner and Charles Gardner challenging. Nine discussion groups were led by Young Friends of high school age.

Civil Liberties Committee—Social Order Committee

As directed at a previous session, a statement was presented expressing the continued opposition of Friends to all forms of gambling and therefore to the current proposal to set up four Pennsylvania locations for harness racing with pari-mutuel betting. This proposal goes to the voters on April 26. The statement of opposition was accepted for immediate publication and general use.

The report of the Committee on Civil Liberties stated that the work of the committee is to deal with some very controversial questions in such a way as to stimulate the open mind and the attitude of listening. A concern to press for abolition of capital punishment took strong hold of the Meeting. A minute was recorded reaffirming opposition to the death penalty. Several people spoke of our responsibility to uphold all forces in our city government which are working to educate the police in just and gracious attitudes toward the people with whom they have to deal, of whatever class or color.

The report of the Social Order Committee stressed a growing concern about investments, whether of private or of Yearly Meeting funds. What responsibility does the private investor have to know the practices of any business in which he buys stock? What other considerations besides safety of capital and a fair return should govern the trustee who handles our funds? After searching discussion, the Meeting directed the Friends Fiduciary Corporation and the Trustees of Philadelphia Yearly Meeting to publish complete lists of investments made. The Social Order Committee and all Friends were encouraged to study these lists and to pursue the study of investments that might satisfy the ethical demand.

Committee on Education—Friends Education Fund—Friends Council on Education

Robert Cope spoke to the report of the Committee on Education, stating that Friends schools need the moral and financial support of all Friends if Friends schools are to be trail blazers. Friends schools do not want to be exclusive; rises in fees to meet faculty-salary increases should not be so high as to exclude any Friend's child. This year the Mary Jeanes and Anne Townsend funds for higher education have loaned the largest amount in their history. Thought-provoking questions were given by Jack Hollister and Wilmot Jones: "Are Friends schools teaching Quaker principles, and are we experimenting in Christian values?" and "What should be the character of the pupils of a Friends school?"

William Morris Maier reported for the Friends Education Fund. The fund has increased its contributors from 192 to 442, but this number is not enough out of a mailing list of 8,600. William Eves recalled that the fund grew out of a

concern of the Education Committee of Yearly Meeting; it therefore needed Friends' full support. Since the fund is used for scholarship aid, said Peter Barry, more contributions would enable more Friends' children to continue in Friends schools.

Howard Bartram introduced the report of the Friends Council on Education, stating that Friends education is in the midst of a prosperous era. He listed new Friends schools: Swarthmore, Virginia Beach, The Meeting School, New Hampshire, and the prospective Sandy Spring Friends School in Maryland. A new venture of the Council has been a two-day conference at Pendle Hill for teachers in service, a refresher course in the fundamentals of Quaker education. The session closed with a warning from Arthur Binns, a businessman, that mere academic education will not alone build brotherhood; a rededication of each successive generation to the underlying principles of Quaker education is needed.

Westtown School—George School

The Westtown School report was read by the Chairman of the committee in charge of the school, Arthur E. James. Following a suggestion from the floor, Richard McFeely spoke



Stephen G. Cary and Henry J. Cadbury
Theodore B. Hetzel

to the George School report, and then the meeting was thrown open to discussion on both schools. All are proud of the good records set by the two Yearly Meeting boarding schools in both academic and social activities and are deeply appreciative of the hard and devoted work of their administrative and teaching staffs.

Westtown School reported an unusually high percentage of students who have been finalists in the National Merit Scholarships competition. Both schools, filled to capacity, are forced to turn away deserving students, including members of the Society of Friends, and are faced with knotty problems of expansion. The schools need the lively moral support of Friends in addition to their dollars. As families, Friends must see to it that the students sent to them, often asking substantial scholarship assistance, are indeed members of the Society, not only members in name. The meetings for worship,

which are such a basic and essential part of the life of any Quaker establishment, are vigorous and dedicated in the two schools.

As Friends consider statements made by foreign students who have visited these two schools and the monumental task of educating young people in the things of the spirit, they are thankful for the measure of light granted them. They must feel ever more sternly challenged to make the Quaker message more significant to all ages and conditions of men.

Richard H. McFeely, Principal of George School, presented to the Yearly Meeting a review of the past year. The report showed curriculum growth encompassing the study of Russian; a reorganized human relations course for juniors; further development of the new mathematics and physics courses, in which George School has been a forerunner among independent and public schools; the start of a new course emphasizing study of non-Western culture; and, supplementing the whole school program, the first steps towards an affiliation with a Russian school. Necessary, but very costly, construction items required by state and county included the building of new fire towers in Main Building and other safety measures, as well as an extension to the sewage system.

Friends education must be ever on the alert to keep abreast with the technological and scientific advancement and all that this implies in our increasingly small world. Friends education, however, must continue to put humanity first and be a living expression of the best aspirations of man everywhere. The Committee and faculty at George School must make every effort to examine and reassess its educational philosophy, to adapt old methods and adopt new ones, to find new resources in facilities, financing, and dedicated teachers, and in every way to revitalize the learning process.

William Penn Lecture

This year's William Penn Lecture was given by Elwood Cronk, Secretary of the Philadelphia Young Friends Movement (High School Age), on Sunday, March 27. The topic, "Accent on Youth," attracted a large audience of all ages. The speaker stressed the need for mutual understanding of both young and older Friends. Meetings ought to give the young regular opportunities for responsible participation in Meeting affairs. Older Friends must make a serious and sustained effort not only to know the young personally but also to understand the religious, social, and personal problems of the young. Only then will they appreciate the potential contributions of the generation which will follow them in the assumption of leadership.

Religious Education Committee—Family Relations Committee—Committee on Church Unity—Friends General Conference

The Religious Education Committee, in speaking to its report on the afternoon of March 28, was concerned that religious education in the Society of Friends be not really the work of a committee but rather the responsibility of each individual in every Meeting. The committee needs more office space and may soon need a field secretary. One of the most urgent needs is greater efficiency in the Yearly Meeting library

in the Cherry Street Meeting House, where wider services to all Yearly Meetings could be achieved by a part-time librarian. The large attendance at the Junior Yearly Meeting brought forth suggestions for broadening this activity in the manner of New York Yearly Meeting.

The Family Relations Committee maintains as its goal for each family a perfect religious experience motivated by love. Tribute was paid to Dr. Lovett Dewees, whose work in the counseling service of this committee has been so helpful. Two new counselors were presented to the Meeting, Dr. Ross Roby and Dr. Christopher Nicholson. Overseers of Monthly Meetings, who face the often baffling problems of advising members, were encouraged to avail themselves of this counseling service.

The Committee on Church Unity emphasized the great desire for peace on the part of the National Council of Churches. The study pamphlets on "A Christian Responsibility on a Changing Planet" are being used by half the Monthly Meetings of the Yearly Meeting.



Theodore B. Hetzel

Dorothy Steere and Dr. S. Emlen Stokes

The broad sweep of activities of the Friends General Conference was reviewed and satisfaction expressed for the addition of New England Yearly Meeting to the group. Tribute was paid to J. Barnard Walton, who has served the Conference for 44 years and who visited 52 Meetings in 1959. Gratitude was expressed for the contributions to the Meeting House Fund, which has assisted 17 Meetings since 1954. A member of the Honolulu Meeting, which has tripled its membership since the building of the meeting house, spoke of the activity of the Meeting made possible by this gift. The Meeting asked that a letter be sent to Amelia W. Swayne, then in the hospital, expressing gratitude for her improvement and hope for her recovery.

Social Service Committee—Friends Hall—Prison Service Committee—Women's Problems Group

The Social Service Committee's Subcommittee on Planning for Later Years asked the Yearly Meeting to help it develop a committee on gerontology, which would be an independent committee of the Yearly Meeting. It believes such a committee is needed because Friends now lag behind other church

groups; there is a growing demand from Monthly Meetings for help in the care of their older members; and there are 19 different agencies in the Yearly Meeting now dealing in some way with problems of the aging. The Social Service Committee sees itself mostly as a study rather than an action group and therefore does not feel it can expand its services to act as a coordinating group. The Yearly Meeting suggested to the Social Service Committee that it explore this matter further, formulate some definite suggestions, and present them to the Representative Meeting so that the matter could be brought up for action at next year's Yearly Meeting.

Persons making bequests or gifts to Friends Hall should use the new name rather than the Committee for Elderly Friends, as it is expensive and time-consuming to go through legal channels when the wrong name is used. At the present time Friends Hall is not contemplating building, largely because of lack of funds. It has decided to use half its income to help pay for the care of confused elderly Friends (according to the charter, care is not limited to members of the Society of Friends), while saving half to be added to the principal. The committee was asked if it would consider giving some of its money to Friends boarding homes to pay for additional nursing care for some of the mildly senile cases. It might be better to spend money on care rather than on bricks and mortar. The committee wishes that each Monthly Meeting would appoint someone who could act as a contact person between the committee and his own Meeting.

The Prison Service Committee is fostering an experimental community relations program at a Philadelphia prison. Every Saturday morning a speaker addresses the inmates on topics of interest. The project has two fundamental purposes, to bring inmates into contact with a variety of new personalities with a valid message and to give community leaders a vivid personal experience of prison life. The committee sponsored an informal meeting of administrative officials of the Philadelphia prison system, plus employers and a few labor representatives. The purpose was to explore means of developing job opportunities for people coming out of prison. Consideration was also given to the needs and opportunities for training programs in prisons, and the procedures for relating training to the needs of industry. The time is ripe to develop interesting evening programs. At the present time inmates are locked in their cells from 6 p.m. to 7 a.m. The committee hopes to be able to raise \$8,000 or \$9,000 for a budget for a social worker.

All women Friends, especially young mothers, are invited to attend the four or five yearly morning talks and discussion periods sponsored by the Women's Problems Group. Fellowship is the one primary concern. Women face the recurring problem of how to lead a whole life, with a balance between activity and tranquillity.

Membership—Supplementary Queries—Quarterly Meeting Reports

The draft of the out-going epistle was considered on the morning of March 29 and returned to the Epistle Committee for modification in line with suggestions made.



Theodore B. Hetzel

Samuel and Margaret A. Nicholson

The Meeting was most interested in the statistical report made by William Eves, 3rd. The Yearly Meeting membership now totals 17,657. While the total has increased by only ten since last year, there has been an interesting increase in the percentage of minors within the total membership.

A summary of written replies to the Supplementary Queries from 88 of the 91 Monthly Meetings was presented. The Clerk was asked to write to those Meetings which had made no reports on some matters or had not seemed to appreciate the value of full and complete answers, pointing out the reasons why the Yearly Meeting felt the Supplementary Queries warranted serious consideration.

The Clerk presented his summary of the written reports of the Quarterly Meetings. These reports indicated a genuine concern on the part of the Meetings to hold meetings for worship in good order and to encourage attenders. As in the past, a number of unusual experiments were reported. At the close of this report there was some expression of concern that Meetings were reporting more and more on their group activities, and less and less was being said about the spiritual state of the Society.

*Temperance Committee—Race Relations Committee—
Japan Committee—Indian Committee*

The report of the Temperance Committee was presented by Donald Baker, who called attention to the meaning of the word "temperance," which has always been interpreted by Friends as "abstinence from alcoholic beverages." The Temperance Committee was asked to draw up a statement for the Yearly Meeting to send to each subordinate Meeting, requesting that during the next twelve months it devote some serious study to the meaning of temperance for today, in the hope that at least among Friends the term might become a word honestly used and fully understood. Willard Tomlinson spoke of some new approaches to the problem of alcoholism and told of research in biochemistry that is being done along the line of dietary treatment.

Grace Pruitt, Chairman, presented the report of the Race Relations Committee. During the year a survey has been made of the position of Friends institutions on this question. Friends schools make a very creditable showing; all of them accept children of all races, and teachers also are being integrated. So far there has been no integration in Friends boarding homes. It was estimated that the average number of Negroes in Philadelphia Yearly Meeting was less than one for each Meeting. Not much progress has been made in the matter of housing. The Race Relations Committee was asked to prepare a statement to be submitted to the Philadelphia Board of Education about the critical situation in South Philadelphia. A minute was approved expressing sympathy and support for those in the South who are using nonviolent resistance to establish their status as first-class citizens. A letter from the Yearly Meeting to Governor Collins of Florida commended him for his stand on integration in restaurants.

The Japan Committee report was presented by the Chairman, Sarah C. Swan. She introduced visitors from Japan Yearly Meeting, Ken Nunokawa, Yuki Takahashi, and Kazuko Kagami; also Janice Clevenger, who returned last year from Japan after teaching for two years in the Friends Girls School.

Esther B. Rhoads is to return to the United States about May 1 after nearly 40 years of service in Japan. Fumiye Miho, a member of Honolulu Friends Meeting, who is to succeed Esther Rhoads, was introduced. She said that the militaristic philosophy in Japan comes from America; the fact that a few American Quakers go and live and work with the Japanese gives them strength and courage.

Howard and May Taylor are now en route for home via Suez after two years of service in Shimotsuma. Samuel and Anna Margaret Nicholson, who are under a five-year appointment to succeed the Taylors, were introduced.

Some members of the Japan Committee are preparing to appear before the Foreign Relations Committee when the ratification of the United States-Japan Security Treaty comes up for consideration. It was pointed out that this treaty is in direct violation of the Constitution of Japan which the



Theodore B. Hetzel

Armin L. Saeger, Jr.

United States forced the Japanese to adopt after World War II.

Robert L. Haines, Chairman, reported for the Indian Committee. The Indians on reservations need help to continue; those who leave need understanding and help to merge into our society. Friends should become informed as to Indian thought and as to government matters, treaties, etc. Armin L. Saeger, Jr., who has for seven years been associated with the Kickapoo Indians, said the Indians desire religious and economic freedom to determine for themselves what kind of life they want to lead. An appeal was made for a statement urging our legislators to deal with the Indians honorably in regard to building the Kinzua Dam *beforehand*, not *after*. The Committee was asked to prepare a statement on this subject.

*Friends World Committee—Friends Journal—
Concerns—Unfinished Business*

Edwin B. Bronner introduced the report of the Friends World Committee on the afternoon of March 30, highlighting the new study-work project of the Youth Pilgrimage to North-west England held last summer for high-school-age Quakers; the work of the Quaker Program at the U.N.; the role of

intervisitation in our world family; and the eighth meeting of the Friends World Committee, to be held in Kenya, East Africa, in 1961, to which members of Philadelphia Yearly Meeting are to be appointed.

Eleanor Stabler Clarke introduced the report of the FRIENDS JOURNAL by reading the Ninth Query and giving George Fox's quotation, "Let all nations hear the sound by word or writing." The JOURNAL continues to support this query and to supply Friends with a variety of spiritual food through the printed word, keeping readers informed of concerns and developments in the Society and in the world. There is still a great people to be gathered. The JOURNAL is in need of further subscriptions and financial contributions.

George Willoughby spoke to the call for a rededication to our peace testimony on the anniversary of George Fox's statement to Charles II in 1660. The Peace Committee wishes to endorse this plan, proposed by the Peace and Social Order Committee of the Friends General Conference, and the Board of Peace and Social Concerns, Five Years Meeting, for Friends in every Meeting to make a corporate witness on an appointed day in October, 1960. This is to be followed by a witness in Washington for those who are so led. Approval was given to support and cooperate with others on this call.

A letter addressed to President Eisenhower, encouraging him to work for total disarmament, was read and approved with some changes. The report of the Peace Committee was approved.

Thomas Colgan spoke to the minute already adopted on the work of the Prison Service Committee, urging that further financial assistance be given this program. The Representative Meeting was authorized to consider this proposal and to act accordingly.

A letter was read and approved which reaffirmed the Indian Committee's concern for honorable dealings with the Seneca Indians in settling their land rights in the Allegheny Valley area in New York and Pennsylvania. Friends were urged to write their Senators and Chairmen of the Appropriations Committees regarding this matter, as hearings are soon to begin.

The Race Relations Committee, as previously instructed, presented a minute for the Yearly Meeting, acknowledging with appreciation the nonviolent action of people in the South and other parts of the country for equality. We were asked to re-examine our lives to remove prejudice and discriminatory practices and to work in a spirit of reconciling love. The minute was approved with changes.

A letter was presented and approved, to be sent to Governor Collins in Florida, commending him on his recent action in regard to integration.

A personal letter to Dr. Allen H. Wetter, Superintendent of Schools in Philadelphia, was approved, which offered the services of the Race Relations Committee, and of the Community Relations of the AFSC in problems of integration and better group relations in Philadelphia schools.

Worship—General Epistle—Closing Minute

With all business concluded earlier, Friends gathered for the closing session. The consideration of the exercise of the



Theodore B. Hetzel

*From the Exhibit Room
(A Modern Pose in Ancient Dress)*

Yearly Meeting was followed by a meeting for worship.

James F. Walker and Edward W. Evans laid before the meeting the responsibility that is ours as individuals and as Quakers to care what happens to the smallest person in the remotest corner of the world. There is an eternal need for an acute understanding of, and sensitivity to, the sorrows of others, for we are all brothers and sisters under God. Christianity is the religion of the spirit, and through our concern for all we may experience the sense of true joy of living that others may be happier.

After the meeting for worship, the general epistle and closing minute were read. These two documents contained

an expression, addressed to all Friends everywhere, of loving, active concern for all the work being done, both at home and abroad. The Yearly Meeting was grateful for such a fine condensation of all the reports on committee work and the work of individuals.

Friends did not feel that it was a closing session. Indeed, it was felt that the evening of March 30 was the beginning of a new year. Having learned from the past, we yearn to press forward. Refreshed and strengthened by our Yearly Meeting experiences, we wish to be better than we are now, guided always by the intimations of God's spirit.

The Epistle

Of the 280th Annual Sessions of the Philadelphia Yearly Meeting of the Religious Society of Friends,

Held in the Meeting House at Fourth and Arch Streets, Third Month 24th to 30th, 1960

DEAR Friends:

As in previous years our Meeting has received inspiration from the epistles forwarded to us from all over the world. These epistles have not spoken always of joyful things. Many have brought to us tidings of conditions distressing in the extreme. Nevertheless, we have been lifted up by the dedication to the Divine Purpose which shines through these messages.

In our meetings for worship we have emphasized the need for faith and for vision to enable us to help in the problems and spiritual vexations of a troubled world. Particularly from our younger members has there been expression of desire and of need for greater spiritual help and teaching as a stay and a support for our social and humanitarian activities.

We are deeply conscious that our inspiration must come from the Divine Source of all good and all wisdom, and that our works must show forth our faith and our acceptance of the will of our Heavenly Father. As is our love of God, so will our fruits be.

Our meetings have been under the weight of many concerns, such as alcoholism, prison conditions, capital punishment, racial segregation, and the threat of legalized gambling in Pennsylvania. Increasing our cooperation with other religious groups has also been an urgent concern. Many of our members have spoken feelingly of the moral problem of safeguarding ourselves from financial investments in companies devoted to war production and other activities contrary to Friends' principles. We realize our responsibility to minimize our involvement in preparations for war.

As might be expected, the interlaced problems of threats of war, armaments, and troubled international

relations have been much in our thoughts and in our ministry. Increasingly we are aware of the urgency of these problems.

It seems appropriate that a group gathered together during Yearly Meeting should commemorate the tercentenary of the Declaration made by Quakers to Charles II in 1660. In this our generation, which is so troubled by wars and rumors of wars, there come to our minds with supreme conviction those great words from that Declaration: "The Spirit of Christ, which leads us into all Truth, will never move us to fight and war against any man with outward weapons, neither for the Kingdom of Christ, nor for the Kingdoms of this world."

We have this year been heartened by the increased attendance and devotion of our young people, many of whom have made important contributions to our deliberations.

We have been favored by the attendance of members of other groups of Friends and have been grateful for their presence.

As our sessions draw to a close we rejoice in the opportunity we have had to meet together, and to draw strength from each other, in our individual and corporate devotion and acceptance of the Divine Will. We pray that we may be sensitive to the yearnings of our fellow men throughout the world regardless of nationality, race, or creed.

In love, our greetings and our thoughts go out to you.

Signed in and on behalf of the Philadelphia Yearly Meeting of Friends,

CHARLES J. DARLINGTON, *Clerk*

About Our Authors

Each year the FRIENDS JOURNAL is privileged to count on the ready cooperation of Friends who report one or more sessions of Philadelphia Yearly Meeting. Unfortunately, our space does not permit the publication of more detailed accounts, and our reporters will probably share the sense of frustration which one of them expressed by writing, "It is as if, when somebody asks for an orange, you squeeze all the juice out and hand him the dry pulp—and only a little of that." Yet we hope that this is too modest a statement.

The Philadelphia Yearly Meeting report was compiled from the individual accounts of the following Friends: Mary R. Calhoun, Louise K. Clement, Elwood Cronk, J. Russell Edgerton, Enid Hobart, Jean E. Kadyk, Mabel S. Kantor, Adelbert Mason, Hannah Stapler, Erma Perry, Polly Test, Sylvan Wallen, Susan V. Worrell, and Mildred B. Young.

We are indebted to Theodore B. Hetzel for the photographs.

Margarethe Lachmund is widely known to Friends in Europe for the courageous position she takes in public against atomic tests. She is a member of Germany Yearly Meeting.

Friends and Their Friends

The Daniel and Emily Oliver Orphanages which British and American Friends supported for many years at Ras-el-Metn, Lebanon, have closed as the result of economic and other reasons beyond their control. Liquidation of real estate and subsequent investment of money in the United States is allowing the school's backers to continue their influence in Lebanon. The proposed Scholarship Fund being set up will be used from year to year "to help poor but brilliant boys of excellent character who intend to stay in Lebanon in legal and public life and who should become leaders. . . ."

A. J. Muste, FOR Secretary Emeritus, has been charged with "negligence and fraud" because of his refusal to pay federal income taxes for the years 1948-52, according to *Fellowship* for April 1, 1960. At a hearing on March 16, A. J. Muste declared that "on grounds of Christian teaching, conviction, and conscience" he could not help pay for the development of more nuclear arms or hydrogen bombs. The judge gave lawyers until May 16 to file further arguments and until June 15 to reply. Lawyer for A. J. Muste is Professor Harrop Freeman of Cornell University Law School.

The Philadelphia Yearly Meeting's Peace Committee, 1520 Race Street, Philadelphia 2, Pa., has just published the first issue of its new quarterly *Notes and News*, which is being mailed to Young Friends. Its Editor, Bruce Busching, outlines an appealing program for *Notes and News* and presents the reader with a variety of interesting material.

Norman Brooks, says the February *Newsletter* of Cambridge Meeting, Mass., is doing "graduate teaching in hydraulic engineering at the SEATO University in Bangkok, Thailand, this winter. His students are mainly engineers being trained to improve the irrigation of their native country.

The address given by Margaret Gibbins on "The Holy Spirit" at Wilmington, Ohio, on February 29 is available on tape from the Midwest Office of the Friends World Committee, Wilmington, Ohio.

Green Pastures Quarterly Meeting

Green Pastures Quarterly Meeting was held in Ann Arbor, Michigan, on February 12 to 14, with Jane Wilson of the Chicago AFSC office and Wilson Head of Windsor, Ontario, speaking on ways of achieving open-occupancy in private housing.

Concerned to overcome its erstwhile isolation as an independent Quarterly Meeting, Green Pastures decided to apply now for membership in the Friends General Conference (without waiting for the culmination of Yearly Meeting trends in the Ohio-Indiana area).

The Quarterly Meeting also approved in principle a plan to quadruple the budget next year and double it again the year after in order to underwrite a new half-time AFSC staff member to be assigned to the Quarterly Meeting area. Friends individually and collectively are expected to contribute a full two-thirds of the first year's \$6,000 budget in order to enable the program to get started (proportionately less in later years). The staff member would be given a general assignment in what the Dayton regional office hopes will be a pilot project in program extension, which will prove useful in many parts of the country. It is hoped that by the third year the staff member can serve full-time in the Quarterly Meeting area (Michigan and Toledo, Ohio).

ROBERT O. BLOOD, Jr.

Coming Events

(Calendar events for the date of issue will not be included if they have been listed in a previous issue.)

APRIL

23—Dedication of new Pierre S. du Pont Science Building at Swarthmore College, Swarthmore, Pa., in the du Pont courtyard (in case of inclement weather, in Clothier Memorial). Formal dedication by Henry B. du Pont, President of the Longwood Foundation, the nonprofit organization which made the building possible with a grant of \$1,800,000; dedication address at 2 p.m. by Dr. Joel H. Hildebrand, Professor of Chemistry, University of California at Berkeley.

24—Abington Meeting, Jenkintown, Pa., Adult Class, 10 a.m.: Henry J. Cadbury, "Rufus Jones," speaking on the biography *Friend of Life* by Elizabeth Gray Vining.

24—Central Philadelphia Meeting, Race Street west of 15th, Conference Class, 11:40 a.m.: Stephen G. Cary, AFSC Associate Executive Secretary, "A Pacifist Confronts Russia."

24—Homecoming Day at Fair Hill Meeting, Germantown Avenue and Cambria Street, Philadelphia.

24—Frankford Meeting, Unity and Waln Streets, Philadelphia, Conference Class, 10 a.m.: Wilfred and Mary Howarth will tell of their experiences as workers for the AFSC at Barpali, Orissa, India, for more than two years. Colored slides.

25—Address at Green Street Meeting, 45 West School House Lane, Germantown, Philadelphia, 8 p.m.: Dr. H. Faber, Secretary of the International Association for Religious Freedom, "Contemporary European Religious Thought and the Work of the IARF." Reception following the lecture.

26—Dinner Meeting to commemorate Jane Addams' Centennial at the Benjamin Franklin Hotel, Philadelphia, 6:30 p.m., sponsored by Pennsylvania Branch, WIL. Cost, \$6.00 each; make reservations at Jane Addams House, 2006 Walnut Street, Philadelphia 3, Pa. (telephone, LO 3-3285). Speakers, Linus Pauling, Nobel Prize Winner in Chemistry, 1954; Helen Gahagan Douglas, former California Congresswoman and actress; and Francis Bosworth, Director, Friends Neighborhood Guild.

26 to 30—Seminar for Quaker Leaders on International Economic and Social Development and Disarmament at Washington, D. C., sponsored by the Washington Friends Seminar Program. For details see pages 236 and 237 of the issue for April 9, 1960.

27 to 30—Ireland Yearly Meeting at 6 Eustace Street, Dublin, Ireland.

29—Spring meeting of the Friends Council on Education at Brooklyn Friends School, 112 Schermerhorn Street, Brooklyn 1, New York. Business session, 4:30 p.m., at which Earl G. Harrison, Director of the Council for Religion in Independent Schools, will speak briefly. Supper served in the dining room of the school, 6 p.m. (reservations at \$2.00 each must reach Mrs. Allan Lindsay at Brooklyn Friends School not later than April 26). Address, 7:15 p.m.: Ira DeA. Reid, Head of the Department of Sociology, Haverford College, "Some Fugitive Thoughts on Friends Education."

30—Chester Quarterly Meeting at Swarthmore, Pa., 3 p.m. Worship, short business session; address by Senator John A. Wad-

lington, State Senator from Salem County, New Jersey, "Christianity and Politics." Supper served, 6 p.m. Evening session, round table discussion on same subject, led by Senator Waddington.

30—Friends High School Institute, sponsored by the AFSC and Westbury Monthly Meeting, at Westbury Friends Center, Jericho Turnpike and Post Avenue, Westbury, Long Island. Theme, "Let's Join the Human Race." Keynote speaker, Spahr Hull. Six seminars. Information through school principals and social studies teachers.

30—Quarterly Meeting on Ministry and Counsel of Connecticut Valley Quarterly Meeting, at the home of John and Elizabeth Musgrave, 15 Dwight Street (near Legion Avenue), New Haven, Conn. Buffet supper, 6:30 p.m., followed by meeting. For overnight hospitality write Mildred Davis, 489 Ocean Avenue, West Haven 16, Conn.

MAY

1—Abington Meeting, Jenkintown, Pa., Adult Class, 10 a.m.: Emily Cooper Johnson: "Jane Rushmore," speaking on the biography *Under Quaker Appointment: A Life of Jane Rushmore*, by Emily Cooper Johnson. The book was published in 1953.

1—Connecticut Valley Quarterly Meeting in Connecticut Hall, Old Campus, Yale University, New Haven, Conn. Discussion on capital punishment, 9:45 a.m.; worship, 11 a.m.; business, 12:15 p.m.; lunch in university dining hall (\$1.35), or bring sandwiches; 2:15 p.m., business and consideration of "The State of Our Society."

2—Tenth Annual Hartford, Conn., Spring Conference on Capital Punishment, sponsored by the Hartford Seminary Foundation, the Greater Hartford and Connecticut Councils of Churches, beginning at 5 p.m. Lectures by Professor Robert B. McKay, School of Law, New York University, and Professor Harvey K. McArthur, Hartford Seminary Foundation; discussion led by Attorney Robert Satter and Major Leslie W. Williams.

7—Concord Quarterly Meeting at Concord, Pa., 10:30 a.m.

MEETING ADVERTISEMENTS

ARIZONA

PHOENIX — Sundays, 9:45 a.m., Adult Study; 11 a.m., Meeting for Worship and First-day School. 17th Street and Glendale Avenue. James Dewees, Clerk, 1928 West Mitchell.

TUCSON — Friends Meeting, 129 North Warren Avenue. Worship, First-days at 11 a.m. Clerk, Julia S. Jenks, 2146 East Fourth Street; Tucson MA 3-5305.

CALIFORNIA

CLAREMONT — Friends meeting, 9:30 a.m. on Scripps campus, 10th and Columbia. Edward Balls, Clerk, 439 W. 6th Street.

LA JOLLA — Meeting, 11 a.m., 7380 Eads Avenue. Visitors call GL 4-7459.

LOS ANGELES — Meeting, 11 a.m., Univ. Meth. Church, 4th floor, 817 W. 34th Street.

PALO ALTO — First-day school for children and adults, 10 a.m. Meeting for worship at 11. 957 Colorado.

PASADENA — 526 E. Orange Grove (at Oakland). Meeting for worship, Sunday, 11 a.m.

SAN FRANCISCO — Meetings for worship, First-days, 11 a.m., 2160 Lake Street.

COLORADO

DENVER — Mountain View Meeting, 10:45 a.m., 2026 S. Williams. Clerk, SU 9-1790.

CONNECTICUT

HARTFORD — Meeting, 11 a.m., First-day school, 11 a.m., 144 South Quaker Lane, West Hartford.

DISTRICT OF COLUMBIA

WASHINGTON — Meeting, Sunday, 9 a.m. and 11 a.m., 2111 Florida Avenue, N.W., one block from Connecticut Avenue.

FLORIDA

DAYTONA BEACH — Meeting, 11 a.m., First-days at 300 North Halifax Avenue. Information, Sarah Belle George, CL 2-2333.

GAINESVILLE — Meeting for worship, First-days, 11 a.m., 116 Florida Union.

JACKSONVILLE — Meeting for worship, 11 a.m., YWCA. Contact EV 9-4345.

MIAMI — Meeting for worship at Y.W.C.A., 114 S.E. 4th St., 11 a.m.; First-day school, 10 a.m. Miriam Toepel, Clerk. TU 8-6629.

MIAMI — University, Wesley Foundation, Sundays 7:30 p.m. Clerk, MO 1-5036.

ORLANDO-WINTER PARK — Meeting, 11 a.m., 816 E. Marks St., Orlando; MI 7-3025.

PALM BEACH — Friends Meeting, 10:30 a.m., 823 North A St., Lake Worth.

ST. PETERSBURG — First-day school and meeting, 11 a.m., 130 19th Avenue S.E.

GEORGIA

ATLANTA — Meeting for worship and

First-day school at 10 a.m. 1384 Fairview Road, N.E., Atlanta 6. Phern Stanley, Clerk. Phone DR 8-5357.

ILLINOIS

CHICAGO — 57th Street Meeting of Friends. Sunday worship hour, 11 a.m. at Quaker House, 5615 Woodlawn Avenue. Monthly meeting, 7:30 p.m., every first Friday. Telephone BUTterfield 8-3066.

INDIANA

EVANSVILLE — Meeting, Sundays, YMCA, 11 a.m. For lodging or transportation call Herbert Goldhor, Clerk, HA 5-5171 (evenings and week ends, GR 6-7776).

INDIANAPOLIS — Lanthorn Friends, 1040 W. 42nd Street. Meeting for worship and First-day school, 10 a.m. Telephone LI 6-0422.

IOWA

DES MOINES — South entrance, 2920 80th Street; worship, 10 a.m., classes, 11 a.m.

LOUISIANA

NEW ORLEANS — Friends meeting each Sunday. For information telephone UN 1-1262 or TW 7-2179.

MARYLAND

SANDY SPRING — Meeting (united), First-days, 11 a.m.; 20 miles from downtown Washington, D. C. Clerk: R. B. Thomas; telephone WA 4-3366.

MASSACHUSETTS

CAMBRIDGE—Meeting, Sunday, 5 Longfellow Park (near Harvard Square), 9:30 a.m. and 11 a.m.; telephone TR 6-6883.

WORCESTER—Pleasant Street Friends Meeting, 901 Pleasant Street. Meeting for worship each First-day, 11 a.m. Telephone PL 4-3887.

MINNESOTA

MINNEAPOLIS—Meeting, 11 a.m., First-day school, 10 a.m., 44th Street and York Avenue S. Harold N. Tollefson, Minister, 4421 Abbott Avenue S.; phone WA 6-9675.

MISSOURI

KANSAS CITY—Penn Valley Meeting, 306 West 39th Street, 10:30 a.m. Call HI 4-0888 or CL 2-6958.

ST. LOUIS—Meeting, 2539 Rockford Ave., Rock Hill, 10:30 a.m.; phone PA 6-0429.

NEW JERSEY

ATLANTIC CITY—Meeting for worship, 11 a.m., First-day school, 10:30 a.m., South Carolina and Pacific Avenues.

DOVER—First-day school, 11 a.m., worship, 11:15 a.m., Quaker Church Road.

HADDONFIELD—Meeting for worship, 11 a.m.; First-day school, 9:45 a.m. Midweek meeting, Fourth-day, 10 a.m. Lake Street.

MANASQUAN—First-day school, 10 a.m., meeting, 11:15 a.m., route 35 at Manasquan Circle. Walter Longstreet, Clerk.

MONTCLAIR—289 Park Street, First-day school, 10:30 a.m.; worship, 11 a.m. (July, August, 10 a.m.). Visitors welcome.

NEW MEXICO

SANTA FE—Meeting, Sundays, 11 a.m., Olive Rush Studio, 630 Canyon Road, Santa Fe. Jane H. Baumann, Clerk.

NEW YORK

ALBANY—Worship and First-day school, 11 a.m., YMCA, 423 State St.; Albany 3-6242.

BUFFALO—Meeting and First-day school, 11 a.m., 1272 Delaware Ave.; phone EL 0252.

LONG ISLAND—Northern Boulevard at Shelter Rock Road, Manhasset. First-day school, 9:45 a.m.; meeting, 11 a.m.

NEW YORK—First-day meetings for worship: 11 a.m. 221 E. 15th St., Manhattan

Earl Hall, Columbia University
110 Schermerhorn St., Brooklyn
187-16 Northern Blvd., Flushing
3:30 p.m. Riverside Church, 15th floor
Telephone GRamercy 3-8018 (Mon.-Fri. 9-4) about First-day schools, monthly meetings, suppers, etc.

SCARSDALE—Worship, Sundays, 11 a.m., 133 Popham Rd. Clerk, William Vickery, 162 Warburton Ave., Hastings-on-Hudson, N. Y.

SYRACUSE—Meeting and First-day school, 11 a.m., YWCA, 339 E. Onondaga Street.

OHIO

CINCINNATI—Meeting for worship, 10 a.m., 3601 Victory Parkway, Telephone Lucile Knight, Clerk, at EA 1-2769.

CLEVELAND—Meeting for worship and First-day school, 11 a.m., 10916 Magnolia Drive. Telephone TU 4-2695.

PENNSYLVANIA

HARRISBURG—Meeting and First-day school, 11 a.m., YWCA, 4th and Walnut Sts.

HAVERFORD—Buck Lane, between Lancaster Pike and Haverford Road. First-day school, 10:30 a.m. Meeting for Worship at 11 a.m.

LANCASTER—Meeting house, Tulane Terrace, 1½ miles west of Lancaster, off U.S. 30. Meeting and First-day school, 10 a.m.

PHILADELPHIA—Meetings, 10:30 a.m., unless specified; telephone LO 8-4111 for information about First-day schools. Byberry, one mile east of Roosevelt Boulevard at Southampton Road, 11 a.m. Central Philadelphia, Race St. west of 15th. Chestnut Hill, 100 East Mermaid Lane. Coulter Street and Germantown Avenue. Fair Hill, Germantown & Cambria, 11:15 a.m. Fourth & Arch Sts., First- and Fifth-days. Frankford, Penn & Orthodox Sts., 10:30 a.m. Frankford, Unity and Waln Streets, 11 a.m. Green St., 45 W. School House L., 11 a.m. Powelton, 36th and Pearl Streets, 11 a.m.

PITTSBURGH—Worship at 10:30 a.m., adult class, 11:45 a.m., 1353 Shady Avenue.

READING—First-day school, 10 a.m., meeting, 11 a.m., 108 North Sixth Street.

STATE COLLEGE—318 South Atherton Street. First-day school at 9:30 a.m., meeting for worship at 10:45 a.m.

TENNESSEE

MEMPHIS—Meeting, Sunday, 9:30 a.m. Clerk, Myrtle Nash, FA 3-6574.

TEXAS

AUSTIN—Worship, Sundays, 11 a.m., First-day school, 10 a.m., 606 Rathervue Place. Clerk, Priscilla Zuck, GR 7-3414.

DALLAS—Sunday, 10:30 a.m., Adventist Church, 4009 N. Central Expressway. Clerk, Kenneth Carroll, Religion Dept., S.M.U.; FL 2-1846.

HOUSTON—Live Oak Friends Meeting, Sunday, 11 a.m., Council of Churches Building, 9 Chelsea Place. Clerk, Walter Whitson; JACKSON 8-6413.

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WANTED

WESTTOWN SENIOR, experienced baby sitter and mother's helper, wants summer job with appreciative family. Box B-149, Friends Journal.

SUMMER POSITION as mother's helper by Westtown student. Capable with children, experienced in music, swimming, camping. Box E-151, Friends Journal.

PLEASANT OLD Philadelphia Institution wishes circulation librarian, \$60 weekly; cataloguer, \$75 weekly. 9 to 4, five days, beginning summer, 1960. Athenaeum, 219 East Washington Square, WA 5-8066.

COLLEGE or UNIVERSITY MUSIC TEACHING post with direction of mixed chorus wished by experienced teacher—choral director with arranging, composing, radio, and administrative experience, graduate study. Former member of Tanglewood Festival Chorus singing under Munch, Bernstein, Foss, Ross, and Aliferis. Prefer institution devoted to the whole life with growing music department. Write Box F-917, Friends Journal.

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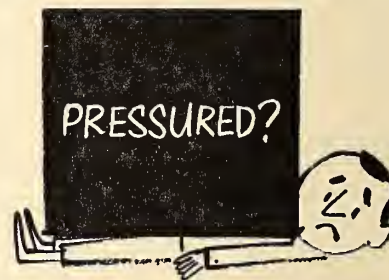
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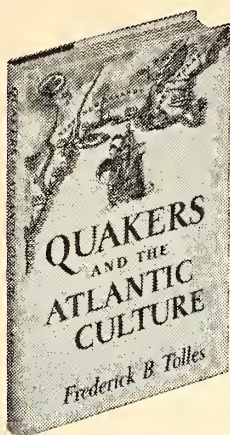
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VOLUME 6

APRIL 30, 1960

NUMBER 18

*I*T is becoming increasingly clear that peace by fear has no higher or more enduring quality than peace by the sword. There can be no peace if the reign of law is to be replaced by a recurrent sanctification of sheer force. There can be no peace if international policy adopts as a deliberate instrument the threat of war.

—FRANKLIN D. ROOSEVELT

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. *by Margot Ensign*

The Answer for Helen D.

. *by Emery Abbott Wilbur*

On Paying Attention

. *by Joyce James*

Internationally Speaking

. *by Richard R. Wood*

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Conference on Friends International Centers

FROM January 17 to 22, 1960, a conference organized by the Friends Service Council and the American Friends Service Committee took place at Oosterbeek, Holland. In addition to representatives from the staff and local advisory committees of the European Centers at Geneva, Vienna, Paris, and Amsterdam, the Centers at Delhi and Beirut were also represented. Elsa Cedergren was invited as Chairman of the Friends World Committee for Consultation.

The Friends International Centers first grew out of Carl Heath's appeal during the First World War for Quaker embassies in many countries, which would become centers of combined mission, service, study, and international association. A number of such centers have been established, and according to the needs of the particular location have carried out a variety of activities, including relief and refugee work, youth and student programs, and the work of the International Affairs Representative. The meeting for worship has always been the core of these activities.

Under the skillful chairmanship of Roger Wilson, Chairman of the Friends Service Council, and William Maier, Chairman of the Foreign Service Committee of the American Friends Service Committee, the conference examined the work of all the Centers in the light of current Quaker concerns, such as the peace testimony, and in the light of international developments on different continents, such as East-West relations, race relations, colonial problems, and nationalism.

In addition to organizing local programs, some Centers are the headquarters of International Student Seminars, Conferences for Diplomats, Overseas Work Camps, and the School Affiliation Service; the conference discussed ways in which these services could be related more directly to the local Center activities. The role of the local advisory committees of the Centers was also considered.

Attention was focused on the new dimensions of the present world situation, such as the immense destructive potentialities of the nuclear age, in which Friends are called to make their witness. Weekend seminars and meetings with interested groups of teachers, journalists, and scientists, for example, were suggested. Other subjects discussed were the increasing significance of China in East-West relations, the role of newly independent countries in Africa and Asia, and the development of international institutions, especially those connected with the U.N.

Many Friends took advantage of their visit to Holland to attend meetings for worship in The Hague and Amsterdam. Some also visited the Ommen School in its new setting near Utrecht and later attended an enlarged meeting of the Netherlands Yearly Meeting Executive Committee. Center workers returned after five days of stimulating discussion with renewed faith and energy for the tasks that lie ahead.

JEAN FRIEND

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FRIENDS JOURNAL

Successor to *THE FRIEND* (1827-1955) and *FRIENDS INTELLIGENCER* (1844-1955)

ESTABLISHED 1955

PHILADELPHIA, APRIL 30, 1960

VOL. 6—No. 18

Editorial Comments

Some Christian Perspectives for Africa

THE explosive situation in South Africa is affecting even the ecumenical cooperation among South African Churches. This conflict confirms the often-heard criticism that most Protestant Churches reflect the political, social, and racial prejudices of their members rather than the brotherly love in Christ embodied in their verbal affirmations. Months before the present outbreak of hostilities, George Loft, who has been for several years on a Friends mission in Central Africa and is now on his way home, wrote of the ambiguous role which Christianity has assumed in the thinking of many Africans. They have come to regard Christianity as a European religion for whites. John Taylor, an Anglican theologian from Rhodesia, wrote how startled he was to discover the widespread belief that Jesus Christ was a European and that his religion was for whites only. He tells of a 15-year-old boy who confessed in writing that he would pray only to God but not to Christ because Christ was European. One can hear in Africa the remark that "the Bible has made us slaves." George Loft writes that uncouthed Africans consider Christianity part of a white, Western "package." The vast economic, social, and political changes sweeping through Africa are radically altering the attitude of the natives toward all established institutions, including the churches. The natives have every reason to look at so-called "Christian" governments with scepticism. No wonder that Islam and communism are getting more than a foothold in this new territory! No wonder, also, that Western "Christian" governments are addressing an anxious plea to Moscow to prevent arms-shipments to Africa! The Church has left a vacuum into which Islam and communism can move.

It would be unfair not to mention the devoted work of many missionaries, whose selfless dedication has made a lasting impression on Africans. But times like these are apt to produce emotional reactions rather than a fair appraisal.

The British historian Arnold Toynbee once warned us not to believe that the survival of the present Christian Church is divinely guaranteed. Our civilization is likely

to pass away at some future time, but Toynbee also believes that Christianity as a living spiritual force will survive us. Using some of his terminology, we might then consider much of our institutionalized Christianity part of our present "post-Christian" era. Conversely, Toynbee also considers our present time in a different sense "pre-Christian"; a new community of believers will evolve from it in the future.

Ecumenical Thinking and the Bible

The Bible, which so often has been the supreme arsenal for dissenting theologians, may yet become a bond of unity. Catholic theologians have openly expressed the hope that some day a common translation can be achieved. A group of American Catholic scholars studying the Revised Standard Version declared that "less than a score of changes" in that version would be necessary "to make its text conform to Catholic theology and usage." British Cardinal Griffin gave permission to a group of Catholic scholars in England to publish a commentary on the Bible that would be based on the Revised Standard Version. He died before the project came to fruition, and the matter is still under discussion.

American Catholic leaders not infrequently criticize the membership of their Church for the lack of ecumenical interest. One of them even wrote that many Catholics "want some kind of Catholic ghetto at the same time that they identify Catholicism with Americanism." Many Protestants, of course, are assuming a similar position by thinking of Protestantism as central and dominant.

The "dialogue" between Protestants and Catholics promises far-reaching results. Ecumenical thinking must not remain an inter-Protestant approach. The large *Una Sancta*, comprising all Christians, must be our ultimate goal. Many Protestants are still battling the Inquisition and the excesses of the Renaissance papacy, while many Catholics still are naive enough to consider the Reformation the work of the devil. Many promising private and semiofficial discussions are going on. One can at times hear even some practical, if not utopian, proposals, such as the suggestion that Catholics minister to the Protestant poor while Protestants serve the needy in the Catholic Church. Realism on both sides will in the long

run prevail. Realism concerning the world situation will also make us heed the words of the Jesuit Avery Dulles, who wrote over a year ago: "Not until we Christians are united in faith and worship can we properly fulfill our

mission toward the non-Christian world. . . . It is imperative that Protestant and Catholic theologians take each other's thinking seriously. They must make the effort to read and understand each other's work."

Stepchildren of God

IN all Lebanon there are 100,000 Palestinian refugees, and spread over all the Arab countries about a million. For eleven years now about 15,000 of them have lived around Beirut. As Nicholas Monsarrat indignantly writes, "How disgraceful it is, how desolate, how obscene, that in a world of plenty, a world of £8,000 (\$25,000) motorcars, honey-blond minks, and rock-and-roll dukes and debbs, there should be such stepchildren of God as refugees."

If you visit Beirut, you will see much of this "world of plenty": fine new buildings, thousands of shiny, expensive cars, quantities of food and clothing available in the shops. At present a Palestinian refugee is fed, housed, clothed, and educated for less than \$35 a year. Let us drive out along the broad new highway. Look down at the foot of the hill on that plain of red sand. See that huddle of rusty tin crates? That is Shatila Camp, where nearly 4,000 Palestinian refugees have been living for eleven years. Those are houses they have made for themselves out of flattened gas-cans. Some huts are of concrete, and all have roofs of tin or canvas. There is no glass for the windows; they have wooden shutters and bars made from the steel bands on the clothing bales. Among this huddle of wretched dwellings, a maze of muddy tracks winds, down which yesterday's rain still drains. In winter, wind and rain drive across this sandy waste; in summer, the sun blazes down, for nothing grows here. There are no trees for shade.

Our guide is Mrs. Tawil, the refugees' devoted social worker. She is at home with them all, and so they all come crowding round to talk with us.

Mrs. Tawil takes us to see the one-roomed shack, with tiny kitchen adjoining, where lives a TB mother (in every home in this camp there is at least one case of TB), her pathetic fortnight-old baby lying on the bed. Her two other children, aged one and two years, both have rickets. Nearby is a tattered tent. A shabby old man emerges. Alone in the world, he sleeps on the ground in this tent, his few possessions scattered around him. I talk to him in Arabic, and he proudly brings out some English phrases learned years ago in Haifa.

In this camp is a United Nations Relief and Works Agency kitchen and dining room, where food is cooked,

served, and distributed in big thermos containers to other feeding centers in the neighborhood. At these centers undernourished refugee children get a free hot meal every day. UNRWA also supplies a minimum ration of dry foodstuffs to refugee families, with dried milk for mothers and babies. This meager ration has to last a month, unless the families themselves can supplement it.

About half a mile away is Sabra feeding center and maternity clinic. Here come the tiny undernourished children from the nearby nursery school for their daily supplementary feeding. Here, too, mothers may bring their very young babies for free feeding with baby foods prepared by UNRWA helpers.

The midwife delivers the babies in these wretched homes, without use of sedatives or anaesthesia. In this part of the world the profession of the midwives is traditionally handed down to certain older women in the camps, who have no proper training. It was the custom sometimes to cut the umbilical cord with a couple of stones the midwife carried in her pocket for the purpose. UNRWA has done much to change all this, giving some basic scientific training and also a kit (periodically inspected) to each midwife. UNRWA provides medical care for all refugees at clinics in the camps or in the city nearby.

In Lebanon the Congregational Christian Service Committee (CCSC) helps UNRWA in many ways. Let us visit some of its projects, and first, Sabra Nursery and Community Center. Here about 70 preschool children are crowded round small tables in two adjacent rooms. There is one small blackboard, together with a very few toys. All who have outdoor clothing are wearing them, for it's a damp, chilly morning in the 40's, and there's no heating. Their playground is a vacant lot just outside, with no equipment. Adjoining the nursery is the sewing center, where, under supervision of a teacher, about 20 teen-age girls are learning tailoring, dressmaking, and how to draw dress patterns. These girls also receive classes in home economics and child welfare from Mrs. Tawil.

The CCSC has also three schools in Beirut for children aged 5 to 14. Let's visit the one at Museitbeh, this

time with Mr. Daoud Yusef as our guide. In Palestine he was a judge. Now, himself a refugee, he is a devoted worker on behalf of the refugees and is the Executive Secretary of the Joint Christian Committee for Refugees in Lebanon. The school at Museitbeh has about 200 children crowded into an old house. Their playground outside is a tiny yard, so small there is no room for any kind of equipment.

Voluntary agencies from the U.S.A. and Canada are also supplying thousands of pounds of clothing each year. The bales of clothing are unpacked in a central storeroom in Beirut and divided up into bundles according to the needs of families, and on the recommendation of a social worker. Distribution takes place in different areas in turn, with UNRWA trucks providing transport.

If you want to get a closer acquaintance with some of the refugees, you have only to spend a few mornings in the refugee office in Beirut. Here Mrs. Tawil and Mr. Yusef receive any refugees with special personal problems and do all they can to help. They try never to send anyone away empty-handed. Mothers with small children get dried milk, vitamins, and perhaps a little toy for the small one to clutch. Others get cash grants for sickness, or one or two garments in cases of special need.

Let us meet now one of the mothers, Alia Sader, who has ten children and whose husband deserted her over a year ago. Nine children are still living at "home," which is a one-room dwelling of concrete about ten feet square in Jisr-al-Basha camp. There is a narrow porch for cooking and washing. The mother, an aunt, and the eldest daughter's husband have to sleep in this one room. There are two beds only; for the rest, at night, mattresses are spread over the concrete floor. Alia is a pleasant-looking woman, shabby and tired but very neat. She has slight paralysis following a stroke but wants to do domestic work if Mrs. Tawil can help her find it. When I visited Alia's little house recently, it was neat, too, drab and shabby, with considerably less than what we are accustomed to call the bare necessities of life.

Recently when I took in some used clothing I met Huda Nasr, a pretty little girl eight years old, blind in her right eye and suffering from infantile glaucoma in the left. None of this need have happened; but due to ignorance in her village outside Tyre, nothing was done for the disease at its beginning. Now she has one artificial eye and needs treatment in the other about every two weeks. "Friendly Service" gifts are helping towards the cost of her treatment. We gave her some much-needed clothing, too—a coat, sweater, and dress.

So it goes, on and on, all morning. Mrs. Tawil deals patiently and fairly with all who come to her, in a wonderful spirit of Christian love, whether they are Moslems, Catholics, Orthodox, or Protestants—for the Joint Christian Committee tries to help all these "Stepchildren of God" who come to them.

MARGOT ENSIGN

The End of Another Schismatic

Letter from the Past — 183

A FEW years ago I wrote a letter (No. 151) on the latter days of John Perrot under the title "The End of a Schismatic." It was based upon such information as I was able to turn up in the island of Jamaica, where he died. Another heretic in early Quakerism was Charles Bayly. The two are bracketed together by George Fox and dismissed with the phrase "came to naught." Not only had they both traveled in Europe and suffered there at the hands of the Roman Catholics, but both had more than one experience in America, Bayly having been in Maryland as early as 1658.

They appear to have been viewed askance by the main body of Friends in England, and for the same reason. Their fault, in terms of a very early letter of Margaret Fell to another deviationist, seems to have been that they "looked for a discovery beyond the Quakers." Well, Charles Bayly did make some discoveries, but very different from the kind anticipated and in a climate in America very unlike that of Jamaica.

The Quaker histories have had hitherto little to tell us of his latter end. The publication lately of the early *Minutes of the Hudson's Bay Company* enables us now to finish the story with an unexpected sequel.

Upon his return from the Continent, Bayly continued his Quaker activities, rebuking priests, warning King Charles II, and engaging in "seditious practices" like any good Friend. For nearly six years, with a short parole to go to France, he was imprisoned in the Tower of London, where he is described as "an old Quaker with a long beard."

In 1670 he was released on condition that he "betake himself to the navigation of Hudson's Bay and the places lately discovered and to be discovered." Just at this time the Hudson's Bay Company had received its charter. Sir John Robinson (1625–1680) was one of the charter adventurers of the new company. As students of the life of William Penn will remember, Sir John was also at this time (1660–1678) Lieutenant of the Tower of London, where in 1658 a newly acquired portrait of him was placed in the Armory. It is a natural conjecture that it was Robinson who arranged the release of Bayly,

to the benefit of both parties. At any rate, from this time on Bayly's name occurs repeatedly in the minutes of the Company's meetings in London. There is no real evidence that he continued or discontinued his Quakerism. Unlike John Perrot in Jamaica, he had no Quakers in the frozen north to quarrel with or to report on him.

The bulk of the next decade he spent in the Hudson Bay country. He was, in fact, the Company's first governor. He was in London for a few months one winter, and in 1679 he was recalled, but he died, within a month of his return, on January 6, 1680. His funeral, evidently an elaborate one, was at St. Paul's Covent Garden. It was paid for by the Company, which also repaid his widow, Hannah Bayly, certain expenses and back salary.

To judge from the Company's records, though he had not resisted the temptation to tolerate some private trade, he promoted their interest with the Indian fur traders and energetically carried out explorations in various parts of the territory. From the worldly point of view and that of modern American interest the last chapter of his life was both useful and romantic.

NOW AND THEN

Internationally Speaking

Mutual Self-interest

NATIONAL policies must of necessity be guided by considerations of national self-interest. But it is sometimes surprisingly hard to decide—or to agree—what national self-interest requires. The question of security is an example. There are many people in the United States who would feel more secure with less preparation for nuclear warfare than some military men say is necessary.

National self-interest is particularly hard to determine in matters in dispute between one's own country and a nation that has got into the position of seeming—or of being—hostile to one's own. In such a relationship it is dangerously easy to conclude that anything our opponent wants is against our interest and that any arrangement our opponent will agree to must on that account be opposed.

The United States was one of the originators of the International Atomic Energy Agency. In the long negotiations leading up to the establishment of that Agency, United States delegates frankly said that adequate control of atomic energy to prevent its misuse for military purposes requires the participation of mainland China but that, at the time the negotiations were in process, it was impossible for the United States to contemplate either establishing direct relations with mainland China or welcoming its representation in the United Nations.

Now that the United States is beginning to appreciate the importance of general disarmament with adequate supervision, and of cessation of nuclear weapons tests as a helpful preliminary to general disarmament, both public and official opinion is coming to recognize that the arrangements for disarmament and for stopping the tests of nuclear weapons must be acceptable to mainland China because an effective inspection system requires inspection posts on Chinese territory. As the Chinese premier has said, disarmament agreements in which China has had no voice cannot be binding on China. It is now likely that China's price will be high, because the need of other nations is urgent and because little has been done to incline China to contribute to such arrangements.

It is possible, however, that the problem can be solved of devising effective disarmament and inspection arrangements acceptable to China. The process will be aided by public acceptance of the fact that any arrangement that is to be satisfactory must be mutually satisfactory.

This is a painful example of a general principle. Fortunately, the idea of mutually satisfactory arrangements as the only satisfactory arrangements tends to become easier to apply and more effective with practice.

Since the end of the Second World War leaders in the United States have not always given a clear lead regarding the importance, for the self-interest of this country, of consideration of the self-interest of other nations whose agreement has been sought. Now that the necessity of mutually satisfactory arrangements is being again recognized, there are need and opportunity for public opinion to lead its leaders and to support—and demand—due attention to the interests of other nations as necessary for the security and welfare of the United States.

April 14, 1960

RICHARD R. WOOD

For My Stepson

By ELIZABETH H. MOGER

Dear, close, and yet not of my blood,
Seeming in kinship brother more than son,
Over whose eyes can spread the subtle film
Which closes off his world from mine, or ours;
Only imagined as a little child,
Known to me first at sturdy, close-mouthed eight,
Indignant now, and stormy, at fifteen,
Questioning what we offer him as right,
And testing our professions by our acts—
O, may our world seem true to him, and good!

The Answer for Helen D.

TWENTY-FOUR-YEAR-OLD Helen D. was due to be released from the Women's House of Detention in New York City in three months. She had been sentenced for shoplifting, her third offense.

While serving this sentence, Helen D. began to realize that she would be in and out of prison for the rest of her days unless she took a positive step to prevent it. She was without family or friends and had no money. Whom could she count on to help straighten her out so that she could keep from making a mess of her life?

The answer to Helen D.'s need came—as it has for many others at a similar turning point in their lives—from the Social Rehabilitation Committee of the Friends Center in New York. For more than three years this group has worked steadily toward helping to ease the path of women from prison to a useful, rewarding life outside.

The why and how of the Committee can be stated simply. Its efforts are intended to fulfill Quaker principles which call for aiding those in distress and in need of guidance. It carries out its work under a comprehensive program, the first of its kind ever to be undertaken in this country. Not only are the women under the Committee's care counseled before their release, but a thorough follow-through is made afterward to help bolster their steps toward a better life.

Some members of the Committee regularly hold individual interviews with women in the prison who have asked for help or have been referred by the prison's social service or therapy departments. These volunteers try to aid the prisoner in sorting out her problems and difficulties so that she will make a better adjustment to life outside the prison. Others contribute by going to see the prisoner's family and children in an effort to set her mind at rest about them. Taking into consideration the prisoner's particular talents and interests, job appointments are arranged with Union contacts who have cooperated in the efforts of the Committee.

On her release, the former prisoner is welcomed at Friends Center. She is given clothing, and her room and board are arranged for until she is working and able to be independent. Further counseling is available to her, and, if therapy is indicated, she is referred to a qualified therapist.

"We have come a long way since the Committee was formed in November, 1956," says Chairman Jane Droutman. "From December of that year through March of 1958, there were 17 prisoners referred to us for counseling and after care. By contrast, we took 22 women under our wing in a single month of this year [1959]. Thanks to

the continued cooperation of Union officials, arrangements for job interviews have also increased."

A Varied Program

Helping released prisoners to find jobs naturally ranks high on the Committee's list of tasks. A woman leaving the prison is given a letter of referral to a Union official. The latter sends the applicant to be interviewed for an opening for which she may be qualified—as a waitress or hotel chambermaid, for example. The Union contact knows that the woman has been in prison. In some cases resort jobs have been secured, thus enabling the women to get away from undesirable influences during the very difficult period of adjustment that they must face on leaving the prison. Out of every three women who have their first job interviews, one is hired.

Besides counseling, job referrals, and after care, the Committee lends a helping hand in other ways. It has sponsored lectures given within the prison by Pearl Buck, Rex Stout, Ida Day, and others. In addition, it has secured for the prison more than 1,000 high school textbooks and many novels and biographies.

The people who regularly lend their time and skills to carry out the Committee's program are a varied group. They include, for example, a housewife, a teacher, a fashion writer. Some are Friends; others are not. All are dedicated to serving fellow human beings who need help.

Committee members currently doing counseling are Henrietta Carey, who is also Chairman of the Work Room of New York Monthly Meeting; Leta Cromwell, a psychologist; Jane Droutman, the Committee's energetic Chairman; and Mary Wilbur, formerly a psychiatric social worker and now a housewife. Elizabeth Cattell, a Friend and psychotherapist, gives therapy to those who need it. Barbara Greenhill, a fashion writer, visits the children of some of the women while they are in prison.

Other members who have contributed in many ways are Ida Day, known to many Friends for her leadership in caring for the Hiroshima maidens when they were in this country; Rachel Wood, who also serves as leader of the Young Fellowship group at Friends Center in New York; and Anne Crehan, General Office Secretary at Friends Center. Esther Spitzer, a teacher, gives classes in English to Spanish-speaking prisoners. In addition, Hilda Rodgers, an American of Austrian origin, is helping the Chairman with clerical work involved in the program and represents the Committee on the Greater New York Neighborhood Committee on Narcotics.

From the start of its work in the Women's House of

Detention, the Social Rehabilitation Committee was confronted with the problem of narcotics. To illustrate, 80 per cent of the women who serve sentences there have a history of addiction, and many of them have been put in prison for reasons directly connected with the use of narcotics. This led the Committee to sponsor a symposium on the subject in May, 1959. At present, Rachel Wood is laying the groundwork for another public meeting on narcotic addiction, at which speakers will discuss possible legislative changes to help alleviate this grave situation.

The program of the Social Rehabilitation Committee was begun on a shoestring, with members of Friends Center donating clothing, valises, and small amounts of money. A grant from the Advancement Committee of the New York Monthly Meeting in 1957 and 1958 tided the Committee over for those two years. It is now operating with the aid of a grant from the Upanin Club, an organization formed to help delinquent young men.

The Committee cannot, of course, do an effective job without adequate funds. Most prisoners need substantial financial assistance after their release—largely for board and lodging. Numerous incidental expenses are also incurred in handling the multitude of details in the program. For instance, at least 100 telephone calls must be made each month in order to arrange for job referrals. As the Committee well knows, a lack of funds would force it to restrict its care to the few women who require the barest minimum of financial help in leaving the Women's House of Detention.

For the months ahead the Committee is setting its sights on making its service more useful than ever. It hopes to widen the scope of the program and assist an even larger number of women to take their places as useful, self-respecting members of society.

How successful are its efforts? Helen D. has been out of the Women's House of Detention for a year. Before she left, a Committee counselor helped her to take stock of herself and gain insight into her problems. She learned to operate a special sewing machine in the prison and, through a contact of the Committee, landed a job a week after her release. She is happy now. And most important, she has acquired a real confidence in her ability to continue in her new way of life.

Not all cases, of course, have as happy an ending as that of Helen D. For every success there are many disappointments and heartaches. But while some women wind up in prison again, at least they are aware that someone cares what happens to them. And perhaps the real turning point in their lives is just around the corner. If so, the Committee has helped pave the way for them to take full advantage of it.

EMERY ABBOTT WILBUR

On Paying Attention

IN her essay "Reflections on the Right Use of School Studies," Simone Weil describes true attention as "suspending our thought, leaving it detached, empty and ready to be penetrated by the object [of our desire]. . . . There is a way of giving our attention to the data of a problem . . . a way of waiting when we are writing, for the right word to come of itself at the end of our pen, while we merely reject all inadequate words." This kind of attention is compounded of desire and faith—the desire to know the object of our joyful interest and the faith which waits and works obediently until it receives the longed-for response.

At the Pool of Bethesda a man lay waiting to be healed by a particular kind of miracle, and he had been disappointed to the point of grievance and inertia. Jesus came to him and bent upon him all the attention his crippled mind and body longed for, and in the strength of that loving attention he found his own wholeness of purpose and was able to obey the command to rise up and walk. Jesus never spoke in general terms about a man's need or doubts or sickness. He gave his whole attention to the person and his condition at the time, and spoke or acted to it. To the distracted demoniac he said, "What is thy name?"; to his mother below the cross he said, "Woman, behold thy son"; for the disciples at Emmaus he broke bread; he got Zaccheus to come down from the tree and take him home to dinner. He did not talk about mental illness, desolation of grief, disbelief, or inferiority. He gave his full attention to the person who needed it and who believed in him. And this attention to his neighbor was the other side of his unbroken attention to his Father.

"Oh, do pay attention," we say to an exasperating child, tipping his cup too far and too fast. How we long to say it to people whose eyes rove round the room while we tell them of our troubles because they can hardly wait to come out with their brightest advice! Simone Weil says, "Those who are unhappy have no need of anything in this world but people capable of giving them their attention." This is the profound need of all of us, mature and immature alike, and does not necessarily mean that we are self-centered or weak, but simply that the springs of spiritual life well up from the creative love which God gives directly through His spirit and through our neighbor's care for us. That neighbor's care comes to us best through the person who habitually pays attention to God.

It seems to me that the friends of Jesus, living with him, become capable of giving just this kind of loving attention to those they meet; they learn to wait to know

the special quality and value, the deepest need and urgent desire of the person they face. They come to have an unhurried, burning interest in their neighbor for his own sake and the Father's, and they will wait with him to find the truth of his condition so that together they may obey "the promptings of love and truth." It is our reasonable and joyful service, while we willingly accept what others have to give us, to learn, in this deep sense of Simone Weil's, to pay attention.

JOYCE JAMES

Books

RETURN TO JAPAN. By ELIZABETH GRAY VINING. J. B. Lippincott Company, Philadelphia, 1960. 285 pages. \$4.50

Sixty-odd Zen Buddhist monks, thin, pale, and shaven of head, sat cross-legged on the mat-covered floor of Sojijo Temple in Yokohama, listening intently to an American woman who, with the aid of an interpreter, was telling them about Quaker ideals of worship and service. The woman who found herself in this improbable situation was, of course, Elizabeth Gray Vining, the Philadelphia Friend who proved so remarkably effective a tutor for Japan's Crown Prince. "In the intervals between paragraphs," she writes, "while I waited for Dr. Suzuki to turn my simple English into scholarly, philosophic Japanese, I wondered if it all was actually happening."

That is, perhaps, the secret to the charm of Elizabeth Vining's newest book about her adventures in Japan: she never has lost the ability to be amazed and delighted at the wonderful things that have happened to her. Nor has she lost the ability to report upon her esoteric experiences with quiet and contagious humor. "I cannot pretend," she says of one expedition under the guidance of a raincoat-clad Buddhist priest, "that a walk of a mile and a half through a graveyard in a downpour of rain is an exhilarating experience, but I will say that it is an unforgettable one." Or, again, she quotes from a letter wherein the Japanese friend who arranged for her to join the monks in their meditations points out that for meditative purposes "May is a good month, not cold, not too warm, and mosquitoes won't be bothering us."

Lest these citations give the impression that Elizabeth Vining's Japanese visits have been spent entirely in temples and monasteries, it should be added that actually they have covered a most incredible array of locales, such as a geisha party, the Kabuki theater, a cormorant fishing expedition, the Tokyo Friends Meeting, an assortment of captivating inns, the International Christian University, and (as the principal reason for her 1959 return to Japan) the Crown Prince's wedding.

Delightful though it is, the book is not without a few defects. It lacks a badly needed index; the dullish and rather trivial opening chapters are a forbidding prologue to the sparkling pages that follow; the almost worshipful attitude toward the royal family, though understandable in one who

has lived so long in Japan, becomes sometimes a bit cloying; and the chronology is confusing, with the 1946-50 tutorship and the 1957 and 1959 visits often pretty hard to disentangle. But these are minor faults, heavily outweighed by a rich store of perceptive appreciation of many aspects of Japanese life little known in America.

For this reviewer one of the most moving chapters is the one on "The English Club," made up of fourteen young women who a dozen years ago were Elizabeth Vining's pupils at the Peeresses' School and who still continue to meet and, better yet, to grow. One of these girls, writing to her former teacher after a two-year stay in the United States as a student, says her American visit has taught her "that the final authority for any decision lies nowhere but within me." In such straws in the wind as this, Elizabeth Vining seems to feel, lies very real hope for the future of democracy in once-authoritarian Japan.

FRANCES WILLIAMS BROWIN

Book Survey

Six Reflection Books: *The Difference in Being a Christian*, by Stephen Neill (125 pages); *Poems to Change Lives*, by Stanton A. Coblenz (124 pages); *Present Trends in Christian Thought*, by E. Harold DeWolf (128 pages); *Where Our Bible Came From*, by J. Carter Swaim (128 pages); *The Reformation and Protestantism Today*, by Clyde Leonard Manschreck (128 pages); *What Baptism Means*, by John W. Meister (124 pages). Association Press, New York, 1960. 50 cents each

Like the books formerly published in this series, the present paperback volumes are again distinguished by the concise and expert treatment of their subject, a popular style, and a decided usefulness in our present religious situation. We recommend especially DeWolf's *Present Trends in Christian Thought* and Swaim's *Where Our Bible Came From*. The publisher is to be commended for his imagination and skill in launching this successful project.

Christianity and Communism. By John C. Bennett. Association Press, New York, 1960. 188 pages. \$3.50

This book was widely hailed as a calm and penetrating study of its subject when the first edition was published in 1948. The new edition contains three new chapters which take into account developments since that time, especially the post-Stalin era, communism as a problem in international relations, and coexistence in its moral and religious aspects. They are an enrichment of this most helpful study.

Marriage: East and West. By David and Vera Mace. Doubleday and Company, New York, 1960. 359 pages. \$4.50

Our increasing interest in the orient has also aroused our curiosity as to Eastern marriage customs and related questions. Urbanization of oriental society is drastically reshaping a formerly patriarchal order. Marriage in the United States is in danger of deteriorating into mere comradeship, a trend which at times has even given rise to the fear of a revived matriarchate. The authors have written this comparative study and collected from personal observation and research a fairly entertaining volume for the average reader. They make no claim to a scholarly performance. Yet they seem to

raise questions which the unsophisticated reader would hardly raise. The book makes for rather pleasant reading, but should not be taken as the final wisdom on this inexhaustible topic.

About Our Authors

Jean Friend has been in American Friends Service Committee Foreign Service work in Germany, Austria, and Geneva, and is now Secretary of the International Center in Paris. An English Friend, she has traveled widely in Friends Service work in Europe.

"Stepchildren of God" by Margot Ensign is written with such close local acquaintance with the problem of the Palestinian refugees that James M. Read, Deputy High Commissioner for Refugees (Geneva), encouraged the author to offer the report to readers of the FRIENDS JOURNAL. James Read at the time was visiting the Friends International Center in Beirut and discussing some refugee problems with Margot Ensign. The report is based on visits to refugee camps and projects in and around Beirut.

Henry J. Cadbury is now generally known to be the author of the popular and informative "Letters from the Past."

Richard R. Wood, who writes "Internationally Speaking" for the FRIENDS JOURNAL, was for many years Editor of *The Friend*, Philadelphia.

Emery Abbott Wilbur is a writer in the Public Relations Department of the Long Lines Department of the American Telephone and Telegraph Company. He has been helping Jane S. Droutman, Chairman of the Committee on Social Rehabilitation, New York Friends Center, with editorial and publicity matters. His wife, Mary Gratwicke Wilbur, a Friend, is a member of the Social Rehabilitation Committee and does counseling in the Women's House of Detention, New York City.

"On Paying Attention" by Joyce James is reprinted from *The Woodbrooke International Journal* for December, 1959, with the permission of Robert Davis, Editor and Treasurer. Joyce James is an Old Woodbrooker, Chairman of the London Yearly Meeting Marriage and Parenthood Committee. A Friend for 30 years, she is married to a Congregational minister. Both she and her husband are especially interested in promoting retreat work. They have both visited in this country.

Friends and Their Friends

The Children's Program of the American Friends Service Committee, 20 South 12th Street, Philadelphia 7, Pa., lists three recent publications. *Days of Discovery* and *Friendly Things to Do* (25 cents per packet), packets of service-project suggestions for June-September, are intended for use by parents, teachers, and camp leaders in planning programs for children. The packets include songs, games, stories, dramatizations, and worship resources. *Gifts for Algerian Children*,

a two-page illustrated flyer, suggests five new service projects which children themselves can carry through. Order from the above address.

Martha Standing Foster is the author of *Ginger Box*, a book for boys and girls recently published by the Bobbs-Merrill Company, Indianapolis. *Ginger Box* is a Quaker story, laid in a rural community of Iowa. Here, in the summer of 1910, the lively Grayson family is precipitated into the middle of a mystery which is ultimately solved to everyone's satisfaction. The author, who is now living in Cincinnati, Ohio, is a Friend.

Both press and radio in this country have given considerable publicity to the Adermaston-to-London peace march in England over the Easter weekend. Another Easter march, sponsored by the nuclear disarmament campaign in the Federal Republic of Germany, was organized from Hamburg to a missile base 72 miles distant.

Several Friends have sent letters to the Collector of Internal Revenue, United States Treasury Department, Washington, D. C., declaring they cannot pay taxes for war purposes. The following letter by Wilmer J. Young of Pendle Hill, Wallingford, Pa., is indicative of the trend and spirit of letters by other Friends, copies of which have been sent to the office of the FRIENDS JOURNAL:

I cannot voluntarily pay taxes which are used to prepare for the destruction of mankind.

For the past twenty-four years I have lived voluntarily on a scale which meant that I was not called upon to pay a tax on income. In 1959, however, due to unusual circumstances, I am eligible for such payment. I am sending today checks to various organizations whose object is to encourage a nonviolent approach to the solution of international problems, which will more than cover the amount of my tax.

Taxes for the ordinary expenses of government, schools, roads, proper police activity, etc., I pay cheerfully and gladly. But modern war has now become so serious a threat to mankind, that I would prefer spending the last years of my life in prison rather than deliberately supporting it.

Both deliberate and unintentional humor is rare in Meeting newsletters, Quaker folklore to the contrary. We are not sure in which category should be placed an item in the February *Newsletter* of Horsham Meeting, Pa. Under the heading "The Personal Touch" occurs the following item: "Susie Heacock, daughter of Mr. and Mrs. J. Linden Heacock, Jr., Hatboro [Pa.], took top honors in a fencing tourney last week at the University of Buffalo. Susie, a student at Rochester Institute of Technology, won the novice women's foil competition and was awarded the Richmond trophy."

Alan Reeve Hunt, a member of Swarthmore, Pa., Monthly Meeting and Chairman of the Civil Liberties Committee of Philadelphia Yearly Meeting, is the author of a new leaflet published by Friends General Conference, *Liberty in the Truth: Quaker Testimony on Civil Liberties*. Single copies are free; additional copies cost two cents each.

The Upper Room reached the largest circulation ever achieved by a devotional guide with its March-April 25th anniversary issue. More than 3,182,947 copies left the Nashville office.

The publication began distribution back in April, 1935, when its first issue was mailed. Distribution totaled about 100,000 copies. Since that day in 1935, more than 285,000,000 copies of *The Upper Room* have been used for daily meditations by Christians of many denominations in 100 countries around the world.

Members of the Friends Historical Association are looking forward to a late afternoon and early evening program in the area of Kennett Square, Pa., on Saturday, May 21. Friends and others who are interested are invited to join them. The occasion is the 250th anniversary of Old Kennett Meeting on the Baltimore Pike. The old meeting house will be open for inspection between 2:30 and 4:15 p.m. Some of the hostesses will be in Quaker costume.

Commemorative exercises will be held at the new Kennett Meeting (opened in 1959) on North Union Street at 4:30 p.m. Historical talks will be given by James R. Frorer and Arthur E. James, President of the Chester County Historical Society. George Norman Highley will speak briefly about Bayard Taylor, a member of Old Kennett, who was internationally known in the nineteenth century as an American poet, novelist, and traveler.

Friends should bring their own picnic supper. The Meeting will serve ice cream and coffee.

In the evening (7 to 9) there will be a visit to Longwood Gardens. This part of the spring meeting has been arranged by the Longwood Foundation in honor of the Kennett anniversary. Its grounds are on land bought from William Penn by the Peirces, who lived there until 1906 and were loyal members of Old Kennett. Frank Battan, Assistant Director of the Longwood Foundation, at 8 p.m. will show colored slides and tell how this early Quaker plantation became a world-famous garden. The colorful Longwood fountains will be played at 8:30 p.m.

Letters to the Editor

Letters are subject to editorial revision if too long. Anonymous communications cannot be accepted.

Is the question as to what constitutes a Friend (brought up again in a recent issue of the FRIENDS JOURNAL) really so thorny? I think that we only make it *seem* so. My suggestion is that we draw up a set of basic principles, few in number and broad in concept, and then see whether the "Friend" under examination agrees with them—not with what they seem to us to imply.

Four such principles occur to me at the moment; maybe others should be added. In my present view a Friend is one who feels loving empathy with all sentient beings, who acts positively in accord with this empathy, who finds his religious needs significantly ministered to in unprogramed meetings for corporate seeking, and who does not find a clergy indispensable to his finding such answers to his religious questionings as may be available.

To some individuals, these principles may seem to lead logically to theism, to Christian faith, to pacifism, or to abstinence from alcohol and tobacco and coffee. To others, they evidently do not, and I think that it is not our business to sit in judgment on the rationality of those who honestly feel that they are in accord with the principles and yet do not fit into one or another of these presumably derivative patterns.

Claremont, Calif.

HUGH J. HAMILTON

Americans are coming closer to the time when they may elect a Catholic president. One can hardly read a newspaper analyst today without realizing what is said in the editorial on Paul Blanshard's *God and Man in Washington*, that "the geographical picture of denominational strength is rapidly changing toward Catholic predominance in urban areas" (page 227, issue of April 9, 1960). Friends who are interested should see, particularly, Jaroslav Pelikan's *The Riddle of Roman Catholicism*, which was the Abingdon Award winner of 1959; also the six leading articles under the general title "Approaches to Protestant-Roman Catholic Conversations," in the current Spring issue of Abingdon Press' quarterly, *Religion in Life*.

I personally come away with the feeling that a Protestant gains by rethinking his protest. I also wonder when the time will come when it will not be true that "there are certain beliefs which Protestants cannot accept and which Roman Catholics cannot relinquish."

Honeybrook, Pa.

SAM BRADLEY

A conscientious objector, studying advanced psychology during World War II, began testing the I.Q. of his fellow campers in a Civilian Public Service camp. Half way through testing the campers he discovered that the average I.Q. was working out to 145. To check on his own accuracy he persuaded his professor to come and verify his steps, for above 140 stood the genius group. The professor tested the whole camp, reaching the same result.

Inquiry revealed that tests at two other CPS camps showed the same average I.Q. of 145.

The curve of First World War conscientious objectors, intellectually tested on a different basis, was found to match closely the test curve of brigadier generals.

Clearly, the group of conscientious objectors makes up a pool of thousands of superintelligent men capable of meeting the current shortage of teachers and scientists.

All that is lacking is a dramatic leader to guide the conscientious objectors to their waiting jobs.

New York, N. Y.

EDWARD THOMAS

Some perhaps necessary shortening of my report on Africa at the United Nations in FRIENDS JOURNAL of April 2, 1960, edited out the following sentence on the French Cameroons: "Had Premier Ahidjo been confirmed in a U.N.-supervised ballot—as it appears likely he would have been—much wind would have been taken from the rebel UPC party's sails and possibly much of the recent bloodshed prevented."

I do not wish to leave Friends with the impression that Premier Ahidjo is a French puppet. There is great likelihood that he would have won a free election: it is only a pity that the U.S. and the U.N. majority did not insist on such a test before Cameroon independence. Elections had not been held there since December, 1956. Ahidjo has recently restored the UPC party to legality.

Croton-on-Hudson, N. Y.

WINIFRED F. COURTNEY

Coming Events

(Calendar events for the date of issue will not be included if they have been listed in a previous issue.)

APRIL

30—A Night of Music, sponsored by the Special Projects Committee of Lansdowne Meeting, Pa., at the Lansdowne, Pa., Friends Auditorium, 8 p.m.: Family Concert by the Coles, starring Orlando, Rosamonde, Timothy, Deborah, and David. Bring your friends.

MAY

1—Abington Meeting, Jenkintown, Pa., Adult Class, 10 a.m.: Emily Cooper Johnson: "Jane Rushmore," speaking on the biography *Under Quaker Appointment: A Life of Jane Rushmore* by Emily Cooper Johnson. The book was published in 1953.

1—Central Philadelphia Meeting, Race Street west of 15th, Conference Class, 11:40 a.m.: Mildred Scott Olmstead, National Administrative Secretary, WILPF, "Jane Addams: 'Unfinished Business.'"

1—Connecticut Valley Quarterly Meeting in Connecticut Hall, Old Campus, Yale University, New Haven, Conn. Discussion on capital punishment, 9:45 a.m.; worship, 11 a.m.; business, 12:15 p.m.; lunch in university dining hall (\$1.35), or bring sandwiches; 2:15 p.m., business and consideration of "The State of Our Society."

2—Tenth Annual Hartford, Conn., Spring Conference on Capital Punishment, at the Parish House of Immanuel Congregational Church, 10 Woodland Avenue, beginning at 5 p.m. The event is sponsored by the Hartford Seminary Foundation, the Greater Hartford and Connecticut Councils of Churches. Lectures by Professor Robert B. McKay, School of Law, New York University, and Professor Harvey K. McArthur, Hartford Seminary Foundation; discussion led by Attorney Robert Satter and Major Leslie W. Williams.

4—Annual Meeting of the Corporation of Friends Hospital, Philadelphia, in the Auditorium of the Hospital, 5 p.m.

6, 7, 8—Garden Days at Friends Hospital, Roosevelt Boulevard and Adams Avenue, Philadelphia, 11 a.m. to 8:30 p.m. You are cordially invited to visit the azalea gardens; parking space limited, but automobiles may be driven through the grounds.

7—Concord Quarterly Meeting at Concord Meeting House, Concordville, Pa. Worship and business, 10:30 a.m.; lunch served, 12:30 p.m.; at 2 p.m., "Friends Business Meetings" at the Yearly, Quarterly, and Monthly Meeting levels.

8—Abington Meeting, Jenkintown, Pa., Adult Class, 10 a.m.: William Hubben, Editor, FRIENDS JOURNAL, "Friends and Contemporary Theology."

8—Central Philadelphia Meeting, Race Street west of 15th,

Conference Class, 11:40 a.m.: Henry J. Cadbury, "The Quaker Peace Testimony."

8—Fair Hill Meeting, Germantown Avenue and Cambria Street, Philadelphia, Conference Class, 10 a.m.: Willard P. Tomlinson, "A More Abundant Living."

12—Fritchley General Meeting at Fritchley, near Derby, England.

14—Abington Quarterly Meeting at Abington, Pa. Meeting on Worship and Ministry, 9:45 a.m.: meeting for worship, 11 a.m., followed by business; lunch served by Abington Meeting, 12:30 p.m.; at 1:45 p.m., Arthur Clark, a member of Coulter Street Meeting, Philadelphia, will speak on "Experimental Projects of the Prison Service Committee."

14—Burlington Quarterly Meeting at Crosswicks, N. J., 4 p.m.

14 and 15—Ninety-first Annual Meeting of the Associated Executive Committee of Friends on Indian Affairs at Quaker Hill, Richmond, Indiana. Reservations for hospitality should be made with Cornelia Bond, Hostess, 101 Quaker Hill Drive, Richmond, Indiana.

14 to 18—New Zealand General Meeting at Dunedin, New Zealand.

DEATHS

BLENCOWE—On March 10, FREDERICK W. BLENCOWE, first Clerk of the Daytona Beach Monthly Meeting, Florida, aged 70 years. A former member of Woodstown, N. J., Meeting, he moved to the more favorable climate of Florida several years ago because of failing health. A memorial service was held on March 12 at the funeral home of Baggett and Macintosh, at which many Friends paid tribute to his memory. Surviving are his wife, Sarah, of Woodstown, N. J.; a son, Frederick A., of Merrick, N. Y.; a daughter, Mary, of Daytona Beach; and two grandsons.

The following minute was presented at the monthly meeting of Daytona Beach Meeting held on April 3, 1960: "The sudden death of our Clerk, Frederick W. Blencowe, on March 10, 1960, leaves the Daytona Beach Meeting with a deep sense of loss. He will be greatly missed as he was deeply interested in our Meeting and was one of the charter members. He was very conscientious and put a great deal of time and effort into his duties as Clerk. His understanding ministry gave spirit and strength to the Meeting."

BROWN—On February 8, WALTER J. BROWN, a minister of Rich Square Monthly Meeting, N. C., and a lifelong member. He was born September 18, 1872, the son of Benjamin P. and Jane C. Brown, both members of Rich Square Monthly Meeting. Surviving are his wife, Lula V. Brown; a daughter, Elizabeth B. Timberlake; and three sons, Edwin P. Brown, Walter J. Brown, Jr., and William N. Brown. His interest was centered in his Meeting, the Religious Society of Friends in general, and in those ideas and organizations which he felt best exemplified Christian principles and practices. His value to Rich Square Monthly Meeting cannot be measured.

COALE—On April 9, MARY PARKER COALE, wife of James S. Coale, a member of Westfield Monthly Meeting, Riverton, N. J., in her 87th year.

MATCHETT—On March 24, suddenly, at Chicago, Illinois, JAMES CHAPMAN MATCHETT, husband of the late Lucy Jipson Matchett. He was a member of Chicago Monthly Meeting throughout his entire life. He was born on May 28, 1885, the son of William Henry and Isabella Chapman Matchett, the former a recorded minister of the Society of Friends. Long active in Friends affairs, James Matchett had been on both the Chicago Regional and National Boards of the American Friends Service Committee. He had accepted and overcome severe physical handicaps with a cheerful and patient courage that was an inspiration to all who worked with him. Surviving are a daughter, Dorothy Rae Matchett, with whom he made his home; his son, William H. Matchett of Seattle, Wash.; and three grandchildren, David Hammond, Katherine Cox, and Stephen Chapman Matchett.

Susanne M. Paschkis

(The following memorial minute is taken from the minutes of the business session of Morningside Heights Preparative Meeting, held at Earl Hall, Columbia University, New York City, on April 3, 1960.)

Susanne M. Paschkis was quiet and gentle; she talked rarely, but her words were full of meaning. She was one of the most helpful members to get our new Meeting established. Despite her grave sickness she was active in many ways, never missed a meeting as long as she could walk, took care of the coffee hour after the meeting for worship, arranged many small gatherings in her home, thus providing an opportunity to become acquainted, which is so important for a young Meeting in which strangers try to get to know one another.

Susanne will always be remembered with love and gratitude by all who had the privilege to know her.

In her will Susanne expressed the wish that no flowers be sent to her funeral, but instead a donation be made to the American Friends Service Committee.

VICTOR PASCHKIS, *Clerk*

Anna Jackson Theiss

(The following memorial minute was approved by Millville-Muncy Quarterly Meeting of Philadelphia Yearly Meeting on April 10, 1960.)

Anna Jackson Theiss, a beloved member of Millville Monthly Meeting [Pa.] passed on Second Month 18, 1960, at Lewisburg, Pa. When a member of Green Street Monthly Meeting, Germantown [Pa.], she was Assistant Clerk of Ministry and Counsel of Philadelphia Yearly Meeting. She was one of the group of Friends, with Rufus Jones, whose timely concerns and considerations grew into the formation of the Wider Quaker Fellowship.

Anna first came to Millville Meeting as a visiting Friend from Germantown. . . . Her understanding and experience of the comfort and power of God's love poured into our lives. . . .

She joined Millville Meeting when she came to Lewisburg to live about twenty years ago. A helpful counselor, an inspiration to the Lewisburg Friends group, she was Clerk of Worship and Ministry, Millville-Muncy Quarterly Meeting, at the time of her passing. . . .

ELEANOR K. DERR, *Clerk*

MEETING ADVERTISEMENTS

ARIZONA

PHOENIX — Sundays, 9:45 a.m., Adult study; 11 a.m., Meeting for Worship and First-day School, 17th Street and Glendale avenue, James Dewees, Clerk, 1928 West Mitchell.

CALIFORNIA

LAUREMONT—Friends meeting, 9:30 a.m. in Scripps campus, 10th and Columbia. Edward Balls, Clerk, 439 W. 6th Street.

A JOLLA—Meeting, 11 a.m., 7880 Eads avenue. Visitors call GL 4-7459.

LOS ANGELES—Meeting, 11 a.m., Univ. Methodist Church, 4th floor, 817 W. 34th Street.

ALO ALTO—First-day school for children and adults, 10 a.m. Meeting for worship at 11. 957 Colorado.

ASADENA—526 E. Orange Grove (at Oakland). Meeting for worship, Sunday, 11 a.m.

SAN FRANCISCO—Meetings for worship, first-days, 11 a.m., 2160 Lake Street.

COLORADO

DENVER—Mountain View Meeting, 10:45 a.m., 2026 S. Williams. Clerk, SU 9-1790.

DISTRICT OF COLUMBIA

WASHINGTON—Meeting, Sunday, 9 a.m. and 11 a.m., 2111 Florida Avenue, N.W., one block from Connecticut Avenue.

FLORIDA

DAYTONA BEACH — Meeting, 11 a.m., first-days at 300 North Halifax Avenue. Information, Sarah Belle George, CL 2-2333.

DAINESVILLE — Meeting for worship, first-days, 11 a.m., 116 Florida Union.

DAYTONVILLE — Meeting for worship, 11 a.m., YWCA. Contact BV 9-4345.

DAYTON—Meeting for worship at Y.W.C.A., 1 S.E. 4th St., 11 a.m.; First-day school, 11 a.m. Miriam Toepel, Clerk. TU 8-6629.

DAYTON—University, Wesley Foundation, first-days 7:30 p.m. Clerk, MO 1-5036.

ORLANDO-WINTER PARK—Meeting, 11 a.m., 316 E. Marks St., Orlando; MI 7-8025.

PALM BEACH—Friends Meeting, 10:30 a.m., 823 North A St., Lake Worth.

ST. PETERSBURG—First-day school and meeting, 11 a.m., 130 19th Avenue S.E.

GEORGIA

ATLANTA—Meeting for worship and First-day school at 10 a.m. 1384 Fairview Road, N.E., Atlanta 6. Phern Stanley, Clerk. Phone DR 3-5357.

INDIANA

EVANSVILLE—Meeting, Sundays, YMCA, 11 a.m. For lodging or transportation call Herbert Goldhor, Clerk, HA 5-5171 (evenings and week ends, GR 6-7776).

INDIANAPOLIS—Lanthorn Friends, 1040 W. 42nd Street. Meeting for worship and First-day school, 10 a.m. Telephone LI 6-0422.

MARYLAND

SANDY SPRING — Meeting (united), First-days, 11 a.m.; 20 miles from downtown Washington, D. C. Clerk: R. B. Thomas; telephone WA 4-3366.

MASSACHUSETTS

CAMBRIDGE—Meeting, Sunday, 5 Longfellow Park (near Harvard Square), 9:30 a.m. and 11 a.m.; telephone TR 6-6883.

WELLESLEY — Meeting, Sunday, 10:30 a.m. at Tenacre Country Day School, Benvenue Street near Grove Street.

WORCESTER — Pleasant Street Friends Meeting, 901 Pleasant Street. Meeting for worship each First-day, 11 a.m. Telephone PL 4-3887.

MINNESOTA

MINNEAPOLIS—Meeting, 11 a.m., First-day school, 10 a.m., 44th Street and York Avenue S. Harold N. Tollefson, Minister, 4421 Abbott Avenue S.; phone WA 6-9675.

NEW JERSEY

ATLANTIC CITY—Meeting for worship, 11 a.m., First-day school, 10:30 a.m., South Carolina and Pacific Avenues.

DOVER—First-day school, 11 a.m., worship, 11:15 a.m., Quaker Church Road.

HADDONFIELD—Meeting for worship, 11 a.m.; First-day school, 9:45 a.m. Midweek meeting, Fourth-day, 10 a.m. Lake Street.

MANASQUAN—First-day school, 10 a.m., meeting, 11:15 a.m., route 35 at Manasquan Circle. Walter Longstreet, Clerk.

MONTCLAIR—289 Park Street, First-day school, 10:30 a.m.; worship, 11 a.m. (July, August, 10 a.m.). Visitors welcome.

NEW MEXICO

ALBUQUERQUE—Meeting and First-day School, 11 a.m., 815 Girard Blvd., N.E., Albuquerque. John Atkinson, Clerk. Phone ALpine 5-9588.

NEW YORK

BUFFALO—Meeting and First-day school, 11 a.m., 1272 Delaware Ave.; phone EL 0252.

LONG ISLAND—Northern Boulevard at Shelter Rock Road, Manhasset. First-day school, 9:45 a.m.; meeting, 11 a.m.

NEW YORK — First-day meetings for worship: 11 a.m. 221 E. 15th St., Manhattan Earl Hall, Columbia University 110 Schermerhorn St., Brooklyn 137-16 Northern Blvd., Flushing 3:30 p.m. Riverside Church, 15th floor Telephone GRamercy 3-8018 (Mon.-Fri. 9-4) about First-day schools, monthly meetings, suppers, etc.

SYRACUSE—Meeting and First-day school, 11 a.m., YWCA, 339 E. Onondaga Street.

OHIO

CINCINNATI—Meeting for worship, 10 a.m., 3601 Victory Parkway. Telephone Lucile Knight, Clerk, at EA 1-2769.

CLEVELAND—Meeting for worship and First-day school, 11 a.m., 10916 Magnolia Drive. Telephone TU 4-2695.

PENNSYLVANIA

HARRISBURG — Meeting and First-day school, 11 a.m., YWCA, 4th and Walnut Sts.

HAVERFORD—Buck Lane, between Lancaster Pike and Haverford Road. First-day school, 10:30 a.m. Meeting for Worship at 11 a.m.

LANCASTER—Meeting house, Tulane Terrace, 1½ miles west of Lancaster, off U.S. 30. Meeting and First-day school, 10 a.m.

PHILADELPHIA — Meetings, 10:30 a.m., unless specified; telephone LO 8-4111 for information about First-day schools.

Byberry, one mile east of Roosevelt Boulevard at Southampton Road, 11 a.m. Central Philadelphia, Race St. west of 15th. Chestnut Hill, 100 East Mermaid Lane. Coulter Street and Germantown Avenue. Fair Hill, Germantown & Cambria, 11:15 a.m. Fourth & Arch Sts., First- and Fifth-days. Frankford, Penn & Orthodox Sts., 10:30 a.m. Frankford, Unity and Waln Streets, 11 a.m. Green St., 45 W. School House L., 11 a.m. Powelton, 36th and Pearl Streets, 11 a.m.

PITTSBURGH — Worship at 10:30 a.m., adult class, 11:45 a.m., 1353 Shady Avenue.

READING — First-day school, 10 a.m., meeting, 11 a.m., 108 North Sixth Street.

STATE COLLEGE — 818 South Atherton Street. First-day school at 9:30 a.m., meeting for worship at 10:45 a.m.

TENNESSEE

MEMPHIS — Meeting, Sunday, 9:30 a.m. Clerk, Myrtle Nash, FA 3-6574.

TEXAS

AUSTIN — Worship, Sundays, 11 a.m., First-day school, 10 a.m., 606 Rathervue Place. Clerk, Priscilla Zuck, GR 7-3414.

DALLAS — Sunday, 10:30 a.m., Adventist Church, 4009 N. Central Expressway. Clerk, Kenneth Carroll, Religion Dept., S.M.U.; FL 2-1846.

HOUSTON — Live Oak Friends Meeting, Sunday, 11 a.m., Council of Churches Building, 9 Chelsea Place. Clerk, Walter Whitson; Jackson 8-6418.

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17th-CENTURY Friends Meeting House at Olveston, Gloucestershire, England, some connection with George Fox, needs restoration. Local Church without funds but would most probably use as Church House, if desired, after restoration. Would any generous Friends wish to contribute to save this historic building? Box B-153, Friends Journal.

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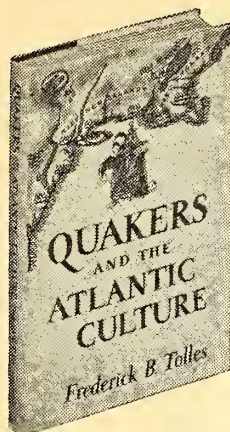
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FRIENDS JOURNAL

A Quaker Weekly

VOLUME 6

MAY 7, 1960

NUMBER 19

IN THIS ISSUE

***T**HE world is full of hurry and rush, push and scramble, each man bent on winning some one of his many goals. But, in spite of this excessive effort to secure the tangible goods of the earth, it is nevertheless true that deep down in the heart, most men want the peace of God.*

—RUFUS M. JONES

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ESTABLISHED 1955

PHILADELPHIA, MAY 7, 1960

VOL. 6—No. 19

Editorial Comments

Third Assembly of the World Council

THE Third Assembly of the World Council of Churches will take place in New Delhi, India, from November 18 to December 5, 1961. The Assembly's theme will be "Jesus Christ—the Light of the World." A pre-assembly booklet dealing with such topics as witness, unity, and service will be printed in English, German, and French. It is meant to serve as a study guide in local churches throughout the world. About 1,000 participants are expected. Friends General Conference is considering the delegation of a representative to the World Assembly in New Delhi.

The Assembly will be the first one to be held in Asia. This is a most significant circumstance. Asia stands, perhaps even more than Africa, in the limelight of the world's attention as the scene of rapid political and social changes. These are unavoidably accompanied, if not caused, by changes of a religious and educational nature. The Christian Churches will be conscious of their peculiar situation when meeting in an essentially non-Christian environment. Any message coming from the Assembly ought to be imbued with the spirit of humility toward a continent that has become increasingly critical of "white" Christianity. Millions in Asia tend to identify the spirit of militarism as well as that of an acquisitive society with the Christian Church itself. The Church will have an historic opportunity to correct this picture and project into the minds of watchful observers not only from Asia the image of a body that attempts to be God's colony on earth, essentially invisible as to merits, but nevertheless present in the spirit of a divine love that knows no barriers of race and color.

More Than Monkey Business?

Last year's centennial of the publication of Darwin's *Species* aroused more than scientific interest. Darwin's theories, so we heard, reminded readers how far human beings are removed from any zoological ancestors—hypothetical as they still may be. But of late we seem to notice a new interest in certain species, and the observation is not altogether comforting. A photo in *Newsweek* showed a Mr. Tomarchin kissing Moke, a chimpanzee, whose intense affection he cherishes above everything else. There was also Sam, the space monkey, who survived a Pentagon-

inflicted trauma and by now has been dispatched on his honeymoon—again, of course, for testing purposes. Present in our mind are also the uncounted monkeys which our scientists import for medical experiments.

Darwin's patriarchal figure is casting weird shadows on our confused scene. Are we at long last getting more sensitive to the lot of these captive monkeys? Eighty years ago, Soloviev, the Russian philosopher, made fun of Darwin by saying, "Man is descended from monkeys; therefore we all ought to love each other." Mr. Tomarchin's infatuation with Moke appears too radical a step in that direction. Still, the problem is with us.

Sam, the space monkey, eats, sleeps, plays, and now is being mated under the watchful eyes of smiling scientists and determined militarists. They make no secret about their designs on man, and somehow we sense that our concern is not only for the animals. Can it be that fear of what we may suffer at the hands of scientists is lurking in our minds? Shall we ever be able to elude their final antiseptic handshake? Already once in this century have scientists of a different persuasion cruelly experimented with the lives of thousands of men, women, and children. Will it happen again? Nietzsche once wrote that "monkeys are much too good-natured for man to be their descendant." Was he right? Or are we, in spite of him, again getting good-natured, too good-natured to resist and protest?

In Brief

A bill before the New York State Legislature which would grant illegitimate children the same inheritance rights as other children is being backed by the New York State Council of Churches.

Complaining of a "frightening shortage of priests, brothers and sisters" in American Catholic institutions, Father Bernard P. Donachie has stated that there are fewer recruits for such vocations in the Catholic Church today than there were in the 1930's and 1940's. Because of the high cost of employing lay teachers for vacancies, several Catholic authorities have suggested that the Church should abandon the first four years of its parochial schools and concentrate on improved standards in the higher grades.

Feed My Sheep

RECENTLY I have had many conversations with people who, having once looked to the Quaker meeting for worship as a source of religious inspiration, now find they must pass beyond it to find fuller meaning elsewhere. "I have been attending meeting for several years," said one, "and nothing ever happened to convince me that God was there." "I have found depths of experience in the church," said another, "which I never found in meeting." Such comments, of course, may reflect as much on those making them as on the institution they criticize, but we who feel the Society of Friends has a unique, crucial message in the world need to consider the implications of such remarks. The thrust of these comments is that the Society has become a kind of incubator in which people can develop just enough to realize that the *real* conditions of life and worship lie outside it; or, to change the image, that the Society of Friends is fine for seeking, but one must go elsewhere if his object is finding. If this criticism is true, it places in doubt either the fundamental principles on which our worship is founded or the means by which we express them.

The responsibility rests on the meeting for worship because it is here, ultimately, that the disillusionment takes place. Hundreds of people, particularly students, are attracted to Quakerism by their knowledge of Quaker social concerns. Many who continue to be attracted find in it only a clearly enunciated, comprehensive humanitarian impulse. What Quakerism teaches about the value of every human being is deeply satisfying to them. But there are others who, beginning perhaps with the same social concern, find themselves led to something deeper, an urgent need to know God experimentally. For these people the ultimate worth of Quakerism rests on the meeting's capacity to substantiate our claim that "there is one, even Christ Jesus, who can speak to thy condition" and the promise that "where two or three are gathered together, there am I. . . ."

For those of us who feel that our lives have been enriched precisely *because* the promise is true, it must be a continuing sorrow to know that so many people come to meeting spiritually hungry and go home unfed. If worship cannot fill the empty or feed the hungry, what can? Yet we all know of people who came seeking and went away again. Because I believe that the meeting for worship can meet the deepest human needs, regardless of where the individual starts, I want to consider four areas in which, I believe, our ministry waters down or misses the crucial message of Quakerism.

First is our loss of a vision of evil. I recall a particular meeting in which several spoke to the question of evil;

the sense of the meeting was that there was no evil, only varying degrees of good. One leaves such a meeting feeling that, for all our work in the world's trouble-spots, we Quakers have let 300 years pass right over our heads. We have testified so movingly to the ocean of light that we have forgotten the ocean of darkness. Even more distressing is the fact that when we do admit the existence of evil, we tend to externalize or institutionalize it. Foreign policies or governments can be evil, but we are reluctant to admit that individuals are anything but good, no matter how misguided. Yet it was quite a different insight which enabled George Fox to speak to the condition of suffering humanity.

And I went into Nottinghamshire, and there the Lord showed me that the natures of those things which were hurtful without were within, in the hearts and minds of wicked men. . . . And I cried to the Lord, saying, "Why should I be thus, seeing I was never addicted to commit those evils?" And the Lord answered that it was needful I should have a sense of all conditions, how else should I speak to all conditions; and in this I saw the infinite love of God.

To be meaningful, then, the change must be internal. Here is the prophetic message which is ultimately most comforting to those in need—especially those who come to Friends as a last resort (many of them people who try to make the Society over in their own image precisely because they have not lost their preoccupation with self). Our ministry must testify to the fundamental spiritual and psychological redirection required by what we call conviction. At the heart of Quakerism is the realization that to be born again is not merely a figurative process; for most of us a change that comprehensive and final is required.

Our second problem is the converse of the first. To put it most simply, we emphasize God's immanence to the near exclusion of His transcendence. One consequence is that we reduce worship to an interior monologue in which man proposes problems to himself and, by taking thought, solves them. "That of God" comes to be considered merely a figure of speech describing the power and majesty of human nature. It is something which makes one likeable, or makes one like other people, rather than a power standing in judgment on the individual, requiring his obedience to leadings which do not originate with man but with God the Creator working in His universe.

When four of us were in Russia last summer, we hoped we might come to understand young Russians

and they us because of "that of God" in each of us. As time went on, and personal relationships strained or broke, we realized that acting with good will did not necessarily mean that we were acting with God's will. How often we found that what was operating in us was, instead, "that of liberalism" in us or "that of middle-class America." When God made Himself felt in these contacts, it was not the action of some personally owned deity; nor was it merely we at our best. The God of history was the dynamic, and we—complex and individualistic—were the receptors.

A further danger is that we tend to test the validity of our worship solely by our success in creating states of feeling in ourselves. "Keep them watching their own minds and trying to produce feelings there by the action of their own wills," says the wily Screwtape. "When they meant to ask Him for charity, let them, instead start trying to manufacture charitable feelings for themselves. . . ."

The basic assumption of our worship is that communion with God can occur when man turns his attention unreservedly toward the Divine Other. "The assailant," says Martin Buber, "is consciousness, the over-consciousness of this man here that he is praying, that he is *praying*, that *he* is praying." We are especially vulnerable to this assailant because we emphasize the possibility of immediate knowledge of God. If we make man's feelings the measure of God, we limit or prevent our knowing Him. God does not always bring good feelings; prayer, struggle, and discipline are also required to know His will.

Third, I suggest that a large share of our vocal ministry is unsatisfying because it takes the phrases by which Friends have testified to their experiences of God and reduces them to empty figures of speech. We say, "Christ has come to teach his people himself." But do we open ourselves to the teaching of a divine power outside ourselves? We tend to use the "inner light" to describe in general terms what is most valuable in man. Yet, as I read Fox's *Journal*, I am convinced that this light, whenever it is used, derives from the gospel and epistles of John. It is not some personal attribute loosely identified with conscience or one's "good" side, but the light of Christ "which lighteth every man that cometh into the world," if we believe the words and experiences of those whose words we use and whose example we claim to follow.

The ancient objection springs up at this point: "Why are we bound to the ideas of the past? Our faith is dynamic; we believe in continual revelation—finding new meanings for old words—and any creed is inimical to such seeking." I would never deny the validity of this

argument; though if the choice is between a creed and talking nonsense, I prefer the former. One can always reject a creed, but nonsense eludes the grasp, leaving one nothing to embrace or reject. What is needed, however, is not a creed but greater care when we use phrases which, over many years, have distilled profound Quaker experiences. In *Through the Looking Glass* Humpty Dumpty insists,

"When I use a word . . . it means just what I choose it to mean—neither more nor less."

"The question is," said Alice, "whether you *can* make words mean so many different things."

"The question is," said Humpty Dumpty, "which is to be master—that's all."

The crucial question is not whether we may master our words, but whether they achieve or frustrate their ends. We use the words. Do our actions testify to their reality? If we behaved as if they implied experiences possible here and now, our ministry would have to change. If we were *moved* to speak only by God's will, we would not feel obliged to speak because visitors, or children, might not understand silence. Nor could we preach at one another so untenderly, if we gave ourselves up only to the compulsion of God. What is at stake is not a matter of words but simply whether we or God will be master. To be moved, or led, or inspired were not, for early Friends, figures of speech. They were attempts at the accurate description of real events. Even now they have the power to startle us into awareness when they testify to the same power at work in men.

Finally, our ministry fails in its use of the Bible. We ordinarily do one of two things with it: either we reduce it to that inner core of indisputable and good ethical principles it shares with most religious writings, or we quote bits and pieces of it the way we might recite poetry. In the one case we often sacrifice the particular insight of the Judeo-Christian tradition; in the other, we evade the prophetic message by concentrating on the beauty of the trappings. Worse than either practice is to hold it at arm's length through a superficial knowledge of biblical criticism. How many of us feel we have successfully disposed of John, for example, when we repeat the claims that it was the last gospel written and shows Greek influence?

We all distrust the kind of exegesis which sees prophecy only as prediction or allegorical foreshadowing of later events; but rejecting this approach does not solve the question of divine inspiration. The Bible is part of our inheritance; this rich experience of thousands of years demands of us perceptions at least as subtle as itself.

With such a promise we need greater study, closer

analysis. What we so often forget in our superficial reading is that the aim of all such study is to bring one closer to the text. The final value of all commentaries and studies depends on whether they aid us in a more direct confrontation of the work at hand. It is time we outgrew our old-fashioned revolt against an older-fashioned orthodoxy and looked directly at the Bible.

Why does our worship lack power? I believe the most crucial factor in these four problems is our resistance to authority. Perhaps we have embraced freedom and neglected the discipline it requires; or perhaps we have forgotten that the Society of Friends developed, not to destroy authority but to enable genuine authority to be expressed. Instead we confuse our belief in the worth of every individual with the idea that everyone knows equally well what he is talking about. Trying to make Quakerism more "realistic," by which we usually mean easier, we forget that at its center is the paradox of Christianity, that one must lose his life to find it.

The world waits for this message, and we are called to speak it, ministering from what we have tasted and handled spiritually, to use Woolman's phrase. Our greatest need is to remember who it is that gathers and sits at the head of meeting.

PAUL LACEY

Light Growing and Growing

By ALBERT FOWLER

Fifteen years after the great western aurora
We speed the new day, hydrogen to cobalt,
Its light growing constantly brighter.
Are we dressed for the part,
Fitted to mouth the words,
If the brilliance is not as predicted?

Divorced from our deed,
Delivered to Freudian couches,
Our minds now the business of science
And science the business of mind,
In and out of mental institutions we observe
Every detail of the fission, we record
Each chain of reaction, we explore
All links in the splitting, we probe
Means. Where is meaning?

How vast the darkness fifteen years ago,
And how much vaster now the light has grown.
The lamp of the body is the eye;
And if the eye is sound,
The body will be full of light.
If now the light that is in us be darkness,
How great is the dark.

Now that the sunburst of midnight is on us,
Where are the mountains to flee to,
High mountains to hide in?
Only the Hill of the Lord can hide us now.

Let him on the street not go down to the shelter,
Nor go into his house to bring anything out.
Let him in the fields not go back for his clothes.
Remember Lot's wife, remember
The angels destroying and all they destroyed.
No man can serve both
The light and the darkness.

Now that the brilliance has blackened the daylight,
Where can the old go and the crippled,
Those with children, those about to give birth?
Where are high mountains to hide them?
Only the Hill of the Lord is high enough now.

Now that the pillar of lightning can blind us,
Can blot out the sun and the moon and all stars,
Where is that light which will guide us and guard us,
Where is the light which will lighten our way?
Christ is the light of the world,
Christ sent by God to redeem us from dark.

Where is His prophet?
Where is the voice, the revealing, the words,
Showing the nature of darkness,
The true understanding of light?

Is the voice of His prophecies growing and growing
In the voices of men who sail the Pacific,
Setting their course for the core of the sunburst,
Who steer the Sahara head-on for the dark?
In the voices of challenge that sound in the law courts,
In parliament, congress, in pulpit and hall?

Where is the voice of His prophet?
Where are the words that reveal?

Only in penitence, in tears,
Only in the knee bowed
When bones melt under the shame,
Only in silence, in absence of speech,
Only in stillness, without act or motion,
Here are revealed the true light and true dark.

Only kneeling in the sight of God,
Only throwing ourselves on His mercy,
Only begging His forgiveness,
Asking to be redeemed from darkness by His love,
Seeking to be cleansed of this crime,
Only as penitents in tears
Can we hear His prophet,
Can we heed His word.

Letter from London

The Aldermaston Peace March

IMAGINE a huge snake, several miles long, winding its way slowly but with certainty through the English countryside and then through built-up areas until it reaches Trafalgar Square in London. Look at it more closely, and you will see that, although it retains its general outline, it is made up of divers parts which behave individually. Here an elderly lady drops back when the pace is too great; there a small child is hoisted up to ride pickaback or taken off to the car reserved for children; at another point a group of teen-agers deserts the moving column to buy iced lollies. That, roughly, gives you a picture of the March from Aldermaston to London, which took place over Easter.

This long line of people was held together by a common aim, the abolition of nuclear weapons; but the constant comings and goings indicated the wide range in age and interests of the participants. At their head, near the first banner, marched an Anglican priest in his cassock, a Member of Parliament, an author's wife, and, on the last day, George MacLeod, founder of the Iona Community. Next came some employees of the London County Council and similar bodies, then university students, then church groups, and after them regional groups, including small contingents from the Continent of Europe, from Africa, Japan, and America. Somewhere in the tail could be seen the beards and sometimes curious garments of the young Communists. Each group could be identified by its banner.

Some of you may remember that I described last year's Aldermaston March. I had no intention of doing so this time, but the spirit of the thing and the increasing support which it has received made it impossible for me to resist. Last year about 4,300 assembled on Good Friday near the Atomic Weapons Research Establishment at Aldermaston; this year we were 9,000. On the second day's march of 19 miles numbers fell last year to 3,000 or under. This year they rose, to 20,000. At Trafalgar Square last year, at the end of the fourth and last day, about 20,000, including spectators, listened to the speeches. This year the police calculated that 45,000 marchers were joined by 55,000 holiday-makers, making 100,000 in all, a larger crowd than on V.E. Day, and many of us were too far away to hear the speeches.

The press coverage this year has been much greater, with front-page articles, pictures, and comment, and its tone has changed: even papers which oppose unilateral disarmament at last take us seriously and no longer regard us as a bunch of cranks. *The Observer*, a highly respectable weekly, for instance, in its leading article

gave us some of the credit for the progress towards a treaty to ban nuclear tests, and the general feeling is that the views of such a large body of ordinary men and women cannot be ignored.

What place had Friends in all this? We were sufficiently visible to receive special mention, and a contrast was drawn between the limping gait of the jazz-loving teen-agers and "the equable, unhurried pace of the experienced Quaker group." I can only suppose that the writer was not near on several occasions when, after letting through the traffic, we had to fill up a gap, and the middle-aged and older Friends perforce broke into an undignified trot. From Aldermaston to London, by the way, is 54 miles, without counting the extra bits of getting to and from our billets for the night. To cover the ground in four days called for a certain determination on the part of those with sedentary occupations.

The public as a whole was well disposed, clapping at times, particularly on the last day, but a carload of Empire Loyalists made a point of driving past from time to time, shouting something which we failed to catch, and I did see an old man tap his head significantly as he watched us pass. A stout and elderly old lady, on the other hand, stood on the pavement, a placard round her neck saying, "Thank you." She rang a bell to be sure that we did not miss seeing her. Such incidents, or a friendly joke, or a tune on the bagpipes or a song, immeasurably lightened one's tread for a time, until the next dull, silent stretch, when the tea-break seemed so long in coming, and one's feet resented the task imposed on them.

Most of us Friends marched behind a black and white banner inscribed "Peace Committee of the Society of Friends (Quakers)," but some Friends felt bound to support other groups, whether regional or professional. On the last day, however, at our Peace Committee's request, nearly all moved over to the Friends banner. On the first three days we were about 200 strong behind it; on the last day I saw Bernard Canter, the Editor of *The Friend* (London), more than once walking down the column, his lips working as he tried to count us, and he reports that there were 1,070, if not all members, at least sympathizers. "Well done, the Quakers," said the organizer of the March as we turned into Trafalgar Square, and he must have been rather tired of repeating it before the last Friend filed past him.

Friends Peace Committee, which did little more last year than to provide a banner, made excellent preparations for us this year, arranging overnight accommodation, carrying our sleeping-kits, efficiently labeled, and distributing them each night at the appropriate billet, providing marshalls to keep us orderly and cheerful en

route, and poster boards for us to carry (I had my own which I ignominiously lost on the third day), and in cooperation with local Friends, holding meetings for worship each morning before we took to the road again. We owe much to individual Friends who provided beds, meals at meeting houses and in a Friends school, and gave lifts in cars.

The Editor of *The Friend* reckons that 3 per cent of the Society marched, apart from those who helped us on our way. Even so, some Friends still disapprove of this type of direct action against nuclear war and maintain that our testimony is not against this or that weapon but against the spirit that makes for war. We tried to show that we shared this conviction by the choice of wording in our posters: "Quakers say no to all war," "In fear arm, in faith disarm. Be not afraid," and so on, and by the leaflets we distributed, which placed the emphasis on the need to overcome evil with good. It will be interesting to find out whether we have won any of them over. A film, too, is being made, which I believe is being sent over to you in America. I wonder how it will strike you.

JOAN HEWITT



**FAITH · SERVICE · DEVOTION
DISCIPLINE · LOVE · COURAGE**

Friends General Conference

June 24 to July 1, 1960

Cape May, N.J.

Are you planning to be at Cape May? Better plan now to go. Close to 3,000 Friends will attend the conference, which has as its theme

"For the Living of These Days"

About Our Authors

Emerson Lamb is a member of Baltimore Monthly Meeting, Stony Run.

"Feed My Sheep" is a revised version, shortened for readers of the *FRIENDS JOURNAL*, of a talk Paul Lacey gave at the last Pendle Hill Midwinter Institute. During the summer of 1959, as a member of the East-West Contacts Committee of the Young Friends Committee of North America, he, Margaret Lacey, Robert Osborn, and Walter Scheider traveled in Russia for 30 days. A member of Green Street Monthly Meeting, Philadelphia, Paul Lacey is a student at Harvard University, where he is working for a doctorate in English.

Albert Fowler, a member of Radnor Meeting, Pa., is one of the Editors of *Approach*, a literary magazine, and a free-lance writer who has contributed distinguished articles to a number of magazines.

Joan Hewitt, a Friend, is a settlement worker at Lady Margaret Hall Settlement, London. For many years she was Assistant Editor of *The Friend*, London. She and Horace B. Pointing are our regular correspondents from London.

Friends and Their Friends

The New English Bible is the title chosen for the new translation of the Bible into current English, now being prepared in England. The New Testament, the first part to be completed, will be published in the spring of 1961. There will be simultaneous publication throughout the world, with Cambridge University Press and Oxford University Press as the joint publishers.

Scholars of different denominations and from a number of British universities have taken part in the work of translation. It was undertaken to provide readers, whether familiar with the Bible or not, with a faithful rendering of the best available Greek texts into the current speech of our own time. It also makes use of the most recent Biblical scholarship.

The Joint Committee consists of representatives of the Church of England, the Church of Scotland, the Methodist Church, the Congregational Union, the Baptist Union, the Presbyterian Church of England, the Churches in Wales, the Churches in Ireland, the Society of Friends, the British and Foreign Bible Society, and the National Bible Society of Scotland.

The American Friends Service Committee asked on March 31 for a "deeper understanding" of the current protests against segregation and urged "equal treatment to all, regardless of race, creed, or color." A statement from the Committee said the lunch-counter demonstrations in the South are of nationwide and world-wide significance and that equality for all "is the goal of a free society." It added that there should be no racial barriers in housing or employment opportunities. "It is our conviction that these demonstrations stem from an unmet need in our society to accept the equality of all men before God, and thus throw off the shackles of separateness.

As an organization devoted to nonviolence as a way of life, we commend the approach taken by most of those who have participated in the lunch-counter protest demonstrations. Their self-discipline and restraint in the face of threat, taunt, and physical abuse have prevented many incidents from erupting into violent action. We are encouraged by the efforts of community leaders in some localities to find right answers to the problems of segregated facilities."

The American Friends Service Committee has regional offices in High Point, N. C., and Austin, Tex., which support the position taken by the national organization.

Several items of publicity which Friends received in the press will interest our readers. *Time* in the issue of April 18 contains two color photographs showing Friends work abroad. One is a scene from Orissa, India, in which Warren Prawl, serving there on behalf of the AFSC, demonstrates to villagers how to can tomato juice in beer bottles. The other color photo portrays a meeting for worship in Kenya, Africa, in which Fred Reeve, Director of the Five Years Friends Africa Mission, is speaking.

The Russian publication *USSR*, published in English for distribution in the United States, contains in the April issue, 1960, a photo of Lou Schneider and John Sebold of the AFSC, attending a citizens' conference on disarmament in Russia earlier this year.

The meeting house of Cincinnati Friends at 2910 Eden Avenue has been sold. Meeting for worship and First-day school are being held temporarily in the Carson Lodge Hall, 218 Ludlow Avenue. The group is investigating a new meeting place.

During the recent sessions of Philadelphia Yearly Meeting, the text of a letter addressed to President Eisenhower was adopted, in which Friends urged the President to support at the May summit meeting all efforts toward total disarmament. As means to this end, Friends suggested continued negotiations; the ending of bomb tests, if necessary, unilaterally; adequate preparation for the economic changes that will be part of the disarmament program; and several other proposals. In particular Friends asked the President to assume the risk of disarming and thus demonstrating that Christianity is an effective faith.

A nation-wide television program on the station CBS-WCAU on April 24 referred to the booklet *A Perspective on Nonviolence* as "the handbook of the nonviolent movement" in the South. This was written by members of the Friends Peace Committee, Philadelphia, and was first printed in the *FRIENDS JOURNAL* (April 6, 1957). The TV program used parts of the booklet in the script, which was a re-enactment of the training program for persons who are participating in the lunch counter sit-ins.

The reference as "the handbook" doubtless implies more

credit than is due, but it is being used extensively in the South, particularly in training conferences and study groups, and has met with a good reception by both Negroes and whites.

The opening chapter of the booklet lists "Ten Bench Marks of Nonviolence," and gives an explanatory sentence or two about each. These have become the measuring stick used in determining whether a proposed action would be truly nonviolent, and help in the difficult matter of defining nonviolence. They help also in showing that nonviolence applies to every area of life, and that this method of responding to injustice is not necessarily practiced exclusively in India.

The booklet is available for 25 cents from the Friends Peace Committee, 1520 Race Street, Philadelphia 2, Pa.

Edith Balderston Clapp of Hartford Monthly Meeting was a visitor at Philadelphia Yearly Meeting in March. The name was erroneously printed in the report (correction for page 262 of the issue for April 23, 1960).

Jeanes Hospital in 1960

For 32 years Jeanes Hospital has been serving the public in a variety of ways. It has grown from a small hospital (46 beds), specializing in terminal care for cancer patients, to a busy general hospital (102 beds), offering service in all types of illness. Last year over 3,000 patients spent an average of 9.1 days in the hospital, and over 12,000 visits were made to the out-patient department.

All of the Board of Trustees which administers Jeanes Hospital must be members of the Philadelphia Yearly Meeting of the Religious Society of Friends. This stipulation is a part of the will of Anna Jeanes, original benefactor of the hospital. Trustees come from all of the various Quarterly Meetings of Philadelphia Yearly Meeting and are to be congratulated for the time and effort that they devote to this worthy cause. As far as we have been able to determine, this is the only *general* hospital under the exclusive care of Friends in the United States.

The original endowment for the hospital from the will of Anna Jeanes is administered by the Trustees of the Philadelphia Yearly Meeting, who also hold other bequests that have been made to them for the benefit of the hospital over the years. They hold title to the land and buildings of Jeanes Hospital and in turn make the income from these holdings available to the Trustees of the Hospital for administrative purposes.

The Board of Trustees has directed that every effort shall be made to erect a new wing to the present hospital building. It is anticipated that this construction will begin in the spring of this year.

It is expected that this new addition will make it possible to improve the X-ray and laboratory services, provide additional outpatient services, install a new dietary system, and increase and modernize the operating rooms. When the new addition is complete, it will make possible the addition of

some 75 beds to Jeanes Hospital and allow for the addition of maternity care to the other service departments.

Already the hospital has been forced to increase its beds and to make more room for the care of children. Jeanes is located in the center of a rapidly expanding area of Philadelphia, the only area that is expanding within the city limits. The pressure is great to increase continually the number of beds available, but the Board of Trustees is ever-mindful of one of Jeanes' greatest assets, personalized care of the individual. Jeanes is known as the "friendly place to get well."

All Friends are invited to visit the hospital at any time. If a guided tour of the institution is desired, a telephone call to the office of public relations will insure a warm welcome on the day chosen for the visit.

Letters to the Editor

Letters are subject to editorial revision if too long. Anonymous communications cannot be accepted.

The American public is subjected presently to "education" by the Army to accept gas and germ warfare as legitimate means of defense. How short is memory! Only a few years ago when the Chinese Communists accused us of using germ warfare in the Korean War, there was an outcry of indignation through the entire country. The very idea that we would spread disease was deemed incompatible with American ideals. And yet the Army Chemical Corps is stockpiling flies infected with plague, cholera, dysentery, and many other germs and toxins.

The Peace and Service Committee of the New York Monthly Meeting of the Religious Society of Friends rejects the idea of gas and germ warfare on both religious and practical grounds. The Golden Rule, which is commonly accepted as the basis for our national morality, requires us to refrain from producing such atrocity even if the contention is true that the Russians propose germ warfare.

Will America allow itself to be driven into fear, or will it assume moral leadership in a sick world?

New York, N. Y.

FRANK KAISER

I write to express appreciation of the reports from the U.N. in a recent FRIENDS JOURNAL. Friends can learn a great deal of what the U.N. does from such well-written and informative statements.

Philadelphia, Pa.

MARY J. COXE

The true Friend realizes that gain resulting from another's loss cannot be just or permanent. The greatest and most satisfying gains come to those who find the way to be of the greatest help to others. A Christian civilization is dependent on the pioneer who clearly perceives the way we should go and has the courage to live his life according to these ideals. It is a wise man who knows when to follow and when to strike out in a different direction.

The faithful navigator, watching his compass, keeps alert to hold his ship on its course, and the true Friend communes

with the light within, which gives him sure guidance through every stage of eternal life.

Los Angeles, Calif.

CLIFFORD NORTH MERRY

The letter of W. H. Kuenning in the issue of the FRIENDS JOURNAL for March 19 speaks to our concern. Nathan Fedha of Kenya Yearly Meeting, currently studying at Wisconsin State College, Superior, Wisconsin, recently spent a weekend in our home. We, too, have gained the impression that foreign students receive too little counsel to enable them to choose a college suited to their individual aptitudes, and we suspect that Nathan Fedha's experience illustrates this difficulty. A Friends college, or a college in a larger, more cosmopolitan community, would, we feel, be far more suitable for a young Friend who has come halfway around the world to study here, than a teachers' college which, generally speaking, serves only a local area.

Hudson, Wisconsin

EDWARD and MARGARET STEVENS

John H. Curtis says in the FRIENDS JOURNAL of April 2 (page 213), "Surely those who call themselves Christians as well as many others, recognize Jesus as a great teacher and example." But Jesus said, "Why do you call me 'Lord, Lord,' and not do what I tell you?" The early Friends started out to put those teachings into practice. Fox's refusal to pay compliments to the aristocracy was a step in that direction. John Bellers was the pioneer of modern Christian socialism. In the time of Jesus the poor had no power to make laws. Voluntary communism was the best that they could do to prepare the way for the kingdom of God. But now even the poor have votes. Christians in this country could abolish riches and its result, poverty, if they would. Apparently they have left that to the atheists. The warfare between God and riches will go on until God wins, and His laws are reflected in our institutions.

Oxford, Pa.

A. CRAIG

BIRTHS

BARNETT—On April 10, to H. DeWitt and Rebecca M. Barnett of Nutley, N. J., members of Montclair Meeting, N. J., twin boys, ANDREW MAGILL BARNETT and JAMES BOCHETT BARNETT. They join three other children, Gail Howe Barnett, Peter Eugene Barnett, and John Woolman Barnett, all members of Montclair Monthly Meeting.

CHAMPNEY—On March 9, to Ken and Peggy Palmer Champney, their third daughter and fourth child, HEIDI CHAMPNEY. All are members of Yellow Springs Monthly Meeting, Ohio.

GARZA—On March 14, to Jaime and Carol Coggeshall Garza of 3504 Baring Street, Philadelphia, a daughter, LAURA LYNN GARZA. Laura Lynn is the first grandchild of Edwin and Agnes Coggeshall and the twentieth grandchild of Barnardo and Hortencia Garza-Leal of Victoria, Mexico. Her parents and maternal grandparents are members of Norristown Meeting, Pa.

HARTER—On April 8, to Robert M. and Alice Patterson Harter of Richmond, Indiana, a daughter, JANE PATTERSON HARTER. She is a granddaughter of Henry Carter and Mary Sullivan Patterson of Swarthmore, Pa.

PALMER—On February 13, to Stuart and Martha Reeder

Palmer of Columbus, N. J., a son, JOHN STUART PALMER. The grandparents are Mervin and Esther Palmer of Amelia, Ohio, and Walter and Edith Reeder of Columbus, N. J.

PRAY—On March 28, to Francis and Edith Reeder Pray of Mt. Vernon, Iowa, a daughter, MELISSA SYKES PRAY. The grandparents are Enos and Geneve Pray of Indianapolis, Indiana, and Walter and Edith Reeder of Columbus, N. J.

TAKAHASHI—On April 10, to Yasuo and Betty Takahashi of Sandy Spring, Md., a daughter, MARI TOMOKO TAKAHASHI. The child passed away on April 12. Surviving besides the parents are a sister, Nancy Aiko, and a brother, Ken Matthew.

DEATHS

FOX—On April 12, in the U.S. Naval Hospital, Philadelphia, JOHN H. FOX. He is survived by his wife, Ruth Alcorn Fox, and their daughter Katherine ("Kathy") Fox of Montevista Apartments, 6160 Oxford Street, Philadelphia. Ruth Fox is a member of Central Philadelphia Monthly Meeting.

HAINES—On April 7, at Erlton, N. J., JOSEPH CURTIS HAINES, 3RD. He was born February 20, 1880, at Mickleton, N. J., son of the late Joseph Curtis Haines, Jr., and Mary Burrough Haines. He graduated from Friends Central High School, Philadelphia, in 1897 and from Swarthmore College in 1900, and practiced law in Camden, N. J., until his retirement five years ago. Surviving are two sisters, Hope Lippincott Fair and Alice Burrough Smiley, both of Staten Island, N. Y.

RIDGWAY—On March 20, at his home in Clermont, Florida, GEORGE G. RIDGWAY, aged 77 years. He was a member of Mullica Hill Monthly Meeting, N. J. Formerly he had lived on Ewan Road, Mullica Hill, and before residing in Florida he had been custodian of the Friends Home in Woodstown, N. J., for 15 years. Surviving are his wife, Helen E. Ridgway; two daughters, Sara Farley of Mullica Hill and Harriet V. Tomlin of Pitman, N. J.; three granddaughters and one great-grandchild.

STOUFFER—On April 18, at Lansdowne, Pa., ELIZABETH SMEDLEY LIPPINCOTT STOUFFER, nearly 57 years of age, widow of the late Richard N. Stouffer. Surviving are two children, Richard N. Stouffer, Jr., of Pittsburgh and Shirley S. Goslin of Lansdowne, Pa. She was a member of Salem Monthly Meeting, N. J. Interment was in West Laurel Hill Cemetery.

Martha Doan (1872-1960)

Martha Doan of Westfield, Indiana, daughter of Abel and Phoebe Lindley Doan, died at the age of 87 on April 15, 1960, at Franklin, Indiana, near Indianapolis. She was the first woman to receive a Ph.D. in Chemistry from Cornell University. She was Professor of Chemistry at Vassar College (1900-1914) and Earlham College (1915-1929). She was also Dean of Women at Earlham College, and at Iowa Wesleyan College (1929-1937). She received an honorary doctor's degree from Purdue University (1950) and an alumni citation from Earlham College (1952). She was a member of the American Association for the Advancement of Science, National Association of the Deans of Women, American Association of University Women, American Chemical Society, and the Indiana Academy of Science.

Her nieces and nephews, and their children, include the families of Allen and Helen Hole, Francis and Agnes Hole, Max and Alice Forney, Frank and Ann Streightoff. Martha Doan was a member of Western Yearly Meeting and the Monthly Meeting at Westfield, Indiana. She maintained in the ancestral Quaker home at Westfield an atmosphere of love, integrity, service, and intellectual vigor which made a deep impression on the many children, young people, and adults who visited there. As Dean of Women at Earlham College she taught by example and precept the ways of the religious life. Her inspiration continues to bear fruit in many lives among Friends and non-Friends throughout the world.

Bernard Gilpin Waring (1876-1959)

Bernard Waring, a recorded minister of Germantown Monthly Meeting, Coulter Street, Philadelphia, was born in Colora, Maryland, eighty-three years ago. Some years after graduating from Westtown School he and D. Robert Yarnall founded the Yarnall-Waring Company in 1908 in Chestnut Hill, Pa. Because of their endeavors to express their social concern and because of this unique, friendly partnership, the firm grew from very small beginnings to its present stature. In 1917 Bernard Waring was one of the founders and for years the Chairman of the Social Order Committee of the Philadelphia Yearly Meeting. He also worked devotedly for the American Friends Service Committee.

Our hurrying lives knew relaxation and refreshment because of his humor and a kind of unhurried peace that emanated from him. His genial, kindly spirit and his understanding of the other person's point of view will be long remembered.

He is survived by his wife, Grace Waring, four children, three stepchildren, and their families. A memorial meeting for worship was held at the Friends Meeting, Coulter Street, on Twelfth Month 5th. To all who knew him, his life embodied the verse from Micah 6:8, "What does the Lord require of thee but to do justly, and to love mercy and to walk humbly with thy God?"

JOHN CURTIS

Coming Events

(Calendar events for the date of issue will not be included if they have been listed in a previous issue.)

MAY

7, 8—Garden Days at Friends Hospital, Roosevelt Boulevard and Adams Avenue, Philadelphia, 11 a.m. to 8:30 p.m.

8—Abington Meeting, Jenkintown, Pa., Adult Class, 10 a.m.: William Hubben, Editor, FRIENDS JOURNAL, "Friends and Contemporary Theology."

8—Central Philadelphia Meeting, Race Street west of 15th, Conference Class, 11:40 a.m.: Henry J. Cadbury, "The Quaker Peace Testimony."

8—Fair Hill Meeting, Germantown Avenue and Cambria Street, Philadelphia, Conference Class, 10 a.m.: Willard P. Tomlinson, "A More Abundant Living."

8—Conference for Students on "Pacifism" at the Race Street Meeting House, Philadelphia, 1 to 5:30 p.m., sponsored by the Friends Peace Committee, Philadelphia. Leaders, Norman Whitney, Steve Cary, and Charles Walker. Cost, 50 cents. Those intending to be present should send a postcard to Bruce Busching, 1520 Race Street, Philadelphia 2, Pa.

8—Meeting to honor Bliss Forbush, retiring Headmaster of Friends School, Baltimore, at the Gymnasium, Friends School, 5114 North Charles Street, Baltimore, 4 p.m., sponsored by the Education Committee of the School. Speaker, Richard McFeely, Principal, George School. Following address, reception in the Auditorium.

11—Second in a series of three evening study sessions on the Peace Testimony, at London Grove Monthly Meeting, Pa. Leader, Wilmer J. Young of Pendle Hill.

12—Meeting of the Women's Problems Group to plan next season's programs, at the Meeting House, Westtown School, Westtown, Pa., 10:45 a.m. Bring sandwiches.

12—Fritchley General Meeting at Fritchley, near Derby, England.

13 to 15—Denmark Yearly Meeting at the Quaker Center, Vendersgade 29, IV, Copenhagen, K., Denmark.

14—Abington Quarterly Meeting at Abington, Pa. Meeting on Worship and Ministry, 9:45 a.m.: meeting for worship, 11 a.m., followed by business; lunch served by Abington Meeting, 12:30

p.m.; at 1:45 p.m., Arthur Clark, a member of Coulter Street Meeting, Philadelphia, will speak on "Experimental Projects of the Prison Service Committee."

14—Annual Carnival of Haverford Friends School (Buck Lane, Haverford, Pa.), rain or shine, on the school grounds. Auction, booths, rides, games, a magician; fun for all ages. Proceeds to be used for general purposes, scholarship aid, improvements.

14—Burlington Quarterly Meeting at Crosswicks, N. J., 4 p.m.

14—Second Midwest U.N. Seminar, on "Emerging Africa," at Purdue University, West Lafayette, Indiana, beginning at 9:30 a.m. CDST. Cost, \$2.00; students, \$1.00. Send registrations and requests for overnight hospitality to Keith Kendall, 218 South Pierce Street, West Lafayette, Indiana. The event is sponsored by the Midwest Committee of the Friends World Committee, the Board on Peace and Social Concerns of the Five Years Meeting, the Peace and Social Order Committee of Indiana General Conference, the Peace and Social Concerns Committee of Western Yearly Meeting, and the Peace Committee of Indiana Yearly Meeting.

14 and 15—Ninety-first Annual Meeting of the Associated Executive Committee of Friends on Indian Affairs at Quaker Hill, Richmond, Indiana. Reservations for hospitality should be made with Cornelia Bond, Hostess, 101 Quaker Hill Drive, Richmond, Indiana.

14 to 18—New Zealand General Meeting at Dunedin, New Zealand.

15—Abington Meeting, Jenkintown, Pa., Adult Class, 10 a.m.:

Douglas V. Steere, Professor of Philosophy, Haverford College, "Appraisal of the Society of Friends Today."

15—Central Philadelphia Meeting, Race Street west of 15th, Conference Class, 11:40 a.m.: the Monthly Meeting Peace Committee, "What Are We Doing?"

15—Potomac Quarterly Meeting at Hopewell, Clearbrook, Va. Ministry and Counsel, 9:45 a.m. (topic, "Can we make Quakerism valuable to young people?"); meeting for worship, 11 a.m.; lunch, 12:30 p.m.; business, 2 p.m.

15—Southern Half-Yearly Meeting at Easton, Md., 11 a.m.

15—Merion, Pa., Friends Community Forum at 615 Montgomery Avenue, 8 p.m.: Henry Loomis, Director of the Voice of America, U.S. Information Agency, "Voice of America Calling. . ."

19—Chester, Pa., Monthly Meeting Forum at the Meeting House, 24th and Chestnut Streets, 8 p.m.: Dennis Clark, "Discrimination in Private Housing."

20—Worship and Ministry of Bucks Quarterly Meeting at Solebury, Pa., 6:30 p.m. Covered dish supper; beverage and dessert by host Meeting.

21—Bucks Quarterly Meeting at Wrightstown, Pa., 10 a.m. Worship and business; box lunch, 12:30 p.m. (beverage and dessert by host Meeting); at 2 p.m., forum: Francis G. Brown, Associate Secretary, Philadelphia Yearly Meeting, "The Size and Shape of the Society of Friends."

21—Friends Historical Association at Kennett Square, Pa., beginning at 2:30 p.m. For details see the news note on page 287 of our issue for April 30, 1960.

MEETING ADVERTISEMENTS

ARIZONA

PHOENIX — Sundays, 9:45 a.m., Adult Study; 11 a.m., Meeting for Worship and First-day School, 17th Street and Glendale Avenue, James Dewees, Clerk, 1928 West Mitchell.

TUCSON — Friends Meeting, 129 North Warren Avenue. Worship, First-days at 11 a.m. Clerk, Julia S. Jenks, 2146 East Fourth Street; Tucson MA 8-5305.

CALIFORNIA

CLAREMONT — Friends meeting, 9:30 a.m. on Scripps campus, 10th and Columbia. Edward Balls, Clerk, 439 W. 6th Street.

LA JOLLA — Meeting, 11 a.m., 7380 Eads Avenue. Visitors call GL 4-7459.

LOS ANGELES — Meeting, 11 a.m., Univ. Meth. Church, 4th floor, 817 W. 34th Street.

PALO ALTO — First-day school for children and adults, 10 a.m. Meeting for worship at 11. 957 Colorado.

PASADENA — 526 E. Orange Grove (at Oak-land). Meeting for worship, Sunday, 11 a.m.

SAN FRANCISCO — Meetings for worship, First-days, 11 a.m., 2160 Lake Street.

COLORADO

DENVER — Mountain View Meeting, 10:45 a.m., 2026 S. Williams. Clerk, SU 9-1790.

CONNECTICUT

HARTFORD — Meeting, 11 a.m., First-day school, 11 a.m., 144 South Quaker Lane, West Hartford.

DISTRICT OF COLUMBIA

WASHINGTON — Meeting, Sunday, 9 a.m. and 11 a.m., 2111 Florida Avenue, N.W., one block from Connecticut Avenue.

FLORIDA

DAYTONA BEACH — Meeting, 11 a.m., First-days at 300 North Halifax Avenue. Information, Sarah Belle George, CL 2-2333.

GAINESVILLE — Meeting for worship, First-days, 11 a.m., 116 Florida Union.

JACKSONVILLE — Meeting for worship, 11 a.m., YWCA. Contact EV 9-4345.

MIAMI — Meeting for worship at Y.W.C.A., 114 S.E. 4th St., 11 a.m.; First-day school, 10 a.m. Miriam Toepel, Clerk. TU 8-6829.

MIAMI — University, Wesley Foundation, Sundays 7:30 p.m. Clerk, MO 1-5036.

ORLANDO-WINTER PARK — Meeting, 11 a.m., 316 E. Marks St., Orlando; MI 7-3025.

PALM BEACH — Friends Meeting, 10:30 a.m., 828 North A St., Lake Worth.

ST. PETERSBURG — First-day school and meeting, 11 a.m., 130 19th Avenue S.E.

GEORGIA

ATLANTA — Meeting for worship and First-day school at 10 a.m. 1384 Fairview Road, N.E., Atlanta 6. Phern Stanley, Clerk. Phone DR 3-5357.

ILLINOIS

CHICAGO — 57th Street Meeting of Friends. Sunday worship hour, 11 a.m. at Quaker House, 5615 Woodlawn Avenue. Monthly meeting, 7:30 p.m., every first Friday. Telephone BUTterfield 8-3066.

DOWNERS GROVE (suburban Chicago) — Meeting and First-day school, 10:30 a.m., Avery Coonley School, 1400 Maple Avenue; telephone WOodland 8-2040.

INDIANA

EVANSVILLE — Meeting, Sundays, YMCA, 11 a.m. For lodging or transportation call Herbert Goldhor, Clerk, HA 5-5171 (evenings and week ends, GR 6-7776).

INDIANAPOLIS — Lanthorn Friends, 1040 W. 42nd Street. Meeting for worship and First-day school, 10 a.m. Telephone LI 6-0422.

IOWA

DES MOINES — South entrance, 2920 30th Street; worship, 10 a.m., classes, 11 a.m.

KENTUCKY

LOUISVILLE — Meeting and First-day school, 10:30 a.m. Sundays, Neighborhood House, 428 S. First St.; phone TW 5-7110.

LOUISIANA

NEW ORLEANS — Friends meeting each Sunday. For information telephone UN 1-1262 or TW 7-2179.

MARYLAND

SANDY SPRING — Meeting (united), First-days, 11 a.m.; 20 miles from downtown Washington, D. C. Clerk: R. B. Thomas; telephone WA 4-3366.

MASSACHUSETTS

CAMBRIDGE — Meeting, Sunday, 5 Long-fellow Park (near Harvard Square), 9:30 a.m. and 11 a.m.; telephone TR 6-6883.

WORCESTER — Pleasant Street Friends Meeting, 901 Pleasant Street. Meeting for worship each First-day, 11 a.m. Telephone PL 4-3887.

MICHIGAN

ANN ARBOR — Meeting at 1416 Hill, 10:30 a.m. to 11:30 a.m.; Adult Forum from 11:45 a.m. to 12:30 p.m. each Sunday.

DETROIT — Meeting, Sundays, 11 a.m. in Highland Park YWCA, Woodward and Winona. TO 7-7410 evenings.

KALAMAZOO — Meeting for worship, 10 a.m., discussion, 11 a.m., Friends' Meeting House, 508 Denner. Call FI 9-1754.

MINNESOTA

MINNEAPOLIS—Meeting, 11 a.m., First-day school, 10 a.m., 44th Street and York Avenue S. Harold N. Tollefson, Minister, 4421 Abbott Avenue S.; phone WA 6-9675.

MISSOURI

KANSAS CITY—Penn Valley Meeting, 306 West 39th Street, 10:30 a.m. Call HI 4-0888 or CL 2-6958.

ST. LOUIS—Meeting, 2539 Rockford Ave., Rock Hill, 10:30 a.m.; phone PA 6-0429.

NEW JERSEY

ATLANTIC CITY—Meeting for worship, 11 a.m., First-day school, 10:30 a.m., South Carolina and Pacific Avenues.

DOVER—First-day school, 11 a.m., worship, 11:15 a.m., Quaker Church Road.

HADDONFIELD—Meeting for worship, 11 a.m.; First-day school, 9:45 a.m. Midweek meeting, Fourth-day, 10 a.m. Lake Street.

MANASQUAN—First-day school, 10 a.m., meeting, 11:15 a.m., route 35 at Manasquan Circle. Walter Longstreet, Clerk.

MONTCLAIR—289 Park Street, First-day school, 10:30 a.m.; worship, 11 a.m. (July, August, 10 a.m.). Visitors welcome.

NEW MEXICO

SANTA FE—Meeting, Sundays, 11 a.m., Olive Rush Studio, 630 Canyon Road, Santa Fe. Jane H. Baumann, Clerk.

NEW YORK

ALBANY—Worship and First-day school, 11 a.m., YMCA, 423 State St.; Albany 3-6242.

BUFFALO—Meeting and First-day school, 11 a.m., 1272 Delaware Ave.; phone EL 0252.

LONG ISLAND—Northern Boulevard at Shelter Rock Road, Manhasset. First-day school, 9:45 a.m.; meeting, 11 a.m.

NEW YORK—First-day meetings for worship:
11 a.m. 221 E. 15th St., Manhattan
Earl Hall, Columbia University
110 Schermerhorn St., Brooklyn
137-16 Northern Blvd., Flushing
3:30 p.m. Riverside Church, 15th floor
Telephone GRamercy 3-8018 (Mon.-Fri. 9-4) about First-day schools, monthly meetings, suppers, etc.

SCARSDALE—Worship, Sundays, 11 a.m., 133 Popham Rd. Clerk, William Vickery, 162 Warburton Ave., Hastings-on-Hudson, N. Y.

SYRACUSE—Meeting and First-day school, 11 a.m., YWCA, 339 E. Onondaga Street.

OHIO

CINCINNATI—Meeting for worship, 10 a.m., 3601 Victory Parkway. Telephone Lucile Knight, Clerk, at EA 1-2769.

CLEVELAND—Meeting for worship and First-day school, 11 a.m., 10916 Magnolia Drive. Telephone TU 4-2695.

TOLEDO—Unprogrammed meeting for worship, First-days, 10 a.m., Lamson Chapel, Y.W.C.A., 1018 Jefferson.

PENNSYLVANIA

DUNNINGS CREEK—At Fishertown, 10 miles north of Bedford. First-day school, 10 a.m., meeting for worship, 11 a.m.

HARRISBURG—Meeting and First-day school, 11 a.m., YWCA, 4th and Walnut Sts.

HAVERFORD—Buck Lane, between Lancaster Pike and Haverford Road. First-day school, 10:30 a.m. Meeting for Worship at 11 a.m.

LANCASTER—Meeting house, Tulane Terrace, 1½ miles west of Lancaster, off U.S. 30. Meeting and First-day school, 10 a.m.

MEDIA—125 West Third Street. Meeting for worship at 11 a.m.

PHILADELPHIA—Meetings, 10:30 a.m., unless specified; telephone LO 8-4111 for information about First-day schools. Byberry, one mile east of Roosevelt Boulevard at Southampton Road, 11 a.m. Central Philadelphia, Race St. west of 15th. Chestnut Hill, 100 East Mermaid Lane. Coulter Street and Germantown Avenue. Fair Hill, Germantown & Cambria, 11:15 a.m. Fourth & Arch Sts., First- and Fifth-days. Frankford, Penn & Orthodox Sts., 10:30 a.m. Frankford, Unity and Wain Streets, 11 a.m. Green St., 45 W. School House L., 11 a.m. Powelton, 36th and Pearl Streets, 11 a.m.

PITTSBURGH—Worship at 10:30 a.m., adult class, 11:45 a.m., 1353 Shady Avenue.

READING—First-day school, 10 a.m., meeting, 11 a.m., 108 North Sixth Street.

STATE COLLEGE—318 South Atherton Street. First-day school at 9:30 a.m., meeting for worship at 10:45 a.m.

TENNESSEE

MEMPHIS—Meeting, Sunday, 9:30 a.m. Clerk, Myrtle Nash, FA 3-6574.

NASEVILLE—Meeting for worship, 10:30 a.m., Sundays, 2020 Broadway. Call CY 8-3747.

TEXAS

AUSTIN—Worship, Sundays, 11 a.m., First-day school, 10 a.m., 606 Rathervue Place. Clerk, Priscilla Zuck, GR 7-3414.

DALLAS—Sunday, 10:30 a.m., Adventist Church, 4009 N. Central Expressway. Clerk, Kenneth Carroll, Religion Dept., S.M.U.; PL 2-1846.

HOUSTON—Live Oak Friends Meeting, Sunday, 11 a.m., Council of Churches Building, 9 Chelsea Place. Clerk, Walter Whitson; JACKSON 8-6413.

VIRGINIA

CLEARBROOK—Meeting for worship at Hopewell Meeting House, First-days at 10:15 a.m.; First-day school at 11 a.m.

LINCOLN—Goose Creek United Meeting House. Meeting for worship, 11:15 a.m., First-day school, 10 a.m.

WINCHESTER—Centre Meeting House, corner of Washington and Piccadilly Streets. Meeting for worship. First-days at 10:15 a.m.; First-day school, 10:45 a.m.

WASHINGTON

SEATTLE—University Friends Meeting, 3859A 15th Avenue, N.E. Worship, 10 a.m.; discussion period and First-day school, 11 a.m. Telephone MEtrose 2-9983.

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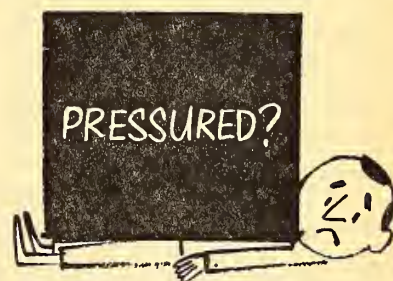
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With Annemargret Osterkamp, M.S.W., Philadelphia, Pa., call VI 4-7942 between 8 and 10 p.m.

With Karoline Solnitz, M.S.S., Bryn Mawr, Pa., call LA 5-0752 between 8 and 10 p.m.

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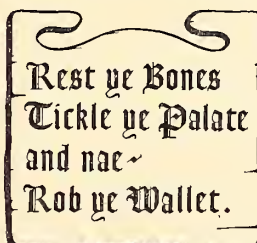
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A Quaker Weekly

VOLUME 6

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NUMBER 20

I F I can stop one heart
from breaking,
I shall not live in vain;
If I can ease one life the
aching,
Or cool one pain,
Or help one fainting robin
Unto his nest again,
I shall not live in vain.

—EMILY DICKINSON

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. *by Robert S. Vogel*

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Book Survey

The Antiquities of Jordan. By C. Lankester Harding. Thomas Y. Crowell Company, New York, 1960. 206 pages; photographs, maps, and diagrams. \$4.75

This book is for the serious Bible student, by an archaeologist with twenty years of Holy-Land background.

Rebellious Prophet. A Life of Nicolai Berdayev. By Donald A. Lowrie. Harper and Brothers, New York, 1960. 310 pages. \$6.00

Berdayev is considered an outstanding exponent of spiritual freedom. His exile by both the Czarist and Soviet governments illustrates the plight of such a noble idea in our time. Lowrie's many years of intimate collaboration with the exiled philosopher in Paris have supplied him with a rare knowledge of Berdayev's ideas as well as his complex personality. This is a most valuable piece of work that will supplement Berdayev's highly subjective but fascinating autobiography, *Dream and Reality*. The author deserves every praise for the remarkable unity he has given to the philosopher's early years in Russia and the later years in Paris, which he was privileged to witness.

The Inca: Indians of the Andes. By Sonia Bleeker. Illustrated by Patricia Boodell. William Morrow and Company, New York, 1960. 150 pages. \$2.50

The Inca is the 15th in the series on Indian tribes which Sonia Bleeker has written for Morrow Junior Books. Though a juvenile, its clarity, condensation, and authentic detail make it worth the attention of all interested in the subject. The Inca Empire comes alive in these few pages. Geography, history, political strata, social and religious customs, architecture, arts and crafts are all here. Much, too, can be learned from the accurate, attractive drawings. The book maintains the standard announced in an earlier evaluation by *Science Education*, "This series constitutes an outstanding contribution to a better understanding of the first Americans."

Dandelions in a City Square

By ANTOINETTE ADAM

The child, running, cried gaily, "Oh, let me!"
And with one puff set all the achenes free.

Now stems stand, startled, taller than grass,
Their lines like exclamation marks
Crisscrossing the green
Which lately held the ghostly globes
Of seeds.

As if to say to city folk who pass:
Wonders shape silently in parks,
Pushing up unseen
Under the brief glory of golden robes
Of weeds.

Bared to the shattering of cosmic breath,
The weed is scattered to new life, not death.

FRIENDS JOURNAL

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Editorial Comments

Wasteful Defense Spending

ONLY occasionally do we learn from small news items tucked away in the less conspicuous part of our papers that an enormous waste seems to be a permanent feature of our military spending. Earlier this year it became known that an army depot in Japan had ordered in 1958 a four-year supply of automobile tires without even having storage room for such quantities. Private contractors overcharged the air force \$30 million on 14 contracts, as became known last June. In 1959 the Department of Defense sold about \$6 billion surplus goods for approximately \$200. The Defense Department spent \$200 million on two chemical plants and then closed them without even turning out a single gallon of fuel, according to the House Committee on Science and Astronautics. *The Congressional Record* reports that \$8 to \$10 billion worth of supplies and equipment is declared surplus each year by the armed forces.

These incomplete figures receive a special interest from the fact that retired admirals and generals accept leading positions in the defense industry. At least 100 of the biggest defense contractors have hired 1,400 commissioned officers, including 251 flag or general officers. Their military pensions are more than adequate, but the defense industry adds salaries ranging from \$5,000 to \$100,000. Alfred E. D. Santangelo, Representative from New York, in speaking about such figures on the floor of the House, stated the following: "These are certainly lucrative salaries for men who have retired and are receiving pensions. Do you think that officers who are looking forward to retiring are tempted to favor defense contractors with whom they might join after they retire? Do you think our procurement policies and our high military costs are affected by this temptation? Do you think flag officers have no influence on their former subordinates in obtaining defense contracts for their new employers?"

"The hearing on procurement shows that \$8 billion to \$10 billion worth of supplies and equipment is declared surplus by the armed forces every year. To what extent is the declared surplus the result of influence-peddling in our procurement policies?"

"Our nation and the taxpayers are prepared to spend

billions of dollars for defense, but they disapprove the expenditure for waste and inefficiency or influence-peddling."

German School Texts on Hitler

As we have already reported in an earlier issue (*FRIENDS JOURNAL*, January 23, 1960, page 51), the German states have found it necessary to order a revision of the history textbooks used in the public school system. The attention of foreign observers interested in school matters was aroused when they found that most textbooks treated the Hitler period superficially or even excused Hitler's preparation for war and his cruelties to the Jews. A number of texts stress that Germany's enemies, far from being blameless, were also intent on conquest, had also strong racial prejudices (the Ku Klux Klan is cited), or competed ruthlessly in trade and economics with Germany. President Roosevelt is often represented as a dupe to Stalin.

Germany's public school system is more rigidly separated than ours. The eight-year elementary schools are for the vast majority of the children, who graduate at the age of 14. The high schools are attended by only a fraction of the boys and girls, whose privilege derives from a fortunate combination of aptitude and finance. Most elementary school texts are of the "soft" kind and careful to list the benefits of the Hitler period for the little people. The high school texts speak in more critical detail of Hitler. Since high school training aims at greater thoroughness, the chapters pertaining to this phase of German history give, as a rule, more specific detail.

The recent anti-Semitic outbreaks have awakened responsible German leaders to the fact that Germany's prosperity must not become a cover for teaching a warped view of the country's past. Germany's friends will anxiously watch what specific means of reform will be taken to give German youth a realistic and honest picture of their nation's past.

In Brief

A year-end survey of Protestant and Orthodox churches in the Greater New York area shows 2,207, with Brooklyn remaining the "Borough of Churches." The new data are published in the 1960 *Protestant Church*

Directory put out by the Protestant Council of the City of New York. Of the total, 1,607 churches are in the city's five boroughs and 600 in Nassau and Westchester

Counties. Brooklyn tops the list with 492 churches; Manhattan has 481; Queens, 348; the Bronx, 191; and Staten Island, 87.

Quakerism and Science

WHEN George Fox described in his *Journal* the moment of vision in which it was inwardly made known to him that there was One, even Christ Jesus, who could "speak to his condition," he concluded his account of the revelation with the words: "And this I knew *experimentally*." At almost precisely the same time, a group of scientifically minded men was beginning to hold regular meetings at Gresham College in London to discuss "Physick, Anatomy, Geometry, Astronomy, Navigation, Staticks, Magnetics, Chymicks, Mechanicks, and Natural Experiments." This group of men, devotees of the "New Philosophy" of experimental science, was the nucleus of the Royal Society, incorporated a few years later and destined to become the world's foremost scientific organization. Probably Fox knew little of their work, then or later, though he may have made an oblique reference to it in 1672 when he wrote of "the Royal Society indeed," by which he meant a divine-human society which would be "above all Societies that Nations, Peoples, Tongues and Languages have made, in which there is Discord." Yet the Quaker appeal from religious authority and tradition to direct experience is clearly akin to the method of experimentation by which the Greshamites shook off the shackles of scholastic tradition and authority and made possible the advances of modern science.

The kinship of Quakerism and science over the past three centuries can easily be documented. Between 1663 and 1915 no less than fifty-eight Friends were granted the coveted Fellowship of the Royal Society—a far larger number in proportion to the size of the denomination than any other religious group could show. Among them were such distinguished scientists as John Dalton, the first formulator of modern atomic theory in chemistry; Joseph Lister, the founder of modern antiseptic surgery; and Sir Arthur Stanley Eddington, the astrophysicist. On this side of the Atlantic one thinks of John Bartram, who scoured the American colonies in search of new plants; of Edward Drinker Cope, who helped to lay the groundwork for modern paleontology; of William James Beal, whose fundamental research in plant genetics provided the scientific basis for the marvels of modern hybridization.

Quaker educational theory and practice have always given a prominent place to natural science. When George

Fox himself founded the first Quaker schools in England, he included it as a basic part of the curriculum; and two centuries later, when a group of American Friends founded Swarthmore College, the seal they adopted for the institution reflected, perhaps inadvertently, the importance they attached to science, for it displays a microscope, a telescope, and a chemical retort, these symbols almost crowding out the scrolls which stand for the other traditional liberal arts. At a time when American educators, alarmed by Russia's apparent lead in the production of scientists, are zealously—perhaps too zealously—giving thought to the role of science in American education, it is worth remembering that this emphasis has always been present in Quaker education.

But it is also worth remembering that the zeal of the Friends for scientific knowledge, promoted by their experimental attitude toward truth and by the dictates of the "Protestant ethic," has seldom been divorced from their concern for the humane and the spiritual. John Bartram's motive for seeking out new plants, apart from simple curiosity, was the hope of adding new curative and pain-relieving drugs to the pharmacopoeia. Warder Clyde Allee, a distinguished Quaker biologist at the University of Chicago, could not publish his findings concerning the role of cooperation among animals without discussing their bearing on the problems of the human community, especially on international relations and the possibility of eliminating war. Sir Arthur Eddington's best-known book is called *Science and the Unseen World*.

Soon after the work of the nuclear physicist was first put to dire use over Hiroshima and Nagasaki, it became apparent to many that American science was becoming inextricably linked with preparations for cataclysmic war. A large number of Quaker scientists, "feeling a compelling need for drawing some line between destructive and constructive work in their own professional lives," joined with other like-minded scientific workers to form the Society for Social Responsibility in Science, an organization whose basic concern is clear from its name. If our culture is coming increasingly to be dominated by science, it may well be that Quakerism, having contributed to its growth, also has something to contribute to its humanization.

FREDERICK B. TOLLES

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An Experiment in Praise

THE time came about a half-hour ago. I realized that I must stop work soon and write. So I rounded off my grass mowing, fed and bedded the ducks, and sat down at the dining room table. The sun is still shining, though the shadows are now rather long; I should soon have to finish up the chores anyway. It has been a delightful evening of work, the kind of privilege that red blood cherishes.

Some ten years ago it began, this dream my wife and I call home. Then it was just unused, weedy farm land. We bought 15 acres, we built a pond, we planted the hillside to evergreens and oaks, we tilled a few acres, and finally we built our home. We've lived here two and a half years now, and each day the place endears itself more. This noon, just before lunch, a great blue heron flew across the near treetops. Eight or ten wild mallards explored the pond, strictly by themselves—they would have nothing to do with our white pekins. (Racial pride?)

Now in the marginal living that office hours allow me, I have the time of my life. I cannot, of course, get all the work done that needs doing. On every hand I see tasks that must wait. Do I worry about these? Not a bit of it! The espaliered pears on the south wall of the house are doing very well, and yesterday I finally got the potatoes well mulched with compost and spoiled hay. Sometime later in the month I must get a chicken coop ready for a batch of pullets for which I have contracted. They will be out near the bee hive. Some noon I must make time to put on my veil and check those bees. They should produce some good honey this year.

The winter is a long one in these parts, but *Deo volente* we shall have greens growing all through the cold weather in our small greenhouse. There is a lot of work ahead to get ready. I think I can get things into good shape, however, and while the gutters should be painted before snow flies, they'll probably wait until next summer without too much deterioration. One more desk must be built in the house, and the bookshelves

are an absolute "must." The garden will come now without much work, and we should have a fair crop of apples to put away for the winter.

In all this labor, outdoors and in, we find ourselves thanking God constantly for the privileges He grants us. To be healthy enough to want to do physical work is in itself unusual, almost unnatural, these days. But to enjoy hard work is an attribute of living for which to be grateful; only those who experience it can know.

Observing the God-given powers inherent in the soil to produce healthy plants builds up faith. Those who work with the natural scheme of things have splendid opportunities to learn. The scoffers call it "muck and mysticism" and toss the organic approach aside, a scorn which is rather unscientific. Our land is getting better each year, we think, and we have no question about our own improvement in health: much of it we ascribe to the soil. The bounty of God is unbelievable. And the unsprayed crabs shout His praises. (They're green now, but just wait a few weeks: they become a deep, dark red, glorious to see down by the pond.)

Enough! Work in the open air is a good preparation for sleep. (St. Francis and his hymns of praise come to mind.) We should like to share this great joy of ours with others. But sharing with vacationers is inadequate for them—they get only a whiff of dessert. The substance of the meal is in the work, almost constant and quite consistently good. Then the rest; and the frequent pause, of a quality unspeakable.

JOHN KENNEDY

A Novel by Charles Williams

By ANNA K. STIMSON

Thus Sibyl helped a girl in grave distress.
She did not tell Omniscience what to do,
But, in the silence, clear of thought and self,
Came consciousness of Presence. Then she knew
She held the thought of her in Light. They trod
The way of love, and left the rest to God.

WE have used the words of Christ, but we have not acted upon them. We have called ourselves by his name but we have not lived in his spirit. Nevertheless, the Divine Seed is in all men. As men realize its presence, and follow the light of Christ in their hearts, they enter upon the right way of life and receive power to overcome evil by good. Thus will be built the City of God. We stretch out our hands in fellowship, sympathy, and love across frontiers, lands, and seas. We call upon all men everywhere to unite in the service of healing the broken world, to bear one another's burdens, and so fulfil the law of Christ.—MEETING FOR SUFFERINGS, London, 1919

Berlin and Tom Mboya

NOT long ago in Detroit I sat in a large and crowded auditorium and listened as Tom Mboya, the African labor leader from Kenya, spoke. During the past several weeks he had addressed large audiences and met with small groups of leaders in a number of United States cities.

If we believe what we read in the daily newspapers, we must conclude that the whole future of democracy and freedom in the world depends on whether the Western allies can maintain military control over the western sector of Berlin. But Tom Mboya sees things differently. The important thing in his mind is not which armies control Berlin but when and how the people of Africa win these three things: (1) economic opportunity, (2) political equality, and (3) human dignity.

In most of Africa a small white minority dominates a vast African majority. In the Union of South Africa, and to a lesser degree in Kenya, the Central African Federation, and the colonial territories of France, Portugal, and Belgium, white supremacy is the foundation upon which all political, economic, and social life is built. The African people are caught in a cruel dilemma. If they strike out in violence, as they did in the case of the Mau Mau revolts in Kenya a few years back, their use of force is answered by the stronger, more deadly, and infinitely more violent force which the armed might of the colonial powers is able to bring against them. After their revolt has been crushed, they are told that their violence shows that they are not yet ready for independence. They are uprooted and herded together into specially constructed housing areas and kept under close surveillance, as in a concentration camp.

If, on the other hand, they seek a milder approach, as in the case of the African leaders of the Congo who asked the Belgian authorities two years ago for approval of a long-term plan which would lead to gradual independence over a period of decades, they are not taken seriously. In this case the Belgian government rejected the Africans and their proposal without serious discussions, saying that those who came represented no one except themselves. The not-so-distant riots in the Belgian Congo city of Leopoldville flowed directly from this highhanded treatment of the Africans. There will be worse to come unless things change.

Democracy for Tom Mboya and his followers is quite a different thing than it is for the white officials and owners who run the industries and the governments of Africa.

We think of democracy and communism as representing opposite extremes. The cold war to us is merely the area of hostile contact between two armed camps. But

the battle for independence which Tom Mboya is leading is not going to wait to see how the cold war comes out. Africans do not aspire to a stooge role to some future cold war winner. They want independence, opportunity, and respect now, not later; and they want these on their own terms, and not on terms which either we or the Russians may offer, no matter who wins the cold war.

As Mboya spoke, I was reminded of a conversation I had two years ago with a young African from South Africa who was a visitor in the United States. I asked him if communism was gaining strength among the people of South Africa. He said that it was not. I asked him how he explained this, since the conditions of life for the Africans of South Africa probably involve the most severe racial discrimination and exploitation in the world. I shall never forget his reply.

"We Africans have been told," he said, "that communism is a system where the few control the many. So we say to ourselves, 'It must be like democracy. What we want is something different.'"

Tom Mboya made the same point in a different way. Referring to the cost of the missiles which have been sent into orbit by the U.S.S.R. and the United States, he said that the cost of one such satellite is thirty-two times the national budget of an African country.

"Africans do not ask why countries spend such vast sums for war. We assume that it is because they prefer to spend their money this way rather than to help us raise the level of our lives."

If, during the next few months, the future of the world is thought to depend on who can make the other side back down, the diplomatic conferences over Berlin and Central Europe will degenerate into a circuslike spectacle. But if Tom Mboya is right, the future of democracy in the world depends on something else. It depends on the terms under which the African people and the Asians win their vast social revolution.

The real question is not whether the West can outbargain the Russians, but whether we are willing to help the people of Africa and Asia win political independence, economic opportunity, and human dignity.

The trouble with the cold war is that even if we win it against Russia, we stand to lose it against poverty and human misery in Africa. As long as we spend tens of billions on arms, we will have neither the will nor the resources to spend hundreds of millions on economic aid.

Who is going to remind America of her moral responsibility in raising the level of people's lives? This is the task of the Church, and it is time for church people to take the lead in looking for a solution to the world's problems.

STEWART MEACHAM

Can the Rich Identify with the Poor?

CAN the rich identify with the poor? This is the question that has haunted me since my study tour to Asia. I had read about poverty, disease, illiteracy, and malnutrition; but you have to see these problems personified to believe them. You have to see the miserable shanties of paper, wood, and tin which represent "home" to over 700,000 refugees in Hong Kong. Or you have to step over the bodies of sleeping refugees on the platform of Sealdah station in Calcutta. Or see a man, as I did, haul his wife to the clinic in a heavy bullock cart because he had no draft animal. This is poverty.

In the summer of 1958 my wife and I lived in the villages of Orissa in India, where the average per capita income is \$39 a year! Because life cannot be long sustained on this level, the average life expectancy is 31 years. One of four babies dies at birth. Half the people are malnourished. Most suffer from malaria, intestinal diseases, tuberculosis, or leprosy. Only 15 per cent are literate.

Now the people of Asia—and this is true also for Africa and Latin America—are no longer satisfied with their condition. They are rising in a revolution, demanding that their sixteenth-century economies be transformed into a twentieth-century economy which will at least meet basic needs. Some, like China, are trying to reach these goals through communism. Others, like India, are trying the way of parliamentary democracy plus economic planning. Still others, like Pakistan, Laos, and Thailand, have already overthrown democratic institutions in favor of the totalitarian approach.

In one Indian village a woman asked me, "Why are we so poor?" Another, "When will we have enough to eat?" Contrast these questions with those we are asking ourselves here in the United States, and you will begin to sense the great gulf between America and Asia. And that gulf is growing. We are the rich. Our economy, with its average \$2,000 a year per capita yearly income, is skyrocketing, while those of the underdeveloped nations are struggling to maintain their present levels, all well under \$100 a year. One Indian questioned my use of the term "underdeveloped" by suggesting that perhaps the United States was "overdeveloped."

I am convinced that unless we can find ways of bridging this gulf, of identifying ourselves with the poor, social and political unrest will continue and quite possibly result in war; for the world cannot continue to exist with one-tenth of the people stuffed and the rest half-starved.

What, then, is our response as Christians and Americans?

(1) Look at these other children of God through the eyes of the compassionate Christ.

(2) Accept the principle that the rich have a duty to the poor.

(3) Realize that relief measures of surplus food and cast-off clothing cannot do the job without pauperizing both giver and receiver.

(4) Demonstrate our Christian concern by missions of Christian service. Two needs are apparent: sacrificial giving and trained, dedicated persons. Christian missionaries have made important contributions in such areas as literacy, agriculture, medical and social work. But more work needs to be undertaken in rural development, for 85 per cent of the people live in villages and work on the land. Nongovernmental, religiously motivated missions can be far more flexible than government, and they can reflect the concern of people for people. They can demonstrate faith in the sacredness of each person, in the equality of all men, and in a God of love.

I had the opportunity to study Barpali Village Service, a rural development project of the American Friends Service Committee. Here Indians and Americans form a technical team of doctors, nurses, agriculturists, engineers, and teachers. They work through multipurpose Indian village workers and women health workers, who help villagers raise their standards, understand the meaning of cooperation, and forget caste. I have seen what a small group can achieve in 44 villages with a population of 54,000, and I am thrilled. An Indian government official told me that if there were such a Service in each of the 1,000 National Development Blocks, India would be well on her way to solve her problems.

(5) Increase our nonmilitary foreign aid to five billion a year. The task is too great for nongovernmental groups alone. We need to encourage our government really to help the people of Asia, Africa, and Latin America raise their standards of living through self-help development programs. The United States is currently spending 1.4 billion on all nonmilitary foreign aid and technical assistance.

(6) May each of us daily remember the poor, the sick, the hungry, those in prison, for, in the words of our Master, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

ROBERT S. VOGEL

Bread of Life

By FRANCIS D. HOLE

Life on this island holds joy and real dread:
Joy for dear beauty and good daily bread;
Fear for volcano's black plume and weird fires,
Tremors, land swellings. Our God, who inspires
Lava and souls, can set us all quaking,
Can knead us, prepare us for spiritual baking.

Friends Schools and Colleges

The appointment of Alexander T. MacNutt, Director of Guidance at the Garden City, Long Island, High School, as Headmaster of Friends Academy, Locust Valley, New York, has been announced by Harold V. A. Wait, President of the Board of Trustees of Friends Academy. The appointment will become effective on July 1, 1960, when Alexander MacNutt will succeed W. Byron Forbush, who is moving to Baltimore, Md., where he will head the Baltimore Friends School.

Alexander MacNutt assumed the position of guidance director in 1955 and before that served as science teacher and counselor. He came to Garden City High School in 1942 after eight years as a teacher at George School in Bucks County, Pa. He holds the degrees of B.S. from Bates College and M.S. in Education from the University of Pennsylvania.

Alexander MacNutt, his wife, Elizabeth, and their two children are members of the Westbury Meeting, where he is Clerk of the Preparative Meeting. They reside at 19 Ogden Avenue, East Williston, N. Y.

George School has announced that it will undertake a three-year research project in which the history department will develop a course of study on the high school level dealing with Asia, Africa, and the Near East. The research is made possible by an anonymous donor, who has given a grant sufficient to cover the expenses of the first year. The tentative budget includes the employment of an additional history teacher and of a research secretary; the summer school study of three history teachers; and the expenses of travel, books, and other materials. George School hopes to develop an affiliation with schools in the areas to be studied and to organize a series of assembly programs with invited speakers who are authorities on the Afro-Asian peoples. The three-year project will result in a textbook and class units, which will be available for public and independent secondary schools throughout the country.

William S. Burton, Head of the George School Science Department, was selected by the National Science Foundation as one of two secondary schoolteachers from the United States to represent this country at a science conference in Vienna, Austria, from May 2 to 14. The conference is sponsored by the Organization for European Economic Cooperation and the Austrian Association for the Advancement of the Teaching of Physics and Chemistry. William Burton remained for a week in Vienna and then went to Salzburg, where the conference terminated. At Salzburg he presented the laboratory exercises and materials of the new secondary school physics program developed by the Physical Science Study Committee. For the past three years George School has been one of the schools in the pioneer physics program.

Dr. Arthur O. Roberts, Professor of Religion and Philosophy at George Fox College, Newberg, Oregon, will be a visiting Professor of Religion for the 1960 Earlham College Summer School. He will teach a special course while at Earlham on "The Quaker Movement in History," which will deal primarily with Quakerism in the seventeenth century.

Two lectures will be open to the public. On Tuesday evening, June 28, Dr. Roberts will discuss "The Quaker Call to Holiness," and the following Tuesday the public lecture will deal with "Friends' Concept of the Church."

Thomas E. Purdy has recently been appointed Assistant Headmaster of Oakwood School, Poughkeepsie, N. Y., to replace Sam Legg, who is leaving the school in June to take the headmastership of the new Sandy Spring Friends School in Sandy Spring, Maryland. Thomas Purdy will come from Westtown School, where he currently is serving as Dean of Boys. He is a graduate of Guilford College. He received his B.A. from Hartford Theological Seminary in 1946 and his M.A. in English from Middlebury College in 1954.

For three years he served as director of the student union and teacher of English at the American University of Beirut in Beirut, Lebanon. During his stay in the Middle East he also taught New Testament at the Near East School of Theology in Beirut.

A. Paul Hare of Cambridge Meeting, Mass., has been appointed to the faculty of the Department of Sociology, Haverford College, beginning next year.

James G. Hirsh, Princeton University, Frederick C. Schulze, Jr., Haverford College, and Paul N. Wexler, Yale University, all members of the Class of 1956 at Germantown Friends School, have received Woodrow Wilson Fellowships for 1960-61. The winners were selected from 8,000 applicants for a year of graduate study to prepare for college-teaching careers. Each receives \$1,500 and family allowances, plus his tuition paid for one year at any graduate school in this country or Canada. Candidates are not permitted to apply; they must be nominated by faculty committees at their respective colleges. The criterion is not the prestige of the college but the promise of the student as a college teacher.

To be considered for a Wilson Fellowship, candidates must submit letters from three professors and a 1,000-word "intellectual autobiography." About 2,400 candidates are given personal interviews by committees of four or five professors, who spend a total of 4,000 man-hours at the task.

This academic recruiting of potential college teachers is as thorough as any athletic scouting. It is an annual talent search, a year-long, nation-wide competition for approximately 1,200 Woodrow Wilson Fellowships.

There will be a summer Day Camp on the George School campus from June 20 to July 29 for boys aged 8 through 15, under the direction of William Craighead, biology teacher and coach of soccer and baseball; Robert W. Geissinger, assistant director of physical education; and Russell M. Weimar, mathematics teacher and coach of soccer and wrestling.

The facilities of the camp include the use of two baseball fields, seven tennis courts, fishing pond, and woods area. The use of the George School gymnasium and classrooms permits a full program without interruption by inclement weather. Information concerning the camp may be obtained by calling or writing Richard McFeely, Principal of George School, Bucks County, Pa.

About Our Authors

Frederick B. Tolles is the Howard M. Jenkins Professor of Quaker History and Research and Director of the Friends Historical Library, Swarthmore College.

On April 18 the Macmillan Company, New York, released a book by Frederick B. Tolles, *Quakers and the Atlantic Culture* (copyright 1960; 160 pages; \$3.95). "Quakerism and Science" is the introduction to part two of Chapter IV ("Quakerism, Capitalism, and Science"), and is used here with the permission of the Macmillan Company. The book is a collection of essays which have previously appeared, chiefly in historical journals. Frederick Tolles has added a foreword, a series of introductions to the essays, and an afterword.

John Kennedy, who has been on the staff of Oberlin College since 1931, is a member and Resident Clerk of Oberlin Meeting, Ohio. In a covering letter he explains that the Clerk is usually a student.

Stewart Meacham is Director of the International Affairs and International Centers Program of the American Friends Service Committee. He heard Tom Mboya speak in the early summer of 1959, and his prophetic summation of that experience has been completely upheld by later events.

Robert S. Vogel has been on the staff of the American Friends Service Committee since 1946, first as Peace Education Secretary and more recently as Associate Finance Secretary of the Pacific Southwest Regional Office, Pasadena, California. In the summer of 1958 the AFSC sent him to Asia on a study tour of Friends projects in India, Japan, East Pakistan, and Hong Kong. He is a member of Orange Grove Monthly Meeting, Pasadena.

Friends and Their Friends

The Friends World Committee for Consultation has addressed the following message to all Friends: "On May 16 in Paris the Heads of Government of France, the United Kingdom, the U.S.A., and the U.S.S.R. will come together for a long-awaited Summit Meeting. The Friends World Committee for Consultation asks all Friends to join in prayer that the Heads of Government should be moved to take action which will lead to real peace.

"Especially on Sunday, the 15th of May, we suggest that in regular meetings for worship or in meetings arranged for this purpose Friends should pray for the guidance of President de Gaulle, Mr. Macmillan, President Eisenhower, and Chairman Khrushchev during the ensuing days.

"In joining together in prayer on May 15, and during the Summit Meeting, we shall be following the lead of Swiss Friends, whose concern two years ago resulted in our communication of July 22, 1958, which asked for the prayerful concern of Friends 'if and when a summit meeting should occur.' In issuing their recent call for prayer on May 15, Swiss Friends quote James 5:16: '*La prière est bien puissante quand elle est fervente*!' (prayer is very powerful when it is fervent)."

The Committee for Consultation addressed the following

letter to each of the four heads of government in his own language: "... It is our deep conviction that it is the will of God that all men should live as brothers with mutual respect, helping one another and sharing together the bounty which the Divine Providence has made available to us all.

"We believe the time is ripe for a new approach in the field of international relations looking toward growth in mutual trust and good will. The welfare and even the survival of mankind is at stake. As the Heads of Government work together in Paris, we earnestly pray to God that you may take bold, new steps to free mankind from the scourge of war.

"As you labor toward these great ends, we shall join millions of others in earnest prayer for your guidance."

A series of 13 discussions of peace classics is being broadcast by CBS at 10:05 on Sunday evenings in the "Invitation to Learning" series. On May 15, Ambassador Frederick H. Boland, Ireland's representative to the U.N., and Sydney D. Bailey, a member of the Quaker team at the U.N., will discuss William Penn's essay on a European Parliament (*An Essay towards the Present and Future Peace of Europe, by the Establishment of an European Dyet, Parliament or Estates*).

Humphrey J. Fisher, says the March Newsletter of Florida Avenue Meeting, Washington, D. C., spent nine months in West Africa on a grant from the Colonial Social Science Research Council to complete a study of the Ahmadiyya movement in Nigeria, Ghana, and Sierra Leone. In the summer of 1959 his thesis on "Ahmadiyya: A Study in Contemporary Islam in West Africa" was accepted for the degree of Doctor of Philosophy at Oxford and is to be published by the Colonial Office. He is now in Jordan with his family, working with the Near East Christian Council Committee for Refugee Work. His first task is to launch a small, experimental dairy farm at Zerka, about 15 miles from Amman, the capital of Jordan.

At the April 22 session of the Executive Committee of Friends General Conference a letter was adopted which has since been sent to the heads of the governments to be represented at the forthcoming summit meeting. The letter follows:

All mankind—past, present, and future—is with you at the Summit. You are meeting under circumstances which have placed the common fate of us all in your hands.

The pessimists of today predict that nothing can or will be done at Summit meetings, nothing big enough to stop the drift towards doom. They predict nuclear war and total annihilation. The task, in this dawn of terrible technical knowledge and capacity, is to lead the human community away forever from the anarchic and now suicidal war system to a beginning of mutually accepted global order and law.

The responsibility is to the lives of those that have a right to come after us—our children and the children of our children's children. Think what they would have us do for them.

On April 28 Charles J. Darlington, on behalf of the Friends Committee for National Legislation, and Barton Harrison, for the Philadelphia Yearly Meeting Peace Committee, presented at the Advance Platform Hearings of the Democratic National Committee in Philadelphia statements on the most pressing international problems of peace and cooperation. They appealed for a bold, imaginative approach that would overcome our traditional thinking in terms of military expediency, and they called for immediate cessation of all preparations for bacteriological, radiological, and chemical warfare; the immediate recognition of China; the cessation of the transfer of nuclear weapons to other powers; the reduction of the military budget by ten per cent; and a thorough study of changes needed in a demilitarized economy. Both statements included a number of specific recommendations for implementing these steps.

On May 2 awards were presented by Lit Brothers, Philadelphia, to four Greater Philadelphia mothers for their own and their children's efforts in behalf of the community. Among the winners of the "Mother of a Good Neighbor" citations was Amelia W. Swayne, a member of Newtown, Pa., Meeting. Recipients were chosen by a panel of civic leaders.

Amelia Swayne was cited for her efforts as a teacher in Friends schools and as a delegate to the Friends World Conference, Oxford, England. The account in *The Evening Bulletin* for May 3 continues: "Her daughter is the wife of an Episcopal bishop in Boise, Idaho. She has three sons. One is with the State Department, one is a Research Director for the duPont Company, and the third is Principal of the Greene Street Friends School, Germantown. A fourth was killed during World War II."

Amelia Swayne, who is recovering from a recent illness, was unable to attend the luncheon, and her award was accepted by one of her sons, Kingdon Swayne.

Friends of Florida Avenue Meeting, Washington, D. C., in cooperation with their Young Friends, have prepared a vigorous appeal to young people of draft age, in which they restate our traditional peace testimony as related to the specific dangers that face our generation. The letter offers assistance to Young Friends and others who plan to take the position of conscientious objectors. Present plans call for the mailing of the letter to all boys and girls of several senior high schools in the Washington area, a total of about 25,000. We hope to report in a later issue about the results of this remarkable project.

An article by Maurice A. Mook, "A Knowledge of Quaker Folklore," appears in the Spring-Summer issue (published in the late fall), 1959, of *Keystone Folklore Quarterly*. It surveys Quaker response to his forum letter in the FRIENDS JOURNAL of June 13, 1959, much along the lines of his article "Friendly Folklore" in the FRIENDS JOURNAL for October 31, 1959. Maurice Mook is Professor of Anthropology at Pennsylvania State University and a member of State College Meeting, Pa.

Douglas V. Steere gave one of the evening addresses at the 31st annual convention of the National Religious Publicity Council, held in Philadelphia, April 3 to 5. Just returned from his fifth intensive trip since 1950 with leaders of various faiths in Africa, the Middle East, India, and Japan, Douglas Steere spoke about communication with people of the newer nations.

Olcutt Sanders, Director of Information Service, American Friends Service Committee, presided at the same session and served as Convention Chairman.

A Friends Medical Society conference is being planned for June 17 to 19 at Woolman Hill, Deerfield, Mass., on the theme "The Physician Faces Chemical and Biological Warfare." Elizabeth Boardman, Acton, Mass., is receiving suggestions and reservation requests. Friends Medical Society officers and advisors are developing a public statement on the conference theme.

Robin Engle of Providence Meeting, Pa., tied for first place in the physical sciences at the Annual Science Fair at Penncrest High School, Lima, Pa. Walter Read of Media Meeting, Pa., won honorable mention in the same competition for his microscopic study of six local trees in the biological science section.

Herman Silberman, violinist with the Boston Symphony Orchestra, expects to travel with the orchestra this spring on its trip to Japan and Australia, says the April *Newsletter* of Cambridge Meeting, Mass. He hopes to have opportunity to visit with Japanese Friends.

This summer the Mercer Street Center, Trenton, N. J., will be under the direction of Dick Ploth. A student at Princeton Theological Seminary, Dick Ploth has had experience working with young people at a church on Long Island and in the Chicago slums. Dave Horsnall will assist at the Center this summer as a counselor. Bill and Frances Kelsey, "who have done such a good job of putting the Center on its feet and building the program" (quotation from the April *Newsletter* of Chesterfield Monthly Meeting, N. J.) will be leaving at the end of May. A tea in honor of the Kelseys and of Ann Allee, who will be leaving the YWCA and possibly Trenton shortly afterward, will be given following meeting at Trenton Preparative Meeting, N. J., on May 15.

The "Who—What—Why" page of *The Reporter*, March 17, 1960, introduces a leading article on radioactive waste disposal. This comment is included: "Readers of *The Reporter* had been alerted to the danger as early as December, 1950, in an article by Claire Holcomb entitled 'The Best-Kept Atomic Secret. . .'"

Claire Holcomb is now Claire Walsh, wife of Peter Walsh. They live in Wallingford, Pa., and are members of Providence Monthly Meeting, Pa.

A number of Friends groups are reminding us this year of the 1660 peace declaration which Friends made to King Charles II. We quote the following passage from a Proposed Statement of Scarsdale, New York, Monthly Meeting: "In the world of 1960 our peace testimony leads us to strive for a reaffirmation of the principles of love and reconciliation in our daily living and in our participation in public affairs; the renunciation of nuclear and other weapons of mass destruction; a bold initiative for comprehensive disarmament; universality of membership in the United Nations; a development of the rule of law in world affairs by limitation of national sovereignty; voluntary training of individuals in nonviolent methods of dealing with conflicts, whether local, national, or international; promotion of international understanding through extensive interchange of visits at all levels and a massive program of international cooperation designed to accelerate the economic and social development of the less developed areas of the world and raise the standards of living of their peoples."

Alberta Rouhke of Media Meeting, Pa., was given a special award for outstanding work with underprivileged girls at the 40th anniversary of the National Zeta Phi Beta Sorority and the Second Annual Finerwomanhood celebration on February 21 at Phoenixville, Pa.

Financial aid is available for those who would like to attend the Pennsylvania School of Alcohol Studies at Juniata College from July 25 to 29. The level of instruction is high, suitable for social workers, teachers, youth workers, and others of college age or older. For details write to Donald Baker, Collegeville, Pa.

A Methodist missionary from Hiroshima, on temporary leave in New York, saw an announcement of the Rufus Jones Lecture in a January copy of the *FRIENDS JOURNAL*. She heard Sophia Fahs answer the question "Why Teach Religion in an Age of Science?" She observed the use of the tape-recorder to capture the lecturer's word. She now has requested a copy of the sound-tape in order to broadcast the message to her co-workers in Japan. The recording was accompanied by the printed lecture in full, with footnotes and a picture of Sophia Fahs, which the Religious Education Committee has prepared to distribute from the Friends General Conference office at 1515 Cherry Street, Philadelphia 2, Pa. The cost is 15 cents a copy, postpaid even to Japan.

The Aims and Purposes of Quaker Centers

Representatives of the Friends Service Council of London Yearly Meeting met with the American Friends Service Committee representatives in Oosterbeek, Holland, recently to discuss the International Centers which are jointly administered by these two service bodies.

Representatives of Centers of Paris, Amsterdam, Vienna, Geneva, Beirut, and Delhi also attended the conference, which

lasted for five days. The conference adopted a statement of aims and purposes of Centers. This statement, which has now been approved by the Friends Service Council and by the Foreign Service Executive Committee of the AFSC, says in part:

"The attention of the Conference was focused on the important dimensions of the present world situation in which Friends are called upon to make their witness. One of these is the new dimension of power with its immense destructive potentialities and the appalling consequences of the risks which power may take, coupled with a sense of powerlessness on the part of the individual and a tendency even among responsible people to hide from the consequences of their decisions. . . . Closely related to the first is the ideological conflict between East and West, leading to political, cultural, and social separation between peoples, at the present moment especially marked in the case of China. Another dimension is the rise of the newly independent nations of Asia and Africa. . . . Another dimension is the steady increase of international organization, especially under the auspices of the United Nations, intended to grapple with these problems. . . .

"Friends have manifold duties: they have to study these questions and in some cases define their attitudes to them; in all their evangelism for peace they must take account of the immensity of these new problems; finally, and above all, they have to demonstrate that these problems can only find their ultimate solution in terms of religious conviction. We believe that these considerations must inspire our total international program where the Centers program takes its place beside the International Seminars, Conferences for Diplomats, School Affiliation Service, and Overseas Work Camps, for all of which Specialized Programs the AFSC takes major responsibility. . . .

"We look forward to the time when our Center staff will be more truly representative of the world-wide membership of the Society. The contribution of Friends from the country where the Center is situated has a twofold importance: it helps the Center to establish roots in the national setting and is a vital element in the corporate witness which we try to make. . . .

"Each Center will have to determine how best to interpret Friends testimonies in the world of today, taking as its task to cross boundaries—national, cultural, functional, and racial—and to help thought to flow. We must not assume that the techniques of outreach used in the past are the only possible ones or are necessarily the most effective. It is not likely that all our Centers will wish to concentrate their programs on the same topic, and care must be taken to select testimonies and concerns which are particularly relevant to the national background of each Center so that discussion in depth can lead to responsible action.

"We recognize that we are speaking of programs that are pitifully small in relation to the problems which face us. If our action is to be blessed with the quality of leaven, it can only be by reliance on the inspiration which the Society of Friends has always sought to renew through its life as a worshipping family."



**FAITH · SERVICE · DEVOTION
DISCIPLINE · LOVE · COURAGE**

Friends General Conference

June 24 to July 1, 1960

Cape May, N. J.

Have you made your reservations at Cape May? Better write now. The Advance Program has the list of approved hotels, guest houses, and apartments. The conference theme this year is

"For the Living of These Days"

Letters to the Editor

Letters are subject to editorial revision if too long. Anonymous communications cannot be accepted.

I have heard that President Eisenhower said he would be able to approach the Summit Conference with greater confidence if one million United States citizens would write to him, assuring him that they were in sympathy with disarmament and promising to stand back of him after the Conference. His need for this kind of assurance is understandable in the light (or should I say, the dark) of what happened to President Wilson.

Germantown, Philadelphia

ANNA PETTIT BROOMELL

There are some who think poverty a good thing in itself, but Jesus did not say this. He preached good news to the poor and bad news to the rich. If I may use my own free translation from the original Greek, he said this in effect: Everybody seeks food, clothing, and shelter, and his Father knows that he needs them. But he should seek first His rule and His justice, and he will have all these things, also.

We are all children of one Father and equal heirs to what God has provided for us, the earth and the fulness thereof. The justice of God, therefore, gives us all an equal right to the use of natural resources. Owning for a living depends

on possession of more than a fair share of the common inheritance.

To love our neighbors as we love ourselves means that we wish them to be as well off as we ourselves, but not better. If all of us worked for a living and could keep the wealth that we produce, there would be neither poverty nor riches. World-wide peace depends on that.

Oxford, Pa.

A. CRAIG

I note with the issue for April 9 that Friends are still commenting on my article "Reality Testing and Pacifist Theory," in the FRIENDS JOURNAL for February 6. I immensely enjoyed the commentary of William Kuenning's, "The Realism of Religious Pacifism," in a subsequent JOURNAL. This is a matter which is of continued grave concern to us as Friends today.

To me it is incumbent on a Friend to live his life as an act of love. This involves difficult choices, in which, as humans, we may err. Elizabeth Rockwell queried: "Do we act as pacifists only when so doing will heap coals of fire on our 'enemy's' head but resort to sword and gun when faced with the cross?" One may ask: Is it an act of love *always* to turn the other cheek? Can turning the other cheek be used destructively? How can one heap love rather than coals on our "enemy's" head?

One letter mentioned that I had espoused the "mad-dog theory" of war. When the article was written, I did not realize how close to explosion the South African situation was. Do we consider the behavior of the South African whites sanity? The pacifist is not called on to render his testimony in sane situations. They are usually psychotic situations or bordering on the psychotic, and in such it is not always an act of love to turn the other cheek.

There are certain clear-cut developmental phases, such as early childhood, in which structuring of the situation (e.g., keeping a child out of the street or his finger out of an electric socket) may find it necessary to reinforce the reprimand with the spanking response, if the child does not show signs of comprehending the danger he is in because his reality contact is not yet sufficiently developed. Failure to reinforce the conditioning could result in tragedy. One person told me, "I don't believe my parents loved me. They never cared enough to say 'No' when I asked for anything." Society and humans without structure are in a state of chaos. Freedom by definition requires structure, and to give structure requires guidance varying from education to a police force. While I believe the latter will be with us for generations, I more strongly favor the former, and believe we must encourage seeking the Truth if we are to be free and live lives of love. This is one of the reasons, I believe, that concern over education is so widespread among Friends.

Another letter queried the attitude toward law enforcement. It seems to me there is always a Higher Authority which one can find within one's self, and which, like the voice of reason, regardless of how faint, will eventually make itself heard in both pacifist and nonpacifist.

Westbury, N. Y.

GEORGE NICKLIN

BIRTH

SLOTTEN—On April 29, in St. Paul, Minnesota, to Ralph and Martha Calvert Slotten, their second child and first son, **HUGH RICHARD SLOTTEN**. His parents are members, respectively, of the Wider Quaker Fellowship and of Green Plain Monthly Meeting, Selma, Ohio. His maternal grandparents, Donald and Mildred Calvert of Maumee, Ohio, are members, respectively, of Green Plain Monthly Meeting and of Ann Arbor Monthly Meeting, Michigan. He is the ninth great-grandchild of Elta Warner Calvert of Green Plain Meeting. His grandfather, Donald Calvert, is Clerk of Toledo, Ohio, Preparative Meeting.

MARRIAGE

OSBORN-NASON—On April 30, in the Friends Meeting of Washington, D. C., **SUSAN PARKER NASON**, daughter of Rachel Conrad Nason, and **ROBERT JONATHAN OSBORN**, son of Harry and Florence Osborn.

DEATHS

MYERS—On April 1, at the Pocopson Home, West Chester, Pa., **ALBERT COOK MYERS**, aged 85 years, a member of Providence Meeting, Pa. Born in York Springs, Pa., Albert Cook Myers spent most of his life as a resident of Moylan, Pa. He was a graduate of Swarthmore College and received a master's degree there. In 1932 he received a doctor of literature degree from Franklin and Marshall College. Noted as an author, scholar, lecturer, and genealogist, he had served as Secretary of the Pennsylvania State Historical Commission, a member of the Valley Forge Park Commission for 13 years, a President of the Friends Historical Society of England, and had held numerous other offices in various historical groups. A memorial service was held at Providence Meeting on April 5, with interment in the Providence Meeting cemetery. A sister survives, Edith Dudman of Harrisburg, Pa.

WALTON—On April 22, at West Chester, Pa., Memorial Hospital, **NATHAN P. WALTON**, in his 95th year. He was the son of Nathan P. and Elma M. W. Preston Walton and husband of the late Minnie V. Walton. He was a member of New Garden Meeting, Pa., where his cordial greeting and helpful messages are sadly missed. His lifelong concern was in the cause of temperance, but he was also a loyal supporter of all Friends activities. Surviving are a son, Nathan Paul Walton, Jr., of East Orange, N. J.; two daughters, Elma, wife of Carl P. Arberg, Montclair, N. J., and Vera, wife of W. Lewis Schrader, Ward, Pa., with whom he made his home; five grandchildren and thirteen great-grandchildren.

ZAVITZ—On April 19, **ADA M. ZAVITZ**, widow of Edgar M. Zavitz, formerly of Coldstream, Ontario, Canada, who for the past twenty years made her home with her stepdaughter, Lorena Z. Painter of Beverly, N. J. Born on June 8, 1869, in Birmingham, England, she came to Canada, where her married life was spent. She is survived by another stepdaughter, Camilla Z. Hamilton of Marion, Ohio, and by a stepson, C. Harold Zavitz of Aylmer, Ontario; three grandchildren and five great-grandchildren. The funeral service was held at Coldstream Meeting House, with interment in the Meeting's burial grounds.

Coming Events

(Calendar events for the date of issue will not be included if they have been listed in a previous issue.)

MAY

14, 15—Weekend Seminar on "A Quaker Faith for Tomorrow" at the Friends Center, 5 Longfellow Park, Cambridge, Mass. Leader, Clarence E. Pickett, Executive Secretary Emeritus, American Friends Service Committee. Theme for this seminar, "What about Quaker Testimonies?" Sessions on Saturday, 10 a.m., 8 p.m.; on Sunday, pot-luck luncheon, 12:30 p.m., and at 1:30 p.m., "Has the Quaker Peace Testimony Failed?"

14, 15—Green Pastures Quarterly Meeting at Mill Lake Camp in the Waterloo Recreation Area, Michigan.

14 to 18—New Zealand General Meeting at Dunedin, New Zealand.

15—Abington Meeting, Jenkintown, Pa., Adult Class, 10 a.m.: Douglas V. Steere, Professor of Philosophy, Haverford College, "Appraisal of the Society of Friends Today."

15—Central Philadelphia Meeting, Race Street west of 15th, Conference Class, 11:40 a.m.: the Monthly Meeting Peace Committee, "What Are We Doing?"

15—At Lancaster Meeting, Lancaster, Pa., Lincoln Highway West on Tulane Terrace: meeting for worship, 10 a.m.; forum, 11 a.m., at which Charles Palmer will speak.

15—Potomac Quarterly Meeting at Hopewell, Clearbrook, Va. Ministry and Counsel, 9:45 a.m. (topic, "Can we make Quakerism valuable to young people?"); meeting for worship, 11 a.m.; lunch, 12:30 p.m.; business, 2 p.m.

15—Southern Half-Yearly Meeting at Easton, Md., 11 a.m.

15—Merion, Pa., Friends Community Forum at 615 Montgomery Avenue, 8 p.m.: Henry Loomis, Director of the Voice of America, U.S. Information Agency, "Voice of America Calling. . ."

19—Chester, Pa., Monthly Meeting Forum at the Meeting House, 24th and Chestnut Streets, 8 p.m.: Dennis Clark, "Discrimination in Private Housing."

20—Worship and Ministry of Bucks Quarterly Meeting at Solebury, Pa., 6:30 p.m. Covered dish supper; beverage and dessert by host Meeting.

21—Bucks Quarterly Meeting at Wrightstown, Pa., 10 a.m. Worship and business; box lunch, 12:30 p.m. (beverage and dessert by host Meeting); at 2 p.m., forum: Francis G. Brown, Associate Secretary, Philadelphia Yearly Meeting, "The Size and Shape of the Society of Friends."

21—Friends Historical Association at Kennett Square, Pa., beginning at 2:30 p.m. For details see the news note on page 287 of our issue for April 30, 1960.

22—At North Plainfield, N. J., the annual Open House Tea of the Board of The McCutchen, New York Yearly Meeting Home for the Aged, 3 to 5 p.m. Come and enjoy the gardens and the fellowship of Friends.

25—Third in a series of three evening study sessions on the Peace Testimony, at London Grove Monthly Meeting, Pa. Leader, Wilmer J. Young of Pendle Hill.

27 to June 1—London Yearly Meeting at Friends House, Euston Road, London, N.W. 1, England.

MEETING ADVERTISEMENTS

ARIZONA

PHOENIX — Sundays, 9:45 a.m., Adult Study; 11 a.m., Meeting for Worship and First-day School. 17th Street and Glendale Avenue. James Dewees, Clerk, 1928 West Mitchell.

CALIFORNIA

BERKELEY—Friends meeting, First-days

at 11 a.m., northeast corner of Vine and Walnut Streets. Monday meetings the last Friday of each month, at 7:30 p.m. Clerk, Clarence Cunningham.

CLAREMONT—Friends meeting, 9:30 a.m. on Scripps campus, 10th and Columbia. Edward Balls, Clerk, 439 W. 6th Street.

LA JOLLA—Meeting, 11 a.m., 7380 Eads Avenue. Visitors call GL 4-7459.

LOS ANGELES—Meeting, 11 a.m., Univ. Meth. Church, 4th floor, 817 W. 34th Street.

PALO ALTO—First-day school for children and adults, 10 a.m. Meeting for worship at 11. 957 Colorado.

PASADENA—526 E. Orange Grove (at Oakland). Meeting for worship, Sunday, 11 a.m.

SAN FRANCISCO—Meetings for worship, First-days, 11 a.m., 2160 Lake Street.

COLORADO

DENVER—Mountain View Meeting, 10:45 a.m., 2026 S. Williams. Clerk, SU 9-1790.

CONNECTICUT

NEW HAVEN—Meeting, 11 a.m., Conn. Hall, Yale Old Campus; phone FU 7-1639.

NEWTOWN—Meeting and First-day school, 11 a.m., Hawley School.

DISTRICT OF COLUMBIA

WASHINGTON—Meeting, Sunday, 9 a.m. and 11 a.m., 2111 Florida Avenue, N.W., one block from Connecticut Avenue.

FLORIDA

DAYTONA BEACH—Meeting, 11 a.m., First-days at 300 North Halifax Avenue. Information, Sarah Belle George, CL 2-2333.

GAINESVILLE—Meeting for worship, First-days, 11 a.m., 116 Florida Union.

JACKSONVILLE—Meeting for worship, 11 a.m., YWCA. Contact EV 9-4345.

MIAMI—Meeting for worship at Y.W.C.A., 114 S.E. 4th St., 11 a.m.; First-day school, 10 a.m. Miriam Toepel, Clerk. TU 8-6629.

MIAMI—University, Wesley Foundation, Sundays 7:30 p.m. Clerk, MO 1-5036.

ORLANDO-WINTER PARK—Meeting, 11 a.m., 316 E. Marks St., Orlando; MI 7-3025.

PALM BEACH—Friends Meeting, 10:30 a.m., 828 North A St., Lake Worth.

ST. PETERSBURG—First-day school and meeting, 11 a.m., 130 19th Avenue S.E.

GEORGIA

ATLANTA—Meeting for worship and First-day school at 10 a.m. 1884 Fairview Road, N.E., Atlanta 6. Phern Stanley, Clerk. Phone DR 3-5357.

HAWAII

HONOLULU—Meeting, Sundays, 2426 Oahu Avenue, 10:15 a.m.; tel. 999-447.

INDIANA

EVANSVILLE—Meeting, Sundays, YMCA, 11 a.m. For lodging or transportation call Herbert Goldhor, Clerk, HA 5-5171 (evenings and week ends, GR 6-7776).

INDIANAPOLIS—Lanethorn Friends, 1040 W. 42nd Street. Meeting for worship and First-day school, 10 a.m. Telephone LI 6-0422.

MARYLAND

SANDY SPRING—Meeting (united), First-days, 11 a.m.; 20 miles from downtown Washington, D. C. Clerk: R. B. Thomas; telephone WA 4-3366.

MASSACHUSETTS

CAMBRIDGE—Meeting, Sunday, 5 Longfellow Park (near Harvard Square), 9:30 a.m. and 11 a.m.; telephone TR 6-6883.

WELLESLEY—Meeting, Sunday, 10:30 a.m. at Tenacre Country Day School, Benvenue Street near Grove Street.

WORCESTER—Pleasant Street Friends Meeting, 901 Pleasant Street. Meeting for worship each First-day, 11 a.m. Telephone PL 4-8887.

MINNESOTA

MINNEAPOLIS—Church Street, unprogrammed worship, 10:15 a.m., University Y.M.C.A., FE 5-0272.

MINNEAPOLIS—Meeting, 11 a.m., First-day school, 10 a.m., 44th Street and York Avenue S. Harold N. Tollefson, Minister, 4421 Abbott Avenue S.; phone WA 6-9675.

NEW JERSEY

ATLANTIC CITY—Meeting for worship, 11 a.m., First-day school, 10:30 a.m., South Carolina and Pacific Avenues.

DOVER—First-day school, 11 a.m., worship, 11:15 a.m., Quaker Church Road.

HADDONFIELD—Meeting for worship, 11 a.m.; First-day school, 9:45 a.m. Midweek meeting, Fourth-day, 10 a.m. Lake Street.

MANASQUAN—First-day school, 10 a.m., meeting, 11:15 a.m., route 35 at Manasquan Circle. Walter Longstreet, Clerk.

MONTCLAIR—289 Park Street, First-day school, 10:30 a.m.; worship, 11 a.m. (July, August, 10 a.m.). Visitors welcome.

NEW MEXICO

ALBUQUERQUE—Meeting and First-day School, 11 a.m., 815 Girard Blvd., N.E., Albuquerque. John Atkinson, Clerk. Phone Alpine 5-9588.

NEW YORK

BUFFALO—Meeting and First-day school, 11 a.m., 1272 Delaware Ave.; phone EL 0252.

LONG ISLAND—Northern Boulevard at Shelter Rock Road, Manhasset. First-day school, 9:45 a.m.; meeting, 11 a.m.

NEW YORK—First-day meetings for worship: 11 a.m. 221 E. 15th St., Manhattan Earl Hall, Columbia University 110 Schermerhorn St., Brooklyn 137-16 Northern Blvd., Flushing 3:30 p.m. Riverside Church, 15th floor Telephone GRamercy 3-8018 (Mon.-Fri. 9-4) about First-day schools, monthly meetings, suppers, etc.

SYRACUSE—Meeting and First-day school, 11 a.m., YWCA, 339 E. Onondaga Street.

OHIO

CINCINNATI—Meeting for worship, 10 a.m., 3601 Victory Parkway. Telephone Lucile Knight, Clerk, at EA 1-2769.

CLEVELAND—Meeting for worship and First-day school, 11 a.m., 10916 Magnolia Drive. Telephone TU 4-2695.

PENNSYLVANIA

HARRISBURG—Meeting and First-day school, 11 a.m., YWCA, 4th and Walnut Sts.

HAVERFORD—Buck Lane, between Lancaster Pike and Haverford Road. First-day school, 10:30 a.m. Meeting for Worship at 11 a.m.

LANCASTER—Meeting house, Tulane Terrace, 1½ miles west of Lancaster, off U.S. 30. Meeting and First-day school, 10 a.m.

PHILADELPHIA—Meetings, 10:30 a.m., unless specified; telephone LO 8-4111 for information about First-day schools. Byberry, one mile east of Roosevelt Boulevard at Southampton Road, 11 a.m. Central Philadelphia, Race St. west of 15th. Chestnut Hill, 100 East Mermaid Lane. Coulter Street and Germantown Avenue. Fair Hill, Germantown & Cambria, 11:15 a.m. Fourth & Arch Sts., First- and Fifth-days. Frankford, Penn & Orthodox Sts., 10:30 a.m. Frankford, Unity and Waln Streets, 11 a.m. Green St., 45 W. School House L., 11 a.m. Powelton, 36th and Pearl Streets, 11 a.m.

PITTSBURGH—Worship at 10:30 a.m., adult class, 11:45 a.m., 1353 Shady Avenue.

READING—First-day school, 10 a.m., meeting, 11 a.m., 108 North Sixth Street.

STATE COLLEGE—318 South Atherton Street. First-day school at 9:30 a.m., meeting for worship at 10:45 a.m.

TENNESSEE

MEMPHIS—Meeting, Sunday, 9:30 a.m. Clerk, Myrtle Nash, FA 3-6574.

TEXAS

AUSTIN—Worship, Sundays, 11 a.m., First-day school, 10 a.m., 606 Rathervue Place. Clerk, Priscilla Zuck, GR 7-3414.

DALLAS—Sunday, 10:30 a.m., Adventist Church, 4009 N. Central Expressway. Clerk, Kenneth Carroll, Religion Dept., S.M.U.; FL 2-1846.

HOUSTON—Live Oak Friends Meeting, Sunday, 11 a.m., Council of Churches Building, 9 Chelsea Place. Clerk, Walter Whitson; Jackson 8-6413.

VIRGINIA

CLEARBROOK—Meeting for worship at Hopewell Meeting House, First-days at 10:15 a.m.; First-day school at 11 a.m.

LINCOLN—Goose Creek United Meeting House. Meeting for worship, 11:15 a.m., First-day school, 10 a.m.

WINCHESTER—Centre Meeting House, corner of Washington and Piccadilly Streets. Meeting for worship, First-days at 10:15 a.m.; First-day school, 10:45 a.m.

WASHINGTON

SEATTLE—University Friends Meeting, 3859A 15th Avenue, N.E. Worship, 10 a.m.; discussion period and First-day school, 11 a.m. Telephone MELrose 2-9983.

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FRIENDS JOURNAL

A Quaker Weekly

VOLUME 6

MAY 21, 1960

NUMBER 21

IN THIS ISSUE

***S**EARCH not for springs
of love in the deep valleys,
nor yet in the bosom of an-
other being. The spring of
love,—it must well up in thine
own heart. I shall dig down
deeper, still deeper, into my
own soul, and there, in my
heart of hearts, shall I find
the spring of love. I shall dig
down to God who is within
me.*

—KAGAWA

**Are We Truly a "Priesthood of All
Believers"?**

. *by Candida Palmer*

**Friends and the Social Order: A Call
to Study**

. *by John C. Weaver*

Sylvia

. *by Marie Maxwell Steck*

What Help Can Quakers Give to India?

. *by J. Russell Smith*

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ESTABLISHED 1955

PHILADELPHIA, MAY 21, 1960

VOL. 6—No. 21

Editorial Comments

Kagawa

EVEN those whose haste and worry leave them little time to be touched by the mainstream of the Christian Church paused when it became known that Toyohiko Kagawa had died on April 24 in Tokyo. The world knew that it will be poorer without him. Born 71 years ago as the son of a Japanese nobleman, he became a Christian at the age of fifteen and soon renounced his inheritance in order to live in the slums of Kobe. In 1915 he graduated from Princeton Theological Seminary and returned to Japan to work for the poor, the suffering, and the downtrodden. Giving and serving unreservedly, he never flagged in enthusiasm. He contracted tuberculosis and trachoma, and on one of his frequent visits to this country, we saw him avoiding the handshakes of his many admirers because of the contagious nature of his eye trouble. Violence and imprisonment could not deter his apostolic zeal in fighting the evils of Japanese society. He has been called the St. Paul of Japan. Nobody could escape the strength and immediacy of his personality. He was not one to hide behind committees or minutes.

Once he wrote, "I have no desire to die on my bed. . . . If I am but doing all my utmost, all will be well. . . . Nearness to God is for me the greatest of all blessings." One of his poems speaks of God's secret plans "hid in my hand." It made his hand big and strong. It cast the spell of eternal life over everything he touched.

Trees Instead of Bombs

Richard St. Barbe Baker, a resident of New Zealand and a forester by profession, has devoted his whole life to teaching and practicing his conviction that the peoples of the earth must cultivate trees and forests to preserve the balance of nature. For nine years he was Assistant Conservator of Forests in Kenya and Nigeria. He persuaded the Kikuyu tribesmen to plant a new tree for every one they cut down. In Nigeria he was instrumental in preserving the great mahogany forests. He campaigned tirelessly to save our magnificent redwoods, and as a result primarily of his efforts, 12,000 acres of woodland in Northern California have been preserved. In his effort to make the world tree-conscious he organized the "Green Front" against the expanding deserts of the world. He is

working for the universal adoption of the World Forestry Charter to preserve perpetual tree cover, maintain a livable climate, and secure the operation of the vital water cycle. He is the author of more than a dozen books on the subject, including *Sahara Challenge* (Wellington Books, Belmont, Mass.).

Richard St. Barbe Baker urged President de Gaulle to use the Sahara Desert for the rehabilitation of 100 million people instead of making it a proving ground for atomic bombs. A subterranean lake 500 miles long has been discovered that ranges from 50 to 150 miles wide. Water is rising from it to heights of 4,000 feet. The Sahara is the largest desert of the world, covering a territory larger than the United States, and is advancing relentlessly hour by hour. The scientific planting of trees would arrest this process of destruction, stop the drifting sands, and produce life-giving humus. Trees will precipitate moisture and provide shelter and food, as has been seen in modern Israel, thus fulfilling the biblical prophecy of a blooming desert. On a shrinking globe such problems inevitably become world problems. Mr. Baker's voice will be needed to move the conscience not only of France but of mankind everywhere, still in search of the moral equivalent of war, for which William James a generation ago pleaded.

School Affiliation

The School Affiliation Program, one of the projects of the American Friends Service Committee, aims to establish cooperation between elementary or high schools in this country and corresponding schools in other countries. In 1959 there were 226 participating schools, of which 100 were in the United States, 56 in Germany, 49 in France, 12 in England, three in Belgium, two in Africa, two in Japan, one in Italy, and one in Mexico. Many of these schools have had encouraging experiences with a mutual or one-way exchange of student and teacher personnel. For the most part, however, the affiliated schools exchange correspondence (individual, family, or club letters), tapes, records, maps, films, or periodicals. We have seen beautiful collections of photos, art prints, books, and scrapbooks that had crossed the ocean and delighted the schools as well as the families

of children and students. Many a lasting friendship has sprung up between students or teachers, resulting in personal visiting. There is no doubt that the program in its 14 years of existence has sown the seeds of mutual understanding in a lasting manner. For centuries the youth of the nations used to meet for the first time—

and too often also for the last—on the battlefields where ignorance and hatred had sent them to kill one another. The present effort to acquaint children and young people from different nationalities with one another at an early age is a significant step in taking away the causes of war and international mistrust.

Are We Truly a "Priesthood of All Believers"?

FRIENDS, with their world-wide interests and concerns, seem to fall inevitably among the group of people to whom moving has become easy and whose roots go deeper than local domiciles. Not only university Meetings are affected by this. My own prediction is that this trend among Friends will increase.

Our Meetings have acquired some of their richness this way, but they also have acquired knotty problems directly caused by this constant change in membership. Our present plight has been expressed in the form of gripes, laments, sadness. Thus far, few have seen it as a special occasion and opportunity for consolidating the fellowship. It is difficult to know where to start to consolidate the things that are eternal in a Meeting with extraordinarily diverse attitudes toward any of Friends traditional testimonies and with diverse beliefs. But there is one testimony in particular that can help us, the only one that is a traditional part of Quakerism almost universally cherished by Friends attracted to nonpastoral Meetings.

This testimony is the "priesthood of all believers." A new evaluation of the "priesthood of all believers" could help us greatly to consolidate our fellowship. Unfortunately, we rarely see it spelled out in these words any more in most Yearly Meeting Disciplines, though not many generations ago more attention was given to the God-appointed office of "priesthood," as over against lists of duties of membership or the shared ministry in meeting for worship. The aspect of the "priesthood of all believers" toward which I would like to direct some renewed thinking and renewed commitment is the aspect of pastoral care. We of the nonpastoral Meetings are inclined to equate a pastor's task with our substitute of a paid secretary and a large number of committees, including Ministry and Counsel. Actually many church groups have secretarial help, janitorial help, many committees, and diligent workers, *plus* a pastor. But Friends decided to fulfill the functions of priesthood by laying this office on the heart of each one of us (on Ministry and Counsel in particular) and rightly feel that this assignment is God-appointed.

Seward Hiltner, in his *Preface to Pastoral Theology*, an attempt to relate modern psychology to Christian theology, says much about the functions of shepherding, healing, sustaining, guiding, communicating in the life of the church. It gives me a much clearer vision of the tremendous piece of *work* with which we have saddled ourselves by our insisting in the true Quaker tradition that all this must be accomplished in our entirely lay pattern of running a spiritual fellowship. It is a tremendous task, has always been recognized as such by Friends, and has been joyfully accepted in quiet confidence that Friends are equal to God's appointment, that His grace flows through us.

Does this pertain to our present situation? I believe so. Recent gaps cannot be automatically filled. As new Friends fill places, the fellowship registers the changes. For me, a mother of a family to care for, this seems very familiar ground: drastic changes in the course of living; symptoms of pressure, strain; joys of challenging new experiences and directions. A mother's response consists of extra time given to each and all in the family; sustaining, supporting, listening, caring—in extra big doses—until all and each establish themselves in the new situation. This process is partly instinctive for a mother, and it may be the only way of outgoing, diversified, Christian life. Most of us found our spiritual home later than our mother instincts and are not so sensitively adjusted to the symptoms of our religious fellowship's needing this *extra* pastoral care. This is a time when our Meeting does need extra pastoral care, and rather urgently so. Re-evaluating and rededicating ourselves to the belief in the "priesthood of all believers" would seem to me a starting point in overcoming the many knotty problems that chronically keep standing in our way. Expressed in definite applications, I offer these points to think about:

(1) The quality of the fellowship is directly dependent upon the quality of pastoral and shepherding activity in the Meeting. It directly affects the experience that newcomers, children, people needing healing have in our Meeting.

(2) Shepherding is not a sideline but an important,

time-consuming activity, so much so that many churches try to free the pastor to the maximum extent possible for this by employing help for the mundane tasks of group life.

(3) Is pastoral activity ever the same as busybodying, having a finger in every Meeting pie? Is it work to enhance relationships, work at relationships that are difficult? To sustain each other in our sincere searchings, points of view, talents, concerns?

(4) If this pastoral activity is predominantly an outgoing, consuming activity, does it need sustenance to remain healthy? Are sustenance and replenishment automatic, coming to us in the same peculiar way as they supposedly do for a mother of young children: "Get away from it all . . . release . . . other absorptions"?

(5) Do we need sustenance, such as searching reading and discussion? Does the listening to our many forum speakers produce novelty, pats on the back, action-sustenance, or consolidation of the fellowship?

(6) Does a religious fellowship do something for us which nothing else quite does? Or is it cognate with other interests, such as humanitarian, cultural, peace, political, and cooperative activities? Does it have first claim on our time, especially when in need?

(7) When the fellowship suffers a blow, does it need special nurturing, special shepherding, extra amounts of time given to it? Is our constant spiritual growth required to fulfill adequately our priesthood in this rapidly changing membership in Meetings?

(8) Does it sometimes seem that deep, searching discussion is avoided in our togetherness? Are our special meetings attended equally by newer, searching individuals as well as by those much more experienced in their faith? Are both groups present at such meetings as midweek worship-fellowship, a discussion of standards of living, Monthly Meeting? A pastor attends such meetings, year in, year out. Why? Because it is his job? Or because these are focal points at which to bring his pastoral experience to bear?

(9) As champions of "unity in diversity," how far along this road do we really happen to be right now?

(10) Consider a quotation from Thomas Kelly on the

"Blessed Community" from *A Testament of Devotion* (page 86): "This is work, real labor of the soul. It takes energy but it is done in joy. But the membership of such special groups is different and overlapping. From each individual the bonds of special fellowship radiate near and far. The total effect, in a living Church, would be sufficient intersection of these bonds to form a supporting, carrying network of love for the whole of mankind. Where the fellowship is lacking the Church invisible is lacking, and the Kingdom of God has not yet come. For these bonds of divine love and 'carrying' are the stuff of the Kingdom of God. He who is in the fellowship is in the Kingdom."

CANDIDA PALMER

Quaker Ills

(The following message to Philadelphia Yearly Meeting last March appears in the May, 1960, Newsletter of Horsham Monthly Meeting, Pa.)

THE primary function of the Quarterly Meeting on Worship and Ministry is to minister to the ills that afflict contemporary Quakerism. At the risk of discussing a grave problem with too much levity, I would like to identify these ills by assigning them pseudomedical names:

(1) Enlargement of the ego, or swelling of the cranium—a feeling of smugness about our Society and our individual Meetings, that we are the best and all is well.

(2) Spiritual myopia, a lack of spiritual perspective; we can see only the problems close at hand and miss the big issues that confront us.

(3) Religious hypertension—a mistaken idea that activity in itself is enough; an overemphasis on committee meetings, panels, forums, suppers, and just plain busyness.

(4) Tired blood in the Meeting's arteries—the absence of growth in the Meeting; spiritual lassitude; not caring about the welfare of the Meeting.

(5) Mother's Day fixation—a spoken ministry that is concerned too much with ephemeral holidays and issues; too much speaking about the problems of the day and not enough about the issues of eternity.

(6) The George Fox Syndrome—overconcern with our traditions and our past; perpetually worshiping and quoting the dead heroes of Quakerism; avoiding the issues of our times.

ALLAN GLATTTHORN

CONSCIENCE is a matter of time and place in history. We have whatever conscience we do have because of the parents into whose home we came as babies and their ideas of right and wrong. Our conscience depends on what church our parents and we have been associating with across the growing years. It depends upon what culture we have become a part of. Conscience does not say the same thing to everybody. It speaks according to whatever frame of reference of values by which it has been shaped. It is the still, small voice of whatever kind of God our particular religious faith has shaped for us.—W. CLARK ELLZEY, *Romance in Christian Marriage*, Association Press, 1958

Sylvia

WHEN Sylvia volunteered to work at the Mercer Street Friends Center, Trenton, New Jersey, the Director found her suitable as a leader. She had had experience with underprivileged children during her sophomore year at the New Jersey State Teachers College and had directed a Brownie Scout troop. She had gained what was termed professional experience in club leadership and had earned in this service one point of academic credit in the Education Department. Her assignment had been to a public school located in the same city area which the Friends Center serves.

There were ten girls, seven to nine in age, in the troop Sylvia formed. The children warmed to the leader; she was pretty and friendly. The first outdoor activity planned was a hike to the park. When the Brownies started off, other little girls in the neighborhood tagged along. The troop members complained, saying to the stragglers, "You don't belong; go on home."

Sylvia explained that the others would be welcome. "We'll tell them about Scouting," she said, "and maybe they'll come to the Center, too."

The proposal was not quickly accepted by the members. Sylvia talked over the success of the hike with the Director, Bill Kelsey, and spoke of the problem confronting her. "I know why my troop wants to be exclusive," she said. "These children have never belonged to anything, and they're not secure enough to be generous."

When the girls were promised a weekend at Camp Wanda, the prospect made them eager to learn Scouting lessons. But there was a distraction. After a Saturday meeting Sylvia said, "I can't keep the older kids away from the meeting in our room. There are two, aged eleven and twelve, who are too old for Brownies and not old enough for the Teens Club, and they're a nuisance. They act boisterous, throw water around, and tease. I'll have to think of something to do with them."

Sylvia thought of something to do with twelve-year-old Mary Ann and eleven-and-a-half-year-old Peggy. She made them her troop Assistant Leaders. "Now we'll boss you little kids," they said. Sylvia found other work for them to do. They were to give out and fit the uniforms supplied by Scout Headquarters. The following week, when Mary Ann and Peggy came to the Scouts' meeting, they had clean hands, combed hair, and were wearing dresses. "I couldn't believe my eyes," said Sylvia. "They had dresses on—and stockings!"

Bill Kelsey told the Board members: "That Sylvia is a marvel. The girls ape her hair-do, her manners, everything she does. They all have a crush on her. The Troop is going great guns."

Sylvia noticed the girls had stopped swearing. "I

didn't say anything to them about their language—just a look now and then was enough."

Mary Ann, who also hung around the Teens Club, sat in a corner, watching Sylvia dance with the instructor from Princeton. Peggy wanted to learn to dance like Sylvia. On a Monday evening her mother telephoned the Center to ask if Mr. Kelsey would do something with Mary Ann, saying, "She just called me up and said she'd be late for supper because she's waiting to beat up Annette." Bill Kelsey learned that Mary Ann and Peggy were going to "beat up" Annette because she wanted to join the Troop. "We don't want her in it," they said, but they gave no reason.

Sylvia asked her Assistants about the Annette business. "She can't join, Miss Sylvia. We don't want her. She's a Jew," Peggy said.

Mary Ann added, "Dirty Jews can't come to the Center. They're sneaks, and they'll cheat you, and they're a bunch of no-goods."

"You don't like Jews, do you?" Sylvia asked.

Most of the Troop members agreed loudly: "Naw!" They were all sure they hated Jews.

Sylvia's voice was quiet: "Do you like me?"

"Oh, sure!"

"I'm a Jew," she said.

Bill Kelsey heard the last part of the meeting and told the Board about it. "It's something you pray will happen—and it scarcely ever does. I saw it happen right here."

MARIE MAXWELL STECK

What Help Can Quakers Give to India?

WHAT help can Quakers give to India?" is asked by Benjamin Polk in his "Letter from India" (FRIENDS JOURNAL, January 30, 1960, page 71) at the end of an article describing the appalling conditions in India. The details are terrifying: ". . . mass exits from examination halls if an examination is not to the liking of the students," "universities . . . closed indefinitely because of student indiscipline, the growing disorganization of educational policies," people claiming rights but not duties, the claim by the President of India "that the state [should] underwrite a suitable standard of living," while "in Calcutta today the great thing is to become a clerk, preferably in government service."

This is a picture of search for status proved by clean hands, the proof that an individual is above manual labor. What help can Quakers give? It seems to me that the answer is given by Benjamin Polk in the article quoted above, as follows: "One often thinks during all of this turmoil of Mahatma Gandhi's advocacy of basic education, that is, practical education given in small

and widely scattered schools and colleges, designed to make the student self-sufficient both economically and morally." In other words, the Quakers might try to inculcate respect for productive labor and teach Indians how to do it.

Finding the best way to do this might require much investigation and thought. This is an age of machinery. A European manufacturer, now a philanthropist of fame and large fortune, began by working for 25 cents an hour in a New Jersey machine shop; he was then in the learning stage. He was willing to work and to get his hands dirty.

A system of training much needed in India might result from Americans or Britons utilizing the school shops, college shops, or factory shops of the United States, or England, or India.

The young men of India may save themselves for a time by getting through a university to a government clerkship, but in India's new rival, China, the young men are at work, hard at work with dirty hands, *making* something economically useful. Is India waiting for Chinese schoolmasters?

The India described by Benjamin Polk is waiting for masters. They will come. Fate provides masters for those who will not govern themselves.

J. RUSSELL SMITH

Immortality

By KATHERINE HUNN KARSNER

They told me once
When I was small
That every soul
Had some of all
The other souls
That went before
That went before
Mixed up with it,
And then some more.

So look me over,
Friend, and see
What an immortal
Soul I be.
Or better still,
Just take the glass
And watch yourself
In legion pass.

For there's a bit
Of Job in you
And Lincoln, but
They're in me, too;
And when I look

At you, I see
Napoleon.
But look at me!

A little bit of
Caesar and
St. Patrick, all
Go hand in hand,—
Columbus
And Euridice
Mixed up with Kay
de Medici!

If you don't like
This idea,
It's just too bad
For you, I fear.
In spite of what
You try to do,
There's some of me
In some of you.

For some of you
Is not so bad.
You're like St. Luke
And Galahad.
And some of me
Is not so good.
I'm Jesse James
And Robin Hood.

The souls of folks
That are to be
Are cursed with
Immortality,
Especially if it's
Partly true
They'll share a bit
Of me and you.

"Through a Glass Darkly"

By MARY BLACKBURN

How wise is He who planted stars
Beyond our reach, whose greening earth,
Inscrutable, withholds its gold
From us, its secrets savored more
By growing knowledge of its worth.

If all were known from infancy
Of undiscovered truth, then all would be
Monotony, for only when
Our minds remain unsatisfied
Do we, like blind men, long to see.

Friends and the Social Order: A Call to Study

A SOUL-SEARCHING analysis of the relation between economics and doctrine may be found in *The Quakers: A New Look at Their Place in Society* by John Sykes (reviewed in the FRIENDS JOURNAL, September 19, 1959. Meetings seeking greater depth of worship and ministry will find the opening chapters speaking their language; the latter portion may help break down walls between those who give different emphases to spiritual life and social action.

Chapter I of the second part, "Quakers as Revolutionaries, 1652-59," shows that many were artisans and husbandmen, overlapping with the "Levelers,"—more radical than Cromwell. Chapter II, "Quakers as Bourgeoisie, 1689-1918," describes the prosperity which came to honest Quaker tradesmen following the persecutions, with later enrichment from landowning and manufacturing. But during the First World War (Chapter III), when many young members of socially conforming families entered the armed forces, the Society found its soul again as some Friends went to jail and the great service projects were launched. The following passages are taken from pages 269-270, 275, and 278, respectively:

Older Friends may remember that during the years 1918-21, when it seemed as though the Society would, in social testimony as in peace testimony, take some big step forward, its meetings for worship were deeply gathered ones, and all who have engaged in some period of service know this to have been so then too; but otherwise it cannot be denied that there has been much thinness, vacuity, stopped power.

To what degree can American or English Friends, indeed any Friends, seek unity with their fellows, in Africa or China, say, if they still show themselves as allied to social privilege and property interests that require force for survival? Can they be so self-deceiving? May not even their spiritual life, if practice in this social sphere does not keep pace with insight, suddenly turn sour on them?

. . . if Quaker history shows that during periods of material acquisitiveness and social conservatism, ministry either went dead or cloudy, and is still without much power today, then might not lives more devoted to service liberate new strength for it?

Friends want in worship to gain perspective on their daily lives; to see them in the light of a divine plan, guided by the eternal Spirit, and also, surely, in relation to the world community and the social order. We draw back from generalizations and pictures of utopia, but if

we take time to make these pictures clear, we can use them as a road map to plan our course, even if we go only a few miles toward a distant goal. We have to "start from here"; but we shall not gain true spiritual guidance if we do not see the problems of our homes and shops in relation to life as a whole.

Sykes reminds us that Friends today are largely of one social class—sufficiently comfortable to create a risk when we "speak truth to power." This does not mean that we cannot do useful work, or have more quiet influence in higher circles than if we were poor or eccentric; there may be family or other reasons why we should not make great changes in careers. But we are far from representing the all-inclusive brotherhood which Quakerism envisions. We are not pressured by direct associations into facing the full realities of the divided world. And we are not of one mind as to the nature and cause of its evils.

In our meeting houses, where if anywhere there should be freedom, we do not give even second or third place to clear presentation of social testimonies, or to searching for light on our natural differences.

While some give finer practical service than theorists like myself and yet feel they do not belong in an economic discussion, I believe every normal person can grasp the economics of daily living. No matter what our jobs—whether we work as housewives or employees in large corporations, for instance—we have a responsibility to make up our minds about the system in which we play a part. If we see it in the light of the Holy Spirit, we might find ourselves moved to move into other jobs, or to advise young people to start in places of greater independence, or to back up those who do. Though reason may tell us to move slowly, we may develop a vision of a better society to serve as star and compass. We shall otherwise have no principles to guide us in the practical decisions and projects which we ought to plan.

A Friend included in our first discussion panel [at Pittsburgh Meeting, Pa.] is an economist with a long-range vision, but he differs from some so-called visionaries in his efforts for careful planning of gradual change. He appreciates the theoretical values in free enterprise more than many enterprisers; and when he points to inconsistencies among advocates of competition, I am afraid he is right in saying that the trend away from small competitive business toward social control is so strong that the most practical possibility may be to plan for a humane transition. I do not think it is the only possibility. But such men are prophets, warn-

ing defenders of the "profit system" that unless it ceases to make profits by degrading humanity, it will go the way of ancient empires.

Sykes on page 263 quotes declarations by London Yearly Meeting, in the 1920's:

Service, not private gain, should be the motive of all work. . . . The chief purpose of life is defeated . . . when men's efforts are directed mainly to the acquisition, protection and extension of private property.

To me, the profit-motive is merely another name for the instinct of self-preservation, which would exist under any system. But taking these sentences in their simplest meaning, we might agree that education should give men superior motives. These would include the desire for esteem; scientific curiosity and love of learning, experiment, pioneering, and creativity; the following of great examples; and, above all, the love of human beings and of the Eternal Goodness. If Americans do not give these motives a far higher place, they will learn, as Penn taught, that men who do not *choose* to be governed by God will condemn themselves to be ruled by tyrants.

The tyrants are already here, though they are still the good-natured bureaucrats in capitols and city halls—so enmeshed in the web of big government that they would not know how to get us out of it, even if they saw the need. I hate bureaucracy, though I do not find it hard to love the friendly politicians. I am glad we have some business men who try to live in the spirit of Friends; I hope they can help us find ways of dealing with immediate problems which will be a step toward saving freedom—under God.

JOHN C. WEAVER

Reciprocal Experimental International Seminars

AGREEMENT has been reached between the Committee of Youth Organizations of the Union of Socialist Soviet Republics and the American Friends Service Committee under which an International Seminar will be held in the U.S.S.R. in August, 1960. The seminar will be under the auspices of the CYO as the first of a reciprocal series of two such seminars. The second will be held in the United States in 1961 under the auspices of the American Friends Service Committee. The AFSC has had many years of experience in the planning and direction of such undertakings.

Forty participants will be selected to take part in this seminar, which will be held in Leningrad. Twenty will be invited by the Committee of Youth Organizations, twelve from the Soviet Union, and eight from other

countries. Twenty participants will be invited by the American Friends Service Committee, twelve Americans and eight from other countries. In addition, the CYO will appoint two Soviet consultants to introduce topics for discussion, and the AFSC has been asked to invite two American consultants. They will also be assigned topics for development and discussion.

This understanding, whereby the AFSC is making its contribution to the CYO seminar this summer by providing half the participants and half the consultants, will also apply in a reciprocal fashion to the AFSC seminar in 1961 in the U.S.A., when the CYO will contribute by providing half of the participants and consultants.

The CYO and the AFSC, in undertaking their respective responsibilities in connection with these reciprocal seminars, have done so with assurance that the exchange of views which these seminar opportunities afford will make a substantial contribution to international understanding and peaceful cooperation between the two countries.

About Our Authors

"Are We Truly a 'Priesthood of All Believers'?" was first published in the December, 1959, *Newsletter* of 57th Street Meeting, Chicago. Vail and Candida Palmer and their two children live in Chicago, where Vail has resumed his theological studies. Candida first was a member of New Zealand General Meeting. She and her husband have been active members of Friends Meetings wherever they were located, at Arch Street Meeting, Philadelphia, Gonic and Dover, New Hampshire, and now 57th Street Meeting.

Allan Glatton is a member of Horsham Monthly Meeting, Pa. He spoke on the opening day of Philadelphia Yearly Meeting for Abington Quarterly Meeting on Worship and Ministry.

Marie Maxwell Steck, a professional storyteller, is known in the Delaware Valley and elsewhere as "The Story Lady." She lives in Morrisville, Pa. "Sylvia" is completely factual except in one or two minor details. Although not a Friend, Marie Maxwell Steck wrote "Sylvia" because of her interest in the Mercer Street Friends Center of Trenton, N. J., and because of its poignant implications of the power of love over hate.

J. Russell Smith, a member of Swarthmore Meeting, Pa., is Emeritus Professor of Economic Geography, Columbia University.

John C. Weaver, a trustee of the Henry George Foundation and Secretary of the Pittsburgh Committee for a Sane Nuclear Policy, is Director of the Allegheny Roundtable, which conducts forums and television discussions of current problems, a project first developed in connection with settlement work. He first gave "Friends and the Social Order: A Call to Study" as a talk at the beginning of a series of discussions in the Pittsburgh Meeting, Pa.

Friends and Their Friends

Friends in Washington, D. C., suddenly find themselves in the limelight of a critical public discussion in our nation's capital.

Their Young Friends group has addressed to 22,000 of an estimated 100,000 high school students in the city's wider area an appeal to claim the status of conscientious objectors to military service if they oppose war on religious grounds (see the FRIENDS JOURNAL for May 14, page 318). The 80-member organization enclosed in the appeal a copy of a Friend's letter to his draft board. The well-planned action was taken in commemoration of the 1660 Friends peace appeal to King Charles II of England. The Chairman of the group, William R. Martin, a 21-year-old university student, has now lost his job as a Capitol Hill employee, a position he has held since 1954. He was an assistant to the Republican minority secretary, J. Mark Trice.

The letter to the future high school graduates says in part: "The main purpose of this authoritarian control [in the armed forces] is to overcome your human reluctance to kill . . . the facts are that you will be shown how to plunge a bayonet into the flesh of another human being, how to break his throat with your bare hands. . . ." Later it says, "We can love our country and sincerely work for its highest welfare without bearing arms. . . . Our faith is in security through love, protection through good will, and for such we are willing to make the necessary sacrifice. . . ."

Lyle Tatum, Executive Secretary of the Middle Atlantic Region of the American Friends Service Committee since 1956, has been appointed to succeed George Loft as Quaker International Affairs Representative in Salisbury, Southern Rhodesia, Africa. He will begin his two-year assignment in July. Recently he returned from a month of preliminary conference with George Loft in Salisbury. Since last fall Lyle Tatum has been Acting Secretary of the American Section of the AFSC. Formerly he served as Executive Secretary of the Central Committee for Conscientious Objectors, Philadelphia. He is a member of Haddonfield, N. J., Monthly Meeting.

The 1960 annual conference of the Friends Conference on Religion and Psychology will be held at Haverford College on June 10 to 12. The topic will be "Religious Experience and Its Communication—in the Christian Tradition and in Eastern Religions." Conference leaders will be Arthur W. Hummel, formerly Chief of the Division of Orientalia, Library of Congress, and J. Calvin Keene, Professor of Religion, St. Lawrence University. Attenders will study the inner religious experience as contrasted with outward forms of worship, religious concepts and institutions. The conference program will include discussions in large and small groups, with a period for creative activities. Further information about recommended readings, registration, and travel information can be obtained from Susan A. Yarnall, 5337 Knox Street, Philadelphia 44, Pa.

The noted British authority on disarmament, Philip Noel-Baker, who in 1959 was awarded the Nobel Peace Prize, will address a public meeting in Philadelphia on Friday, June 17, on the subject "1970 without Arms." Friends are attracted to him because of his technical competence and adventurous spirit in the field of disarmament. He is deeply steeped in Quakerism and Quaker peace thinking. A graduate of Haverford College, he is familiar with the Philadelphia area.

Philip Noel-Baker has campaigned for world disarmament for more than thirty years. During World War I he was chief organizer of the Friends Ambulance Unit in Belgium and France. He has had a distinguished career of service as a Member of Parliament and Minister of State, and is a member of the Labor Party's "shadow cabinet."

The meeting in Philadelphia is being arranged by the Peace Committee of Philadelphia Yearly Meeting in cooperation with the Middle Atlantic Region of the American Friends Service Committee. It will be held in Central Philadelphia Meeting House, Race Street above 15th, at 8 p.m. Peace Committee member Richard R. Wood, a personal friend and for a generation a peace-working colleague of Noel-Baker, will preside.

Forrest C. Crooks, a member of Solebury, Pa., Monthly Meeting, is the artist responsible for the attractive theme drawing of the forthcoming Cape May Conference. Forrest Crooks also did the theme drawing in 1956. The theme itself, "For the Living of These Days," is taken from the hymn "God of Grace and God of Glory" by Harry Emerson Fosdick.

Problems that contribute to misunderstanding and tension in world affairs will be examined this summer at 24 institutes and camps for adults, college youth, and high school students sponsored by the American Friends Service Committee.

For adults there will be institutes of international relations at Wichita, Kans., June 12 to 17; Lake Geneva, Wis., July 16 to 23; Winnetoesaukee, N. H., July 30 to August 6; and Carmel, N. Y., August 13 to 20.

Family camps will be held at Mendocino Woodlands, Calif., June 25 to July 2; Sky Meadows, Calif., June 27 to July 4; Ghost Ranch, Abiqui, N. Mex., July 31 to August 6; Rocky Mountain National Park, Colo., July 31 to August 6; Otter Creek Park, Louisville, Ky., August 14 to 21; Camp Clements, Richmond, Ind., August 27 to September 3; Palmer Lake, Colo., August 7 to 13; Camp Danby, Spencer, N. Y., August 13 to September 20; an undetermined site in New Hampshire, August 26 to September 3; Tyler, Minn., August 21 to 27.

High school institutes are to be held at Camp Clements, Richmond, Ind., June 12 to 18; Boone, Iowa, June 19 to 26; Lake Tahoe, Calif., June 18 to 25; San Juan, Capistrano, Calif., July 1 to 8; Harvard, Mass., August 19 to 25; Estes Park, Colo., August 21 to 28; Spencer, N. Y., August 20 to 27.

A college institute will be held in Pottstown, Pa., June 3 to 9.

Persons interested in these events may get additional information by writing to any AFSC office.

Bliss Forbush, retiring Headmaster of Friends School, Baltimore, Maryland, was honored at a special program held in the Gymnasium of Friends School on May 8. Some 600 students, faculty, alumni, and friends of the school gathered to pay tribute to Dr. Forbush, who retires this June after serving the school since 1923, first as teacher and then as Headmaster.

Named in honor of Bliss Forbush was the school's auditorium. Philip E. Lamb, Chairman of the Education Committee in Charge of Friends School, who made the dedication, said that the 18 years Bliss Forbush had served as Headmaster would "certainly go down as one of the most brilliant eras in the history of this school."

An oil portrait of Bliss Forbush painted by Trafford Klots of Baltimore was given to the school by the Friends School Development Committee. John E. Motz, Chairman of the committee, made the presentation. The painting will hang in the lobby of the Bliss Forbush Auditorium.

Richard H. McFeely, Principal of George School, in his address on "How Friends Schools Prepare to Meet Today's World," paid tribute to Dr. Forbush's contributions in "the realm of the spirit." Beside his guidance and leadership in this area, Richard McFeely referred to "his integrity, his delightful sense of humor, his dauntless courage, and high standards."

Richard McFeely said that Friends schools must try to prepare boys and girls to live in a world of tension, to educate them at the same time for the world "as we want it to be," and to give them human understanding so that they can live with people "with different color skins, different religions, different ideologies."

An informal reception followed in the Bliss Forbush Auditorium.

Bliss Forbush was born in Yarmouth, Nova Scotia, in 1896. He studied at Oberlin College, Johns Hopkins University, and the University of Chicago. Prior to coming to Friends School he served as Executive Secretary of the Friends Meeting on Park Avenue, Baltimore, which later moved to Stony Run.

In September Dr. Byron Forbush will succeed his father as Headmaster of Friends School, Baltimore.

At the 16th Annual Press Tournament on April 28, Temple University honored J. A. Livingston, Financial Editor of *The Evening Bulletin*, Philadelphia, and Frank Ankenbrand, Jr., adviser to publications at Haddonfield, N. J., Memorial High School. Each year Temple University honors a professional newsman of the area for excellence of work and a teacher for his contribution to school journalism.

Frank Ankenbrand, Jr., a member of Greenwich Meeting, N. J., had wide experience with the school press as a student in Ohio and at Temple University, and as a teacher in Pennsylvania and New Jersey; he has also served on the staffs of both newspapers and magazines. In 1930 he was the winner of the A. Gordon MacLennon Prize, awarded by the Wanamaker Institute of Industries, and in 1937 and 1938 he won the Don Blanding Poetry Awards. He has contributed to 22 volumes between 1928 and 1960. Poems by Frank Ankenbrand, Jr., have been published in the *FRIENDS JOURNAL*.



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Friends General Conference

June 24 to July 1, 1960

Cape May, N. J.

Are your children nagging you to go to Cape May? Better say yes now. You will enjoy the opportunity for study, worship, and relaxation. Groups of all ages will be considering the theme

"For the Living of These Days"

Speakers at Friends General Conference, Cape May, N. J., June 24 to July 1, who are not themselves Friends but who are close to Friends include Courtney Smith, President of Swarthmore College, whose subject will be "The Liberal Arts and Quaker Colleges"; Charles R. Lawrence, Chairman of the Fellowship of Reconciliation, speaking on "The Homely Pacifist"; and Allan A. Hunter, Minister, Mount Hollywood Congregational Church, whose subject will be "Toward First-hand acquaintance with God." C. V. Narasimhan, also not a Friend, will address the biennial conference on "The United Nations in a Changing World." He is Under-Secretary for Special Political Affairs at the United Nations.

At Friends General Conference, Cape May, N. J., June 24 to July 1, there will be four sections in the Junior Conference. Section A, under the leadership of Emily Phillips, will use the Green Mill and the Kiwanis Club for children of age three to those entering first grade. Section B, for second, third, and fourth graders, will use the elementary school rooms and the gymnasium, with coordination provided by Agnes Coggeshall. Marion Doane will head up Section C for fifth, sixth, and seventh graders, with classes to be in elementary and high school rooms. Section D, under the leadership of Terry Bruce and taking in those entering eighth and ninth grades next autumn, will use the Methodist Church.

Several members of Media Monthly Meeting, Pa., are participating in the Rose Valley Chorus presentation of "The Pirates of Penzance" beginning on June 1, Robert J. Kerr, Philip Hoffman, David Hewitt, and J. Garrett Forsythe. Glen Oneal of Providence Monthly Meeting is also part of the group. Tickets may be obtained from Robert Kerr, 118 Ridge Road, Media, Pa.

John J. Palmer, who lives at Woodstown, N. J., has been named a recipient of Intermediate Honors at the University of Virginia, the highest academic honor that can be attained by a student in his first two years at the University. He is a member of Salem Monthly Meeting at Woodstown, N. J.

Coming Events

(Calendar events for the date of issue will not be included if they have been listed in a previous issue.)

MAY

22—At North Plainfield, N. J., the annual Open House Tea of the Board of The McCutchen, New York Yearly Meeting Home for the Aged, 3 to 5 p.m. Come and enjoy the gardens and the fellowship of Friends.

22—Illustrated Lecture at Green Street Meeting, 45 West School House Lane, Germantown, Philadelphia, 8 p.m.: Esther Holmes Jones, "Aspects of Mayan Civilization in Central America and U.N. Assistance to El Salvador and Guatemala." Colored slides; brief reports on the Fourth Annual Conference at the United Nations, held under the auspices of the Friends General Conference.

22—Public Meeting on World Affairs at the Oakwood School Auditorium, Poughkeepsie, N. Y., 8 p.m.: E. Raymond Wilson, Executive Secretary of the Friends Committee on National Legislation, "A Constructive American Foreign Policy Now." The event is sponsored by the Committee on Peace Concerns of the Nine Partners Quarterly Meeting.

23—Open Meeting at Gwynedd Meeting House, Pa., 8 p.m., for all persons interested in retirement housing project. Plans for "Foulkeways at Gwynedd" are being reported with time for discussion following.

25—Third in a series of three evening study sessions on the Peace Testimony, at London Grove Monthly Meeting, Pa. Leader, Wilmer J. Young of Pendle Hill.

27 to June 1—London Yearly Meeting at Friends House, Euston Road, London, N.W. 1, England.

JUNE

4 to 6—France Yearly Meeting at Paris Quaker Center, 12 rue Guy de la Brosse, Paris 5, France.

4 to 6—Norway Yearly Meeting at Stavanger, Norway.

4 to 6—Switzerland Yearly Meeting at Schloss Hünigen, Stalden, near Berne, Switzerland.

BIRTH

PAXSON—On February 2, in Pittsburgh, Pa., to Edward and Leonora Paxson, a daughter, CHRISTINA HULL PAXSON. She is the granddaughter of William Hall and Bertha Hull Paxson.

MARRIAGE

SCHULTZ-DRAKE—On May 7, ELIZABETH LUM DRAKE of Chatham, N. J., and ROBERT SCHULTZ of Madison, N. J. The groom is a member of Summit Monthly Meeting, N. J.

DEATHS

BLAIR—On February 17, after a brief illness, in High Point, N. C., Memorial Hospital, AUGUSTINE W. BLAIR of High Point, N. C., aged 93 years. He spent the greater part of his life in educational work from Florida to New Jersey. His wife, Genevieve Mendenhall Blair, passed away in their home in New Jersey in 1934. When he retired from Rutgers University in 1940, he returned to his native North Carolina to live. In 1941 he built a home on South Main Street, High Point, where he lived for the remainder of his life. He was active in community affairs, especially in the work of Springfield Meeting, of which he was a birthright member. He had been an Elder of the Meeting for the past 34 years and was teacher of the Adult Sunday School Class until about a year and a half before his death. Survivors include one daughter, Mary Blair Mower, at home; one granddaughter, Judith Mower Goodman of Greensboro, N. C.; and two great-grandsons.

WALTON—On April 25, at her home in Oxford, Pa., BLANCHE P. WALTON, widow of Isaac P. Walton. She is survived by two daughters, Gertrude Stanley of Pompano Beach, Florida, and Janet Burke of Lincoln University, Pa.; six grandchildren and two great-grandchildren.

William J. Gordon

(1897-1960)

The tragic death on Third Month 2nd of William J. Gordon ended a life of usefulness and service which will long be remembered. Through the many years of his membership in the Society of Friends he gave unstintingly of his strength and talents. During these years he served as Superintendent of the First-day School at Fair Hill Meeting [Philadelphia], on the Social Service Committee and Representative Meeting of Philadelphia Yearly Meeting, the Boarding Home Committee of Quarterly Meeting, as Overseer and Clerk of Green Street Monthly Meeting [Philadelphia], and as a worker with the American Friends Service Committee and Grandmont Institute. Rare patience, insight, and cogency marked his contribution to the life of the Meeting.

His beloved wife, Velma R. Gordon, survives him.

At a memorial service held on Third Month 12th, more than two hundred persons met in Green Street Meeting House to pay tribute to William J. Gordon. They spoke of his warm friendships, his inspiring messages in Meeting, and especially of his great compassion for all humanity in misery or need throughout the world.

CLARENCE A. WESP, Secretary,
Green Street Monthly Meeting

MEETING ADVERTISEMENTS

ARIZONA

PHOENIX — Sundays, 9:45 a.m., Adult Study; 11 a.m., Meeting for Worship and First-day School. 17th Street and Glendale Avenue. James Dewees, Clerk, 1928 West Mitchell.

TUCSON — Friends Meeting, 129 North Warren Avenue. Worship, First-days at 11 a.m. Clerk, Julia S. Jenks, 2146 East Fourth Street; Tucson MA 3-5305.

CALIFORNIA

CLAREMONT—Friends meeting, 9:30 a.m. on Scripps campus, 10th and Columbia. Edward Balls, Clerk, 439 W. 6th Street.

LA JOLLA—Meeting, 11 a.m., 7380 Eads Avenue. Visitors call GL 4-7459.

LOS ANGELES—Meeting, 11 a.m., Univ. Meth. Church, 4th floor, 817 W. 34th Street.

PALO ALTO—First-day school for children and adults, 10 a.m. Meeting for worship at 11. 957 Colorado.

PASADENA—526 E. Orange Grove (at Oakland). Meeting for worship, Sunday, 11 a.m.

SAN FRANCISCO—Meetings for worship, First-days, 11 a.m., 2160 Lake Street.

COLORADO

DENVER—Mountain View Meeting, 10:45 a.m., 2026 S. Williams. Clerk, SU 9-1790.

CONNECTICUT

HARTFORD—Meeting, 11 a.m., First-day school, 11 a.m., 144 South Quaker Lane, West Hartford.

DISTRICT OF COLUMBIA

WASHINGTON—Meeting, Sunday, 9 a.m. and 11 a.m., 2111 Florida Avenue, N.W., one block from Connecticut Avenue.

FLORIDA

DAYTONA BEACH—Meeting, 11 a.m., First-days at 300 North Halifax Avenue. Information, Sarah Belle George, CL 2-2333.

GAINESVILLE—Meeting for worship, First-days, 11 a.m., 116 Florida Union.

JACKSONVILLE—Meeting for worship, 1 a.m., YWCA. Contact EV 9-4345.

MIAMI—Meeting for worship at Y.W.C.A., 14 S.E. 4th St., 11 a.m.; First-day school, 9 a.m. Miriam Toepel, Clerk. TU 8-6629.

MIAMI—University, Wesley Foundation, Sundays 7:30 p.m. Clerk, MO 1-5036.

ORLANDO-WINTER PARK—Meeting, 11 a.m., 316 E. Marks St., Orlando; MI 7-3025.

PALM BEACH—Friends Meeting, 10:30 a.m., 823 North A St., Lake Worth.

T. PETERSBURG—First-day school and meeting, 11 a.m., 130 19th Avenue S.E.

GEORGIA

ATLANTA—Meeting for worship and First-day school at 10 a.m. 1384 Fairview Road, N.E., Atlanta 6. Phern Stanley, Clerk. Phone DR 3-5357.

ILLINOIS

CHICAGO—57th Street Meeting of Friends. Sunday worship hour, 11 a.m. at Quaker House, 5615 Woodlawn Avenue. Monthly meeting, 7:30 p.m., every first Friday. Telephone Butterfield 8-3066.

INDIANA

VANSVILLE—Meeting, Sundays, YMCA, 1 a.m. For lodging or transportation call Herbert Goldhor, Clerk, HA 5-5171 (evenings and week ends, GR 6-7776).

INDIANAPOLIS—Lantern Friends, 1040 W. 42nd Street. Meeting for worship and First-day school, 10 a.m. Telephone LI 1-0422.

IOWA

DES MOINES—South entrance, 2920 30th Street; worship, 10 a.m., classes, 11 a.m.

LOUISIANA

NEW ORLEANS—Friends meeting each Sunday. For information telephone UN 1262 or TW 7-2179.

MARYLAND

ANDY SPRING—Meeting (united), First-days, 11 a.m.; 20 miles from downtown Washington, D. C. Clerk: R. B. Thomas; telephone WA 4-3366.

MASSACHUSETTS

AMBRIDGE—Meeting, Sunday, 5 Longwood Park (near Harvard Square), 9:30 a.m. and 11 a.m.; telephone TR 6-6883.

WORCESTER—Pleasant Street Friends Meeting, 901 Pleasant Street. Meeting for worship each First-day, 11 a.m. Telephone L 4-3887.

MICHIGAN

DETROIT—Meeting, Sundays, 11 a.m. in Highland Park YWCA, Woodward and Ingham. TO 7-7410 evenings.

MINNESOTA

MINNEAPOLIS—Meeting, 11 a.m., First-day school, 10 a.m., 44th Street and York Avenue S. Harold N. Tollefson, Minister, 4421 Abbott Avenue S.; phone WA 6-9875.

MISSOURI

KANSAS CITY—Penn Valley Meeting, 306 West 39th Street, 10:30 a.m. Call HI 4-0888 or CL 2-6958.

ST. LOUIS—Meeting, 2539 Rockford Ave., Rock Hill, 10:30 a.m.; phone PA 6-0429.

NEW JERSEY

ATLANTIC CITY—Meeting for worship, 11 a.m., First-day school, 10:30 a.m., South Carolina and Pacific Avenues.

DOVER—First-day school, 11 a.m., worship, 11:15 a.m., Quaker Church Road.

HADDONFIELD—Meeting for worship, 11 a.m.; First-day school, 9:45 a.m. Midweek meeting, Fourth-day, 10 a.m. Lake Street.

MANASQUAN—First-day school, 10 a.m., meeting, 11:15 a.m., route 35 at Manasquan Circle. Walter Longstreet, Clerk.

MONTCLAIR—289 Park Street, First-day school, 10:30 a.m.; worship, 11 a.m. (July, August, 10 a.m.). Visitors welcome.

NEW MEXICO

SANTA FE—Meeting, Sundays, 11 a.m., Olive Rush Studio, 630 Canyon Road, Santa Fe. Jane H. Baumann, Clerk.

NEW YORK

ALBANY—Worship and First-day school, 11 a.m., YMCA, 423 State St.; Albany 3-6242.

BUFFALO—Meeting and First-day school, 11 a.m., 1272 Delaware Ave.; phone EL 0252.

LONG ISLAND—Northern Boulevard at Shelter Rock Road, Manhasset. First-day school, 9:45 a.m.; meeting, 11 a.m.

NEW YORK—First-day meetings for worship:
11 a.m. 221 E. 15th St., Manhattan
Earl Hall, Columbia University
110 Schermerhorn St., Brooklyn
137-16 Northern Blvd., Flushing
3:30 p.m. Riverside Church, 15th floor
Telephone GRamercy 3-8018 (Mon.-Fri. 9-4) about First-day schools, monthly meetings, suppers, etc.

SCARSDALE—Worship, Sundays, 11 a.m., 133 Popham Rd. Clerk, William Vickery, 162 Warburton Ave., Hastings-on-Hudson, N. Y.

SYRACUSE—Meeting and First-day school, 11 a.m., YWCA, 339 E. Onondaga Street.

OHIO

CINCINNATI—Meeting for worship, 10 a.m., 3601 Victory Parkway, Telephone Lucile Knight, Clerk, at EA 1-2769.

CLEVELAND—Meeting for worship and First-day school, 11 a.m., 10916 Magnolia Drive. Telephone TU 4-2695.

PENNSYLVANIA

HARRISBURG—Meeting and First-day school, 11 a.m., YWCA, 4th and Walnut Sts.

HAVERFORD—Buck Lane, between Lancaster Pike and Haverford Road. First-day school, 10:30 a.m. Meeting for Worship at 11 a.m.

LANCASTER—Meeting house, Tulane Terrace, 1½ miles west of Lancaster, off U.S. 30. Meeting and First-day school, 10 a.m.

PHILADELPHIA—Meetings, 10:30 a.m., unless specified; telephone LO 8-4111 for information about First-day schools.
Byberry, one mile east of Roosevelt Boulevard at Southampton Road, 11 a.m.
Central Philadelphia, Race St. west of 15th. Chestnut Hill, 100 East Mermaid Lane. Coulter Street and Germantown Avenue. Fair Hill, Germantown & Cambria, 11:15 a.m. Fourth & Arch Sts., First- and Fifth-days. Frankford, Penn & Orthodox Sts., 10:30 a.m. Frankford, Unity and Wain Streets, 11 a.m. Green St., 45 W. School House L., 11 a.m. Powelton, 36th and Pearl Streets, 11 a.m.

PITTSBURGH—Worship at 10:30 a.m., adult class, 11:45 a.m., 1353 Shady Avenue.

READING—First-day school, 10 a.m., meeting, 11 a.m., 108 North Sixth Street.

STATE COLLEGE—818 South Atherton Street. First-day school at 9:30 a.m., meeting for worship at 10:45 a.m.

TENNESSEE

MEMPHIS—Meeting, Sunday, 9:30 a.m. Clerk, Myrtle Nash, FA 3-6574.

TEXAS

AUSTIN—Worship, Sundays, 11 a.m., First-day school, 10 a.m., 606 Rathervue Place. Clerk, Priscilla Zuck, GR 7-3414.

DALLAS—Sunday, 10:30 a.m., Adventist Church, 4009 N. Central Expressway. Clerk, Kenneth Carroll, Religion Dept., S.M.U.; FL 2-1846.

HOUSTON—Live Oak Friends Meeting, Sunday, 11 a.m., Council of Churches Building, 9 Chelsea Place. Clerk, Walter Whitson; JACKSON 8-6413.

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With Karoline Solmitz, M.S.S., Bryn Mawr, Pa., call LA 5-0752 between 8 and 10 p.m.

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FRIENDS JOURNAL

A Quaker Weekly

VOLUME 6

MAY 28, 1960

NUMBER 22

THE struggle against the evil that is in mankind we have to carry on, not by judging others but by judging ourselves. Struggle with oneself and veracity towards oneself are the means by which we work upon others. We quietly draw them with our efforts after the deep self-assertion which springs out of reverence for one's own life. Power makes no noise. It is there and works. True ethics begin where the use of language ceases.

—ALBERT SCHWEITZER

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A Remarkable Document of Religious Experience

FRIENDS JOURNAL

Successor to *THE FRIEND* (1827-1955) and *FRIENDS INTELLIGENCER* (1844-1955)

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PHILADELPHIA, MAY 28, 1960

VOL. 6—No. 22

Editorial Comments

The Climate of Suspicion

IN the chaos of accusations, counteraccusations, and self-criticism that is now over us we must not forget the few disturbing facts which, in spite of the confusion, remain permanently visible. One is the absurd underestimation of Russia and our Sunday-school image of that country which again is apparent in our public discussions. We seem to cling with an extraordinary tenacity of habit to the hope that Russia lacks stability and—because her system is “wrong,” or immoral by our standards—that she is doomed either to collapse or to be severely shaken by internal upheavals. Our second error is even more misleading because it is in the nature of an unconscious oversight: we forget that much, too much of our foreign policy is directed or influenced by military considerations. When the economy of entire nations is militarized and public opinion becomes the victim of military propaganda, then we must also expect the surprises that have always been part of military minds. Two of the four summit leaders were generals, and the head of Russia’s armed forces was prominently present.

Our President must have shocked many Americans when he openly defended our espionage system. His appealing fatherly, grandfatherly, and neighborly qualities are beyond doubt. Yet he and Mr. Herter defended espionage. Espionage is a sinister system of treason and furtive tactics, refined as the techniques may be. Its ways are designed to deceive and confuse, and our two statesmen themselves are not free of its effect. Their ways of publicly defending, then denying, then again defending, and then abruptly ordering the discontinuation of such flights, after first having predicted they would yet continue in the future—these vacillations reflect the moral dilemma that is the spy’s own milieu, physically and psychologically. It unsettles even such an honored “straightshooter” as Eisenhower. With him we know in our bones that such a system is vicious, inhuman, and pregnant with catastrophe, as we have witnessed long before the recent incident.

Khrushchev made his accusations in the presence of the head of the Russian forces, and they certainly did not arise from a pure heart. There is little use in specu-

lating about the internal reasons for his display of indignation; the damage is done. A Russian proverb says, “The mosquito bites only when his time comes.” Our hope is that Khrushchev will soon be made to realize how far he has overplayed his hand. Events may once more take surprising turns, but it is too optimistic to expect that Khrushchev’s bite was little more than a mosquito’s. The danger is more serious. The mad speed of events has revived an indefinite scale of emotions, ranging all the way from burning hate to the broken-toy view of a more optimistic bent. Even after these feelings have abated, the danger will always be real as long as the nations remain armed camps capable of destroying the enemy, who, in turn, is prepared to deal death everywhere beyond his own borders.

The Battle of Nerves

At this dark moment the mood of criticism, self-criticism, and anxiety must still leave room for a word of appreciation of our President’s calm attitude in Paris. Russia is likely to see in his reserve an admission of guilt. We know that it came from the wisdom of a true statesman. In this battle of nerves Khrushchev’s hysterical ranting was undignified and could not possibly have come from a conscience free of guilt. His uncontrolled anger belied many of his earlier peaceful affirmations.

But even this perspective cannot obliterate the fact that the plane incident was a shocking experience to millions of Russians who were looking forward to Eisenhower’s visit and ready to extend their sincere hospitality. To schedule such a flight for precisely the date on which the Russians celebrate their national holiday and do it within a period that was, so to speak, within listening distance of the summit was a blunder of the first order. Our loss of world prestige is commensurate with it.

At this writing (May 19) nobody can foresee developments for the near future. The news from the stock market that the so-called “defense stocks” were leading the trend upward substantiates our uneasiness concerning the close ties between prosperity and our unprecedented armament program. We can only pray that any effort to maintain peace be blessed and that our nation may remain as calm as the President appeared in Paris.

Change of Heart

HALLAM TENNYSON in his book *India's Walking Saint* tells of the national conference of the Bhoodan movement and of its leader, Vinoba Bhave. Typically Indian, it attracted all sorts—prophetic, pious, artistic, a few Westerners, and the fringe. A yogi had walked eight hundred miles to the conference. In the circle that watched him perform, Westerners predominated. Then he explained why his prowess was neither difficult nor important. "Anyone can learn to stop his own heart if he tries hard enough," he said, "but only a saint like Vinoba can change the hearts of others." After a five-minute interview with Vinoba, he walked home again.

What does it mean to change the heart? Why does a yogi think it so important?

It was said of first-generation Friends that they were changed men themselves before they sought to change others. What does this statement mean?

In the case of the Indian landowners who are giving land to the landless poor, as interpreted in Tennyson's book, it is not the familiar story of a rich man who is moved by very effective begging. The landowner has been selfish and oppressive for generations. Now he has had a change of heart. Now his first thought is how to promote the common welfare of his village. How has this change come about?

Religious leaders have often looked to a change of heart precipitated by preaching intended to inspire fear. Once, in some circles, preaching was directed at arousing fear of hell. Now, in some circles, it is more fashionable to play on fear of an H-bomb. People can be driven by fright into many kinds of action. Can such action lead toward the moral regeneration we desire?

At the Southeast Conference of Friends, held at Orlando, Florida, in March, the topic was "Quaker Worship and Quaker Action." This topic presupposes a connection between worship and action. What is the connection? After watching the conference in Orlando and the manner in which Friends in that area are reaching out to find their way in worship and in living in a troubled section, I think they have found a vital connection. Their gathering is more than a panel discussion, more than a workshop.

Often we see thought and action alternating. A boy works hard with hammer and saw until he reaches an impasse. He cannot see how to work out his design. He studies the pattern. He asks questions. He ponders until he can see the next step. Then action follows. When puzzled again, he stops once more for meditation.

Likewise an artist looks first. Then he paints. Then he stands back and looks again.

This alternation may be normal learning with clear, straightforward motive all along. In meditation, however, it may dawn on us that we have never looked at the issue from the other man's side. We become sensitive where we were dumb and heedless.

When John Woolman was entertained by a slaveholding Friend, he saw through the charm of Southern hospitality to the heart of the slave and what slavery had done to him, and he also saw through to the heart of the master and what slavery was doing to him. When he left money as recompense for the labor the slave had bestowed on him, he was not buying a commodity but pulling gently at the master's heart.

Quaker worship preceding Quaker action seeks forgiveness for the wrongs we have done; relaxation of fears, tensions, and prejudices; acceptance of all men as brothers; acceptance of God as Father, of God as a God of love sufficient for all our needs—even where we do not see clearly how it can be sufficient. This worship seeks also to be sensitive and loving to the oppressed whom we wish to serve and equally sensitive and loving to those whom we look upon as the oppressors. Such worship may not lead to a dramatic change of heart, but the change may be one of the little changes which result in growth. It is preparation for action. It may help for the action in its turn to be an influence toward a change of heart.

An actor going on stage is said to have repeated his first lines over and over to himself so that when uttered on stage they would come with a feeling that was convincing. A Quaker "actor" going into a tough conflict-situation may prepare in worship by renewing his faith in the good in every man, faith that even the most hardened enemies are open to reconciliation. He is preparing to "walk cheerfully over the earth answering to that of God in every man."

A favorite illustration is that of a canal boat rising in a lock. The boat goes in at the lower level. The gates are shut. All is still. To the passenger comes no sense of any action. The water comes in from below, and the boat is lifted. Then the upper gates are opened, and the boat moves out on a higher level. In the same way rest and refreshment may lift us to a higher level. Beyond rest something more is going on in the silence.

Some Friends in meeting for worship seek to concentrate not on the first idea that occurs to them, nor even on a very worthy subject of merely personal interest. Rather they seek for the subject which seems to be of

most vital significance to the whole gathered group. That becomes the object of meditation. This kind of seeking is likely to make the worshiper more open to understanding the condition of others. Making a habit of such worship can be expected to enable each of us to feel more a part of one another. Friends have called such worship "a gathered meeting." It is not merely an accident that all of us at times have come to think of the same thing as others in the group. We have mutually been seeking this focal point of our common purpose. We have become open to change from a more narrow or selfish feeling to a more generous one. The change may come unconsciously to us, and so we are less likely to resist it.

If we believe that God is like this, that His nature is to change evil into good; if we believe that the universe in which we find ourselves is founded on love so that good will and mutual help are more effective than violence, then as we grow toward our ideal, we can confidently expect change in ourselves and in others.

Once it was whispered to me that Jane Addams would be at my meeting in Swarthmore the next day—"but do not tell any one." The international Executive Committee of the Woman's International League for Peace and Freedom was meeting at a home in our village. Well, of course, people did tell. The meeting house was full of people who came expecting Jane Addams to speak. She was there, but she did not speak. This meeting was after the First World War and the plight of Europe was as it is now. The women who came from Europe to the meeting were burdened with problems like those which burden their successors today. One of the European members laid one of these problems on the meeting. The expectant audience looked again to Jane Addams to speak. She did not. Another delegate added to the problem. Then another. As the worshipping group drew together on this subject, it is likely that Jane Addams did say something, for she was then a part of a seeking group and not an outsider. At the close we had no answer, no blueprint for saving the world from further tragedy, but we saw the problem more clearly, and we all were strengthened to face it.

This experience in Swarthmore meeting is different from the quiet lifting of the canal boat, but it is a varia-

tion of the way by which we come to change of heart. Are there others?

There is now an urgent call to members of the Religious Society of Friends and of all religious fellowships to change the heart of the communities in which they live. Schools can function only where people want education. Democracy can function only where people want other people to have their rights. Disarmament can succeed only where people can learn to trust one another. We have learned much in understanding one another and in living together in certain areas. Now we need a change of heart to include more men as brothers.

There is a call for religious groups to produce prophetic voices to help us change our hearts. It may be the genius of small minority groups to open the way for growing communities in which the realization of brotherhood is the prime purpose. Such communities are more true to human nature than conflicting ones. Shall we say that they are more in accord with the will of God? For the test of experience we can look at Hull House, at Kingsley Hall, at colonial Pennsylvania—not perfect nor complete, but evidence that brotherhood is the right way for men. Whether the villages in India which are inspired by Vinoba Bhave to cooperate do save the country or not, they can show us that a change of heart toward brotherhood is a change like the lifting of a boat in the lock.

J. BARNARD WALTON

Listen

By GEORGE W. CAREY

The voice of man cries in the wilderness
Beyond the line squall's livid, rending pain,
Beyond the maelstrom of the troubled air,
Beyond oppression by eroding rain,
Beyond the elemental troposphere,
Beyond the zone of ceaseless polar gale,
Beyond the suttee of the meteor's doom,
Beyond the phantom ion's shroudlike veil,
Beyond the world's deserted upper room,
An echo of his earthbound smothering cry,
Which beckons him into the jeweled sky.

ANY desire, sufficiently long sustained, will lead to such an organ as may express it. But any desire, short of wanting to know all, will prove fatal to further advance, for the local wish will block the larger wish, and the good prove fatal to the best. Yet all these shorter wishes will be more easily and quickly satisfied than the larger undefined, hardly apprehended desire,—only comparable with the migrating urge among birds. Only those enduring to the end are saved; only those who are never satisfied with anything which would sate their present nature will find the inexpressible experience that lies beyond.—GERALD HEARD

A Remarkable Document of Religious Experience

ON the eve of London Yearly Meeting, now in session, British Friends published their new Book of Discipline, adopted in 1959 after years of preparation. The volume's title is *Christian Faith and Practice in the Experience of the Society of Friends*; together with the former edition of *Church Government*, it will be considered the official *Book of Christian Discipline of London Yearly Meeting of the Society of Friends*.

Lest these titles appear somewhat forbidding, we want to state at once that the book is one of the most pleasing Quaker publications we have seen for some time. The term "discipline" does not appear on the title page. The skillful typographical arrangement of the pages facilitates the quick location not only of entire areas of material but also of each of the 677 individual quotations, their authors, and their sources. It is an excellent reference book.

Such a handy anthology invites occasional as well as systematic reading. We naturally expect under the fifteen headings chapters dealing with such basic topics as God and man, the Church, ministry, prayer, and similar ones. But the present book lists also under "The Art of Living" and "Stages of Life" interesting items such as "Careers," "Leisure," "The Arts," "Wholeness and Health," "The Animal Creation," "Living Alone," "Later Years," and "Attitude toward Death." There is rich food for further musings concerning "Marriage and the Home" and "Social Responsibilities," chapters that are as illuminating and in the best sense modern as anything we can find in contemporary Quaker literature. The material dealing with married life, its difficulties or failures, sexual morality, and other subjects speaks with candor and will prove helpful.

It is refreshing to see that London Yearly Meeting includes in this anthology significant quotations of living Friends from England, the United States, Germany, and France, and London Friends need not apologize to many Friends equally prominent whom they would have included if space had permitted. Such contributions from contemporary leaders give the volume a most desirable liveliness. The book also contains more material on science and psychology than former editions, and the chapter on communism will be especially appreciated.

The reader will sense how much closer individual pronouncements or group messages are to the frontiers of human existence than are perceptions in the United States. Britain's social tensions are testing religious faith more incisively than is the case with us. These tensions are bound to create, in turn, personal problems of greater urgency. Today's swift changes in both areas make it

amply clear that liberals are an anxious party on the rafts of time. This situation demands more vision than the return to a seemingly "safer" orthodoxy. Many passages in this book bear the mysterious mark of the kind of authority which comes only from firsthand religious experience.

We strongly recommend *Christian Faith and Practice* to our readers. (It may be ordered for \$2.00 from Friends Book Store, 302 Arch Street, Philadelphia 6, Pa.)

From Gallows to Stakes Letter from the Past — 184

THE exact tercentenary of the execution of Mary Dyer falls on June 1, 1960. The event has been mentioned in earlier Letters and it was fittingly anticipated by the Massachusetts authorities only a few months ago, when a statue of her was unveiled in front of a wing of the State House in Boston. Any special emphasis upon the event would be thought by some Bostonians to be a reflection on their predecessors, Puritan or Quaker.

There are, of course, some questions or fallacies about the event. The statue, like its counterpart of Anne Hutchinson, is only an imaginative likeness. One even meets persons who confuse the Quaker victims with those of the Salem witchcraft delusion over thirty years later. I have also heard it implied that in both instances they were burned at the stake. I believe that was the custom of Old England in executing heretics as well as witches; but it was not the custom in New England.

A more widespread illusion may be the usual assumption that the four Quaker martyrs were hanged on Boston Common. There is at least some question of place, though it was not with a question mark that I wrote lately under the title "Where the Martyrs Died" (Letter 180).

Just fifty years ago one Michael J. Canavan read a paper before the Bostonian Society, asking "Where Were the Quakers Hanged in Boston?" It was later printed in the *Proceedings*. He argues strongly for a site on old Boston Neck, a mile from the center of town and from the present (and ancient) Common, though perhaps on common land. Probably from time to time there were hangings on the Common, and when the "Gallows Elm" there was blown down a century ago, a souvenir of its wood was given by the city mayor to the Quaker poet Whittier. The assumption was that the Quakers were hanged there, perhaps from that tree. But Canavan thinks the tree was not even there in 1660, and he gives old maps and other evidence that the regular gallows stood near the outskirts of the town outside a gate and fortifications across the Neck, somewhere near, I suppose, the present Dover Street at Washington.

The references by Quaker writers are consistent with this location, e.g., Thomas Story in 1699. To this I can only add the evidence from the rare Quaker tract of 1675, *New-England's Present Sufferings, &c.*, by E. W. (Edward Wanton or Edward Wharton?) mentioned in my earlier letter, which gives the site of the graves of Stephenson and Robinson as by the gallows and near the highway and out of town. In spite of all this evidence, the common (or Common) tradition persists as recently as in references in *Look* or *The Friend* to the statue of Mary Dyer as facing the Common where she was hanged.

As anticlimax to these historical problems I may mention in conclusion that last July it was reported in the press that the Narragansett Racing Park in Rhode Island

had arranged to revive "the Mary Dyer Stakes, a mile and a sixteenth race for \$25,000. The stake has been run at Gansett off-and-on, offered only in years when the strength of the distaff division warranted. . . . When Gansett announced its renewal of the Mary Dyer, 30 of the best thoroughbred members of the sex were made eligible with the list including the tops of the division for a revival befitting the memory of the Bay State Quaker," etc.

I have not ascertained the winner of that race. The connection of Quakers with horse racing was already noted in my Letter 109, and has since then had widespread portrayal in the film of *Friendly Persuasion*.

NOW AND THEN

World Refugee Year and the Response

ALTHOUGH references have already been made in the FRIENDS JOURNAL to the World Refugee Year, the present is a suitable moment to refer to it again, since on April 7 there occurred the biggest single piece of propaganda so far undertaken on behalf of the Year. This consisted of the simultaneous issue by 70 states and territories of special commemorative stamps. All of these stamps have a refugee or WRY theme, and many reproduce one or other of the emblems used for the Year, the most popular being the uprooted tree, which is the emblem of the United States Committee. This unique philatelic occasion was not only a piece of propaganda; it was also an opportunity for stamp collectors to contribute to refugee funds, since many of the stamps and first-day covers were sold on behalf of refugees by an office jointly sponsored by UNRWA and the U.N. High Commissioner.

A previous reference to this subject occurred in the "Letter from Geneva" (FRIENDS JOURNAL, January 16), in which Robert Leach suggested that in addition to a World Refugee Year we need an "utterly magnificent program to meet . . . the threat of population explosion." There is, in fact, to be a Freedom from Hunger campaign under the auspices of FAO, starting in the second half of 1960 and continuing till 1965. One cannot be sure that this campaign will result in the "hundreds of billions of dollars" demanded by Robert Leach, but one can be certain that whatever it produces will not be enough. The organizers will be left with a difficult choice of what to do on the assumption that "I had a billion." The World Refugee Year is dreaming in more modest terms, but it, too, has to decide what to do "if I had a million."

One of the aims of the supporters of World Refugee Year is to assure that all the world's refugees benefit to some degree, even if it is only by publicizing their needs. Most people feel, nevertheless, that to spread their money evenly among the 25 million uprooted people in the world would not be very effective, and that it would be better to concentrate their energies on one or two sectors of the problem.

It is here that difficult choices have to be made. Would it, for instance, be best to concentrate on those problems, which, given a certain amount of money, could be finally solved as a result of WRY? If one made this choice, one would have to concentrate on two groups of refugees under the mandate of the U.N. High Commissioner. The first consists of rather more than 20,000 people who are still living in camps in Europe. The program of camp clearance has been under way for a number of years and has gained added momentum recently. A little over \$3 million is required to complete it, and there is a very good prospect that this amount will be raised during the Year.

The second group, about 7,500 people, consists of European refugees on the mainland of China for whom permanent homes have to be sought overseas in such countries as Brazil and Australia. For them the High Commissioner requires \$1½ million for care and maintenance and resettlement grants, while an additional \$2,200,000 is required by the Inter-Governmental Committee for European Migration to finance the cost of transportation from the China coast (in practice, Hong Kong) to countries of permanent resettlement. Many European countries have given top priority in their WRY cam-

paigns to these two groups, especially the first, with which they have been familiar for a long time.

There is a danger, on the other hand, that in concentrating on the soluble problems one gives the impression of being interested only in European refugees, whereas the main problems from the point of view of numbers are to be found outside Europe. For this reason there is much to be said for devoting a large part of one's million to areas of even greater need, such as Hong Kong, where there are more than one million Chinese refugees living in conditions of unimaginable squalor. These refugees are not under the mandate of the High Commissioner, but he has been asked by the General Assembly to use his good offices to encourage contributions on their behalf. The authority responsible for them is the Government of Hong Kong, which has carried out, largely unaided, a remarkable program of rehousing but finds it difficult to keep pace with the demand for increased accommodation in schools, hospitals, and community or training centers. It has issued a list of such amenities which might suitably be provided as a WRY program, at a total cost of \$7,280,000. In addition, many Voluntary Agencies have their own programs of supplementary feeding and services which require and deserve support.

For a long time the Chinese in Hong Kong were the world's "forgotten" refugees. Under the impact of WRY their position has improved, and there are now other groups of refugees for whom the U.N. has responsibility who more nearly deserve this title. The Arab refugees from Palestine are among them. It is true that UNRWA, the United Nations agency responsible for them, is assured of the necessary funds for the care and maintenance of these people, who number more than a million. UNRWA, on the other hand, is not yet assured of the funds needed for a program of scholarships and vocational training which would help more of these refugees to become self-supporting. It is asking for \$4 million as a special WRY contribution for this purpose. Various Voluntary Agencies also have special programs for this group.

Of the refugees under the High Commissioner's mandate, those most likely to be forgotten are those who, though not living in camps, are nevertheless not settled in jobs or in satisfactory housing or both. For them a beginning is to be made with a \$6 million program, in which the handicapped are to be the first beneficiaries. Some of these people, as well as the refugees in camps, will also benefit from the special WRY immigration programs whereby a number of countries—notably Australia, Belgium, Brazil, Canada, New Zealand, and the United Kingdom—have agreed to admit refugee families with handicapped members, even including open TB cases.

The number of places made available could with advantage be increased, and it is hoped that Congress will take steps to add a U.S. contribution to the offers already made.

A much larger group of refugees whose needs are often overlooked by the international community are the "national" refugees who are accepted as citizens of the countries where they have taken refuge. Their needs vary from one country to another. In Europe the 12 million Germans who have fled to the Federal Republic are for the most part benefiting from Germany's economic boom. In Italy, on the other hand, a good deal of the money collected during the WRY campaign will be devoted to assisting Italians who have had to return home either from the colonies or territory lost during the war, or more recently from Tunisia, where they are subject to considerable economic pressure to surrender their farmsteads. In Asia the settlement of a million refugees from North Vietnam in the South has been so successful that South Vietnam has been able to make a small but generous WRY contribution for work elsewhere. In India, Pakistan, and Korea, however, there are still in all several millions of people who have not yet been able to find permanent homes or a satisfactory livelihood. For them various Voluntary Agencies, both Catholic and Protestant, are hoping to carry out relief programs based on the proceeds of their WRY appeals.

There remains a further category of refugees for whom the original sponsors of the World Refugee Year made no provision—the emergency cases. A Tibetan refugee problem, involving perhaps 12,000 people, could not have been foreseen when WRY was first proposed; but the much larger problem of refugees from Algeria was already more than a small cloud on the horizon when the project was first launched in 1958, though its dimensions were not then recognized. Now it is one of the urgent problems of the day, involving the survival of about a quarter of a million people, 50 per cent of whom are children. They have been placed under the care of the U.N. High Commissioner, who has worked out with the League of Red Cross Societies a basic rationing system which will keep body and soul together. Over and above the basic program some \$3 million is sought to provide supplementary feeding and clothing, medical care, and schooling, in order to raise living standards to an "acceptable minimum."

It is to this last group of refugees that the attention of Friends has been mainly directed during the Year. The American Friends Service Committee alone with its one-million-dollar program will provide one third of their estimated supplementary needs. Many other groups of Friends, including those in Holland, Germany,

Sweden, and Switzerland, and the Friends Service Council of London, are actively participating in this work. But Friends activities are not confined to this sector of the total problem. Aid to refugees, Hungarians and others, wishing to settle in Austria continues from the Vienna office of the AFSC; in another part of Austria, at Linz, the FSC has opened a special WRY project to enable refugees to find jobs; both FSC and AFSC are making contributions to the work of the Voluntary Agencies in the Near East; and in the Far East both have projects in Hong Kong, the AFSC having recently opened one as a special WRY effort. Quaker refugee work might be described as a judicious mixture of spread and concentration.

Friends are, however, only a small part of a large campaign in which more than 70 countries and territories are participating. Their participation naturally varies greatly in intensity, the most active being these countries who have set up a National Committee to conduct publicity and fund-raising drives. Norway is still pre-eminent, with 500 local committees which have already raised 45 cents per head of the population. On a per-capita basis, the United Kingdom will raise less, but if it reaches its target of \$11 million, as it expects to do, its success will be the result of a campaign which has made the whole population "refugee conscious." Other countries have similar achievements to their credit; in New Zealand, for instance, all but 4 per cent of the families have had a personal call from a collector.

The disappointing feature of the Year so far is that there is as yet no sign that the United States will conduct a nation-wide campaign on the scale undertaken elsewhere, although at one time the U.S. Committee announced a target of \$20 million. There will be a big hole for others to fill if this amount is not forthcoming. One of the reasons for hesitancy in the United States is, I understand, that to raise so large a sum from the American public would require the expenditure of at least a million dollars in publicity. In spite of the urgent needs of the refugees themselves, I might well consider "if I had a million" (which I do not) investing it in such a campaign to secure the tangible solidarity of the American people in this international enterprise.

J. DUNCAN WOOD

Tolerance

By MORTON PROUTY, JR.

Scorn not thy brother's faith. God filled the night
With many stars; if one of them be thine,
The others do not, then, less nobly shine,
But, gleaming, shall lead others toward the light.

About Our Authors

J. Barnard Walton is Field Secretary of Friends General Conference.

A "Letter from the Past" bearing the unassuming signature "Now and Then" is a thin disguise for a well-known historian and Bible scholar, Henry J. Cadbury.

J. Duncan Wood is the representative of British Friends in the Geneva, Switzerland, Center.

Friends and Their Friends

The American Friends Service Committee on May 13 called on the nation to "re-assess past assumptions about arms efficiency" because they are "outmoded and irrelevant" to present issues. The Committee said, in a memorandum to Senator J. William Fulbright, chairman of the Senate Committee on Foreign Relations, that "we do not expect that foreign policy can or should be based merely on a leap of faith; but neither do we believe that foreign policy can or should be based on a rigid adherence to assumptions which are outmoded and irrelevant."

The Committee wrote to Senator Fulbright, asking for the opportunity to present oral testimony when hearings are held on a study of the operational aspects of foreign policy.

Asking for a study of alternative forms of security, the AFSC said the need is crucial because the ultimate solution to the problem of war will be found in a new kind of world in which the well-being of people in every area is the pressing concern of all.

"This will never be done if America is driven by the weight of armament expenditures to calculate its response to world need in terms of what we can afford after we have paid for missiles, submarines, and nuclear bombs. The only reliable criterion is how much it will take to enable the people of Asia, Africa, Latin America, and the Middle East to raise the level of their lives.

"What is needed is not blind faith, either in militarism or pacifism, but a willingness to weigh the real consequence of our acts and to make bold changes, where not to change is to perish."

Scheduled for publication in May is *Ceylon: Dilemmas of a New Nation* (540 pages; \$12.50) by W. Howard Wriggins of the Library of Congress and a member of the Board of the American Friends Service Committee. To be released by Princeton University Press and distributed in cooperation with the Institute of Pacific Relations, it is described as "a comprehensive and illuminating new analysis of political structure and process, social tensions, economic development, and foreign policy, of decided interest to all students of Asian nationalism and political evolution and of economic development."

Horace and Rebecca Alexander have returned to their home in Moylan, Pa., from their trip to India.



**FAITH · SERVICE · DEVOTION
DISCIPLINE · LOVE · COURAGE**

Friends General Conference

June 24 to July 1, 1960

Cape May, N. J.

Rarely during sessions of Yearly Meetings do Friends have time to consider deeply together the critical issues facing us today. The Friends General Conference at Cape May, with its round tables on sixteen different subjects, affords such an opportunity. All round tables will be variations of the one theme

"For the Living of These Days"

As in previous years, the Peace and Social Order Committee of Friends General Conference is offering Monthly Meetings an opportunity to sponsor the attendance of overseas guests at the Cape May Conference this June. Students and other guests from all over the world will be present, staying at almost all of the hotels. Of particular interest this year will be the presence of a number of English Friends, including Harold Reed, Clerk of London Yearly Meeting. A tea will be held in honor of all overseas guests on Saturday afternoon, June 25, at the Hotel Lafayette.

At the Friends General Conference at Cape May this June, meetings for worship will be an integral part of the sixteen round tables. Each round table session will begin with 45 minutes of worship. This arrangement is to be tried in place of the separate worship-fellowship groups. On Sunday, meetings for worship will be held at various locations, including one on the beach. These meetings for worship are under the oversight of the Devotional Meetings Committee and are a vital part of the entire conference.

One third of all Indians in the U.S.A. and 31,000 in Canada (British Columbia) are in the area of Pacific Yearly Meeting.

Robert F. Engle, 3rd, a member of Providence Meeting, Pa., placed first in the Upper Class Physics Division of the Senior Fair held at Franklin Institute, Philadelphia. His project was "The Effect of Varying Filament Temperature on the Wave Length of X Rays," for which he received a certificate of merit at ceremonies in the Institute.

Douglas Owen of the same Meeting won honorable mention at the Nether Providence Science Fair. His entry was in the field of geology, a model of a volcano with a battery-operated quiz-board attachment. There were over 500 entrants.

"Albert and Helen Bailey, Friends well-known in this area for their American Indian Craft Shop," says the *May Newsletter* of Willistown Meeting, Pa., "announced recently their Gatewood Nursery, 'an attempt to encourage the lover of rare trees.' Here persons wishing to purchase rare evergreens may find such things as Bristlescone pine, golden larch, pinyon pine, mountain hemlock, Japanese water elm, various hollies, Western arborvitae, and Lawson cypress. The Bailey home is at Parkersville, Pocopson Township, Pa.; telephone SW 3-1973." The Baily's are members of Westtown Meeting, Pa.

Edward Jahn, one of the young members of Flushing Monthly Meeting, N. Y., who is scheduled to graduate this June from Bayside High School, has refused to sign the loyalty pledge required of all students graduating from high schools of New York City. In a statement prepared for the Meeting's *May Newsletter*, Edward Jahn says: ". . . My refusal was based on my feeling that loyalty is a quality which is not proved by signing a vague pledge about it; that the requirement for signing such oaths is based on distrust and fear; that such oaths serve no useful purpose; and the compulsory nature of the high school oath—it specifies punishment if one refuses to sign it—implies that all high school students must be assumed to be disloyal until they sign otherwise."

He was told by his high school principal that persistence in refusing to sign would mean losing his diploma and his state Regents' scholarship as well. He held firm in his stand. The first news story appeared in the *New York Post*, followed by stories in other papers. The New York Civil Liberties Union at this point accepted responsibility for carrying the case to the school board and, if necessary, to court.

Through three letters Edward Jahn has learned of three young men (in 1948, 1950, and 1958) who refused to sign the oath and who were granted diplomas. He has been accepted at Antioch College and so will not use his Regents' scholarship, which can be used only in New York State.

Edward Jahn's statement concludes: "While it has been difficult to accept the publicity which has attended my refusal to sign this oath, it is apparent now that discussion has resulted from the newspaper accounts, and we feel this has been worthwhile, since one of the difficulties heretofore has been the secrecy which has attended the application of the regulation. None of the reporters who called us had ever heard of it!"

"My own position is that this is a political civil liberties issue, not a religious one. For this reason, I do not wish to

refuse to sign on a basis of religious belief. However, I do recognize that the idea of refusal to sign oaths has been very much a part of the Society of Friends, and without discussion about it at home and in Friends groups, I might not feel so strongly on the subject."

David S. Keiser, Philadelphia, Pa., writes us that in addition to the students reported who received Woodrow Wilson Fellowship grants (FRIENDS JOURNAL, May 14, page 316), Melvin Keiser (Earlham) and James Matlack (Princeton), both Friends, also received the same honor. They were members of the Class of 1956 of Westtown School.

This spring Howard and Gertrude Kershner will visit three Quaker colleges. Howard Kershner will give the commencement address at Friends University on May 30. Scheduled also are addresses at the Bankers' Convention in North Dakota, the Fuller Theological Seminary in Pasadena, Calif., the Associated Industries, St. Louis, and public addresses in Portland, San Francisco, and Los Angeles County.

Proposed School of Religion for Earlham

Earlham College has moved toward eventual establishment of a graduate School of Religion following a decision by the Board of Trustees on February 13. A two-year trial period of expanded work in Earlham's Department of Religion will precede the formal opening of the proposed Earlham School of Religion in the fall of 1962. The interim two-year program will consist of expanded work for the M.A. degree in religion, as well as a special summer school program and extension courses offered in Fairmount and Indianapolis, Indiana.

In announcing the decision of the Board, President Landrum Bolling stated that "the Earlham School of Religion will serve three purposes, to be a nurturing ground for sustaining the true genius of the Quaker spirit through learning, teaching, and writing; to provide the practical and vocational training needed to equip persons for leadership in Friends Meetings and in other forms of Quaker outreach; and to help in the preparation of committed individuals for Christian service throughout the world, regardless of denominational affiliation."

A Board of Advisors and an Administrative Committee will have responsibility for the Earlham School of Religion, under the final authority of the Earlham College Board of Trustees. The aim will be to open the school in the fall of 1962 with a minimum of 25 students and four full-time faculty.

Subsequent to action by the Earlham Board of Trustees in February, President Landrum Bolling has announced three appointments to help initiate the expanded program over the next two years. Dr. Alexander C. Purdy, retiring Dean and Hosmer Professor of New Testament at Hartford Theological Seminary, will join the Earlham faculty in September as visiting Professor of Religion. Alexander Purdy is well-known among Friends for his many years of service to them and for his distinguished career as a teacher, scholar, and writer.

The second appointment is that of Dr. Wilmer A. Cooper, Associate Professor of Religion at Earlham, to serve as Administrative Secretary in charge of the expanded program leading to the establishment of the affiliated graduate school in 1962. Wilmer Cooper came to Earlham in April, 1959, to conduct a six months' survey about the need and possibility for a School of Religion oriented toward the training of Quaker leadership.

The third appointment is that of a visiting professor for the 1960 Earlham Summer School, Dr. Arthur O. Roberts, Professor of Religion and Philosophy at George Fox College, Newberg, Oregon. In the regular fall program, beginning in September, graduate and undergraduate courses in religion will be offered by Professors Elton Trueblood, Hugh Barbour, and Joe Elmore, as well as Alexander Purdy and Wilmer Cooper. For further information, write Wilmer Cooper at Earlham College, Richmond, Indiana.

Letters to the Editor

Letters are subject to editorial revision if too long. Anonymous communications cannot be accepted.

At a recent meeting of our Committee, a concern was raised with regard to intervisitation among meetings for worship. It might have been raised quite as fittingly in other committees or at some other level, as indeed it has been in the past.

The variation of habit on a First-day morning when a Friend or family deliberately attends some less familiar meeting often brings unexpected pleasure to both visitor and visited. This is particularly true of some of our smallest meetings, which though known to be within easy reach of many Friends, sometimes long to have the added interest and presence which visitors bring. Instead of depending on some elaborate schedule and formal organizing, the committee suggested that this concern could well be laid upon the consciences of Friends generally.

Philadelphia, Pa.

HENRY J. CADBURY, *Chairman,
Continuing Committee of the
Philadelphia Yearly Meeting
on Worship and Ministry*

On Thursday, May 12, Pablo Vargas was carried to his death in Sing Sing's electric chair, struggling, screaming, and protesting his innocence to the end. Outside the prison, six persons, including myself, and three other Friends picketed in silence, protesting the death penalty in general and its application in this particular case. I am certain that none of us will ever be able to erase from our memories the agonized cry of the condemned man's wife a few minutes past 10 p.m., the hour of execution, when she realized that there was no longer hope for reprieve. One small child and two teen-agers are now fatherless.

To my knowledge, this is the first time within many years that there has been such a demonstration at Sing Sing. Prison and state officials are particularly sensitive to publicity, preferring to hide the execution under a cloak of silence. We intend

to return again each time it appears that a man will be executed, leaving only after a reprieve has been granted or the extreme penalty has been inflicted.

My concern is to urge Friends in the New York area to join us, and for Friends elsewhere to consider picketing, in silence and with dignity, whenever there is to be an execution in their state. Capital punishment has too long been merely a Book of Discipline concern. Now that there is an active abolition movement at work, Friends should bestir themselves to witness actively to our ancient concern against the taking of life.

195 Willoughby Avenue, JAMES B. OSGOOD, Member,
Brooklyn 5, N. Y. Prison Committee,
New York Yearly Meeting

The state, under the guise of the law and justice, has taken the life of a fellow human being, Caryl Chessman, by the practice of barbaric, premeditated legal murder. Once more the abomination of capital punishment has been illustrated. We have derived no good from this or any other execution, but have merely destroyed. Needless destruction of human life is the sole result of the death penalty.

The action of many persons during the period prior to the execution was appalling. The evil delight of the prospect of a man going to his death in the gas chamber was possessed by many. Others seemed genuinely thrilled by the impending execution.

The execution of Caryl Chessman has proved the fact that we have matured tragically little in the respect for human life. Perhaps we shall have learned a lesson from this needless waste of life and hasten the eventual abolition of the death penalty.

La Jolla, Calif. PAUL VON BLUM

During our first year of operation our school has been understaffed. We hope that this will not happen again, and would like your help in finding people who over the next few years might be interested in coming to Argenta for a year or more to participate in our venture in secondary education.

Since we are limited in the number of students we can house, it may be years before we can pay what approaches standard professional salaries. With a subsistence-salary of this sort, someone who teaches here will feel either that he would like to contribute a year or more to the venture (with basic expenses covered), or that he would like to join us in Argenta who are attempting to live at a simple standard of living.

Argenta Friends School JOHN STEVENSON, Coordinator
Argenta, B.C., Canada

Friends and their friends in Madison, Wisconsin, are building up a scholarship fund for a visiting student, son of a Quaker pastor in Kenya, 200 miles from Nairobi. He has made a very good record as a freshman in State College, Stevens Point, Wisconsin, and has exhausted the savings he

brought from Kenya. He deserves the chance of further study leading to a degree in Commerce or Economics to train him for government work in Kenya. Gifts for his scholarship fund will be gratefully received by Dorothy Ludwig, 5705 Dogwood Place, Crestwood, Madison 5, Wisconsin.

Madison 5, Wisc.

JOANNA LEHMANN

H. S. Crumb, Oxford, N. Y., raised a good question: What is the pacifist's attitude toward law and law enforcement on the local, national, and international level? Since many of those who regard themselves as pacifists are also nominally Christians, it is pertinent to discover whether pacifists as such uphold a similar contradiction.

From my limited observations it appears that belief in armed might as the "necessary" if not the ideal sanction for the maintaining of societal order at all levels is common among pacifists. That trespassers against the law might actually be met with one's own forgiveness, kindness, and persuasion is said to be unrealistic. That the law itself may be predicated upon unsuspected inequities in the folkways of all commercial peoples is deemed utterly fantastic. When urging the logical application of the teachings of Gandhi and Jesus, I have more than once been met with the following exclamation of despair, uttered by pacifists: "What are you plugging for, outright anarchy?"

There are, on the other hand, a few pacifists in my acquaintance who dare to be, as Dan Wilson said (Pendle Hill Bulletin No. 147), "... wholly vulnerable individuals who trust creative response to life as it happens." These latter know that a humane peace cannot be built in the shadow of the big stick.

Burnsville, N. C.

WENDAL BULL

Coming Events

(Calendar events for the date of issue will not be included if they have been listed in a previous issue.)

MAY

27 to June 1—London Yearly Meeting at Friends House, Euston Road, London, N.W. 1, England.

29—Baccalaureate Meeting for Worship, George School, Pa., 10:30 a.m.

JUNE

3 to 9—College Institute of International Relations at Camp Fernbrook, near Pottstown, Pa., sponsored by the Middle Atlantic Region of the American Friends Service Committee. Theme, "Conflict: Can It Be Resolved—Within Ourselves? Between Groups? Among Nations?" Staff, Norman J. Whitney, Ajai K. Mitra, Jessie Barnard, Wilson Head, William Worthy. For further information write Liz Jallie, 20 South 12th Street, Philadelphia 7, Pa.

4—George School, Pa., Commencement Exercises, 11 a.m.; address, Edward P. Morgan, news analyst. Luncheon, 12:30 p.m.

4 to 6—France Yearly Meeting at Paris Quaker Center, 12 rue Guy de la Brosse, Paris 5, France.

4 to 6—Norway Yearly Meeting at Stavanger, Norway.

4 to 6—Switzerland Yearly Meeting at Schloss Hünigen, Stalden, near Berne, Switzerland.

10 to 12—Friends Conference on Religion and Psychology at Haverford College, Haverford, Pa. Topic, "Religious Experience and Its Communication—in the Christian Tradition and in Eastern

Religions." Leaders, Arthur W. Hummel and J. Calvin Keene. Discussion; recreation. For further details write Susan A. Yarnall, 5337 Knox Street, Philadelphia 44, Pa.

11—Philadelphia Quarterly Meeting at Green Street Meeting House, 45 West School House Lane, Germantown. Meeting on Worship and Ministry, 2:30 p.m.; worship and meeting for business, 4 p.m.; supper, 6 p.m.; at 7 p.m., Edward M. and Esther H. Jones will give a program (illustrated) on "A Glimpse of Eastern Religions."

BIRTHS

BARROW—On May 7, to John Gulick and Lorraine Feuer Barrow of Austin, Texas, a son, JOHN BARROW. He is the first grandson of John Graves and Ethel Gulick Barrow, members of the Friends Meeting of Austin, Texas.

FORBUSH—On May 5, to W. Byron, II, and Ann Farquhar Forbush of Friends Academy, Locust Valley, N. Y., a son, NORMAN DOUGLAS FORBUSH. His sister, Marjorie, his brother, Bill, and his parents are members of Matinecock Preparative Meeting, N. Y. His maternal grandparents, Douglas and Helen Farquhar, are members of Sandy Spring Monthly Meeting, Md. His paternal grandparents, Bliss and LaVerne Forbush, are members of Baltimore Monthly Meeting, Stony Run.

DEATHS

DEW—On July 2, 1959, suddenly, at home in Wilmington, Del., MARY ELEANOR DEW, aged 59 years, a member of Wilmington, Del., Meeting. Born in Salem, Ohio, she was the daughter of the late Joseph R. and Anna M. B. Stratton and the wife of Walter A. Dew. Always interested in church work, she participated in it actively in many places the family lived. She served at the Yearly, Quarterly, and Monthly Meeting levels of the Society of Friends, was Chair-

man of the Overseers of Wilmington Meeting, a member of the Board of Managers of Friends School, Wilmington, and a member of the Female Benevolent Society. For years she was a member of the Board of Directors of the YWCA and active in women's club work. Also surviving, besides her husband, are a son, Thomas R., of Chadds Ford, Pa.; three daughters, Mrs. Marilyn D. Maisano of New Castle, Del., Deborah S. and Margaret E., at home; one grandson; two brothers, Dr. Paul E. Stratton of North Canton, Ohio, and J. Russell Stratton of Salem, Ohio; and a sister, Mrs. L. John Patterson of North Canton, Ohio.

William J. Gordon

William J. Gordon's passing on March 2, 1960, has brought deep sorrow to all his friends, many of whom had come to America's shores as refugees and immigrants during the past 25 years. For them he held a particularly warm spot in his generous heart. He helped them to bridge the gap of adjustment which faces every newcomer, young and old.

For many years he was primarily responsible for the Friendship Parties and Picnics for New Americans which have been held under the auspices of the Social Service Committee of Philadelphia Yearly Meeting. Although he worked hardest for this program, which provided enjoyment and sociability for the newcomers and some personal contacts with native Americans, he never wished to be in the limelight. His modesty, even shyness, his devotion to the cause, his service to his fellow man endeared him to all of us who had the privilege of knowing him and of working with him. To be greeted by Bill with his warm handclasp and the friendly twinkle of his eyes was a rare experience. We shall miss him deeply and always remember him lovingly.

JOHN O. REINEMANN

MEETING ADVERTISEMENTS

ARIZONA

PHOENIX — Sundays, 9:45 a.m., Adult Study; 11 a.m., Meeting for Worship and First-day School. 17th Street and Glendale Avenue. James Dewees, Clerk, 1928 West Mitchell.

CALIFORNIA

FLAREMONT—Friends meeting, 9:30 a.m. on Scripps campus, 10th and Columbia. Edward Balls, Clerk, 439 W. 6th Street.

LA JOLLA—Meeting, 11 a.m., 7380 Eads Avenue. Visitors call GL 4-7459.

LOS ANGELES—Meeting, 11 a.m., Univ. Meth. Church, 4th floor, 817 W. 34th Street.

ALO ALTO—First-day school for children and adults, 10 a.m. Meeting for worship at 11. 957 Colorado.

PASADENA—526 E. Orange Grove (at Oakland). Meeting for worship, Sunday, 11 a.m.

AN FRANCISCO—Meetings for worship, First-days, 11 a.m., 2160 Lake Street.

COLORADO

ENVER—Mountain View Meeting, 10:45 a.m., 2026 S. Williams. Clerk, SU 9-1790.

DISTRICT OF COLUMBIA

WASHINGTON—Meeting, Sunday, 9 a.m. and 11 a.m., 2111 Florida Avenue, N.W., one block from Connecticut Avenue.

FLORIDA

DAYTONA BEACH—Meeting, 11 a.m., first-days at 300 North Halifax Avenue. Information, Sarah Belle George, CL 2-2333.

AINESVILLE—Meeting for worship, First-days, 11 a.m., 116 Florida Union.

JACKSONVILLE—Meeting for worship, 11 a.m., YWCA. Contact EV 9-4345.

MIAMI—Meeting for worship at Y.W.C.A., 114 S.E. 4th St., 11 a.m.; First-day school, 10 a.m. Miriam Toepel, Clerk. TU 8-6629.

MIAMI—University, Wesley Foundation, Sundays 7:30 p.m. Clerk, MO 1-5036.

ORLANDO-WINTER PARK—Meeting, 11 a.m., 316 E. Marks St., Orlando; MI 7-3025.

PALM BEACH—Friends Meeting, 10:30 a.m., 823 North A St., Lake Worth.

ST. PETERSBURG—First-day school and meeting, 11 a.m., 130 19th Avenue S.E.

GEORGIA

ATLANTA—Meeting for worship and First-day school at 10 a.m. 1384 Fairview Road, N.E., Atlanta 6. Phern Stanley, Clerk. Phone DR 3-5357.

INDIANA

EVANSVILLE—Meeting, Sundays, YMCA, 11 a.m. For lodging or transportation call Herbert Goldhor, Clerk, HA 5-5171 (evenings and week ends, GR 6-7776).

INDIANAPOLIS—Lantern Friends, 1040 W. 42nd Street. Meeting for worship and First-day school, 10 a.m. Telephone LI 6-0422.

MARYLAND

SANDY SPRING—Meeting (united), First-days, 11 a.m.; 20 miles from downtown Washington, D. C. Clerk: R. B. Thomas; telephone WA 4-3366.

MASSACHUSETTS

CAMBRIDGE—Meeting, Sunday, 5 Longfellow Park (near Harvard Square) 9:30 a.m. and 11 a.m.; telephone TR 6-6883.

WORCESTER—Pleasant Street Friends Meeting, 901 Pleasant Street. Meeting for worship each First-day, 11 a.m. Telephone PL 4-3887.

MINNESOTA

MINNEAPOLIS—Meeting, 11 a.m., First-day school, 10 a.m., 44th Street and York Avenue S. Harold N. Tollefson, Minister, 4421 Abbott Avenue S.; phone WA 6-9675.

NEW JERSEY

ATLANTIC CITY—Meeting for worship, 11 a.m., First-day school, 10:30 a.m., South Carolina and Pacific Avenues.

DOVER—First-day school, 11 a.m., worship, 11:15 a.m., Quaker Church Road.

HADDONFIELD—Meeting for worship, 11 a.m.; First-day school, 9:45 a.m. Midweek meeting, Fourth-day, 10 a.m. Lake Street.

MANASQUAN—First-day school, 10 a.m., meeting, 11:15 a.m., route 35 at Manasquan Circle. Walter Longstreet, Clerk.

MONTCLAIR—289 Park Street, First-day school, 10:30 a.m.; worship, 11 a.m. (July, August, 10 a.m.). Visitors welcome.

NEW MEXICO

ALBUQUERQUE—Meeting and First-day School, 11 a.m., 815 Girard Blvd., N.E., Albuquerque John Atkinson, Clerk. Phone ALpine 5-9588.

NEW YORK

BUFFALO—Meeting and First-day school, 11 a.m., 1272 Delaware Ave.; phone EL 0252.

LONG ISLAND—Northern Boulevard at Shelter Rock Road, Manhasset. First-day school, 9:45 a.m.; meeting, 11 a.m.

NEW YORK — First-day meetings for worship:

11 a.m. 221 E. 15th St., Manhattan
 Earl Hall, Columbia University
 110 Schermerhorn St., Brooklyn
 137-16 Northern Blvd., Flushing
 3:30 p.m. Riverside Church, 15th floor
 Telephone GRamercy 3-8018 (Mon.-Fri. 9-4) about First-day schools, monthly meetings, suppers, etc.

SYRACUSE—Meeting and First-day school, 11 a.m., YWCA, 339 E. Onondaga Street.

OHIO

CINCINNATI—Meeting for worship, 10 a.m., 3601 Victory Parkway. Telephone Lucile Knight, Clerk, at EA 1-2769.

CLEVELAND—Meeting for worship and First-day school, 11 a.m., 10916 Magnolia Drive. Telephone TU 4-2695.

PENNSYLVANIA

HARRISBURG — Meeting and First-day school, 11 a.m., YWCA, 4th and Walnut Sts.

HAVERFORD—Buck Lane, between Lancaster Pike and Haverford Road. First-day school, 10:30 a.m. Meeting for Worship at 11 a.m.

LANCASTER—Meeting house, Tulane Terrace, 1½ miles west of Lancaster, off U.S. 30. Meeting and First-day school, 10 a.m.

PHILADELPHIA — Meetings, 10:30 a.m., unless specified; telephone LO 8-411 for information about First-day schools.
 Byberry, one mile east of Roosevelt Boulevard at Southampton Road, 11 a.m.
 Central Philadelphia, Race St. west of 15th. Chestnut Hill, 100 East Mermaid Lane. Coulter Street and Germantown Avenue. Fair Hill, Germantown & Cambria, 11:15 a.m.
 Fourth & Arch Sts., First- and Fifth-sts. Frankford, Penn & Orthodox Sts., 10:30 a.m.
 Frankford, Unity and Waln Streets, 11 a.m.
 Green St., 45 W. School House L., 11 a.m.
 Powelton, 36th and Pearl Streets, 11 a.m.

PITTSBURGH — Worship at 10:30 a.m., adult class, 11:45 a.m., 1353 Shady Avenue.

READING — First-day school, 10 a.m., meeting, 11 a.m., 108 North Sixth Street.

STATE COLLEGE — 318 South Atherton Street. First-day school at 9:30 a.m., meeting for worship at 10:45 a.m.

TENNESSEE

MEMPHIS — Meeting, Sunday, 9:30 a.m. Clerk, William Hewitt, MU 3-9646.

TEXAS

AUSTIN — Worship, Sundays, 11 a.m., First-day school, 10 a.m., 606 Rathervue Place. Clerk, Priscilla Zuck, GR 7-3414.

DALLAS—Sunday, 10:30 a.m., Adventist Church, 4009 N. Central Expressway. Clerk, Kenneth Carroll, Religion Dept., S.M.U.; FL 2-1846.

HOUSTON — Live Oak Friends Meeting, Sunday, 11 a.m., Council of Churches Building, 9 Chelsea Place. Clerk, Walter Whitson; JAcKson 8-6413.

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 With Karoline Solnitz, M.S.S., Bryn Mawr, Pa., call LA 5-0752 between 8 and 10 p.m.

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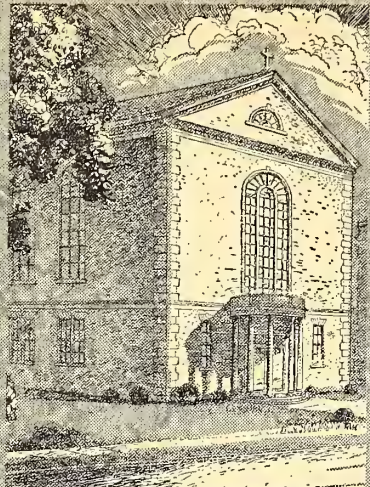
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FRIENDS JOURNAL

A Quaker Weekly

VOLUME 6

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I T is as true now as in the time of Elijah that God does not speak to us in the wind, or in the earthquake, or in the fire, but in a still, small voice. Too often we do not hear this voice in the department stores, the stock exchange, the munitions factory, the moving picture houses, or the crowded streets. It is indeed possible to do so, if we have learned to practice the continual presence of God, as some have done.

—WILLIAM W. COMFORT

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Editorial Comments

Pasternak

THE fragmentary autobiography of Pasternak draws an impressive picture of the poet's sadness when he lost his admired friend Mayakovsky by death in 1930. Pasternak saw in him a creative genius who had boldly revolutionized poetic language. Pasternak said of him that "the climate of the future was in his blood." Only half of his personality lived in the present; the other half seemed already to live in the future.

The same statement may be made of Pasternak himself. It is regrettable that *Dr. Zhivago* is generally considered his outstanding work. As stated earlier in this column, it is a mediocre piece of novelistic art, notwithstanding its merits. Pasternak wrote the lyrical passages first and then tied them together with a narrative text which he was planning to revise when his Italian publisher began printing it.

In all of Pasternak's work the genius of the lyrical poet is predominant. A future generation will recognize Pasternak's poetic work and his translations from other languages as superior to his narrative pieces. Yet the symbolism of *Dr. Zhivago* yields more stimulation and depth than a first reading reveals. "Zhivago" in Slavonic church Russians means "the living," and the word is part of the Russian text of the resurrection story in the 24th chapter of Luke ("Why do you seek the living among the dead?"). Much of the novel's imagery refers to the passing nature of our life, from the frequent references to railroads, representing the relentless course of history, to Zhivago's death beside a trolley car, from which he barely makes his way out to the street. Even his coffin looks like "a roughly hewn canoe," suggesting a further departure. It has been said that Zhivago represents man in general. He is Everyman, with many personalities. He is a modern Hamlet, like George, Finnegan, and Tristram. The novel contains also many plays on names and words that will keep delvers in literary research busy for a good while to come.

The *succès de scandale* of Pasternak's novel brought many visitors to his door, some of whom did not know how easily their unabashed curiosity might have endangered the poet. Of late he used to ask visitors before

admitting them to his country home whether they were interested in poetry. Did they come to discuss poetry? If so, they were welcome.

Even a courageous defender of liberty like Pasternak will not always want to enter the arena of political struggle. He wanted to be a poet. That he was also a fervent patriot became obvious from his impassioned plea to the Russian authorities not to ban him from the soil of Russia and the sound of her language. He believed in the historic destiny of Mother Russia with the singleness of mind apparently possible only to Russians. The future will give us a richer picture of his life and work.

One of his poems written at his *Dacha* near Moscow speaks of the confusion and injustice which revolution creates. It says, in free translation, "I calmly listen to the sentence from you./ You sacrifice readily, although you, too, are victims of dogmas./ You boldly sweep away, but even you are victims of your age./ The love I nourished for the country is an outworn garment./ Whether recognized or whether maligned, I shall care for neither."

The serenity of Pasternak's mind in the midst of confusion and actual danger suggests the great vision he had for his country. The climate of the future was, indeed, in his blood.

In Brief

Some part of the Bible has been published in 1,136 languages, according to an announcement by the American Bible Society. The whole Bible has been published in 215 languages; a complete Testament, in 273 languages; a Gospel or some other whole book, in 648 languages, making a total of 1,136 languages in which some part of the Bible has been published.

As more Japanese miners are laid off in the "energy revolution" resulting from decreased demands for coal, Japan Church World Service has stepped up its school lunch programs in the Kyushu area. A recent report states that 500,000 pounds of flour and 10,000 pounds of dry milk were transferred there. In the Tagawa area, JCWS is also continuing a feeding program for 2,000 miners' children.

Many Mansions

THERE is a great deal of conflict at the center of the world; the hearts of men are greatly troubled, and heavy cares weigh them down. In the freshness of life's morning the human spirit looks ever upward and is not troubled with corroding cares and fears. But, long before we have reached the noontide of our days, we become increasingly more apprehensive and afraid, and when the evening shadows lengthen across our years, we grow deeply fearful for the security of both body and soul.

"Oh that I knew where I might find Him, that I might come even to His abode!" This desire is a longing that arises from the very center of our being, from the heart of man and of the world. We search everywhere for the security of permanence and for the assurances of something that we like to think of as eternal life; but, in spite of our searchings and in spite of our declarations of faith in the mercy and goodness of God, our inner beings are disquieted with fears and uncertainties. Job's desire to know where he "might find Him" is the cry of all time, the cry of a world that has been building its structure in its own way.

All too often we think of God as some far-off being apart from the realm of men, a being not likely to interfere with us very much or to be interested in us aside from punishing those who fail to "do His will" and rewarding those who are "righteous." But we are disquieted within because we somehow do not quite believe this; in some way we feel that all this is really not so. Something within us tells us that man is, after all, not the lone master of his own destinies, and that God cannot be separated from our own beings and from the world around us. "Where I might find Him" is, therefore, the cry of confused men, men who are torn between worshiping in the market place and worshiping in the temple. They are uneasy of soul from a sense of inadequacy in their faith and fearful of what may befall them. At the same time these men are not yet quite willing to surrender their own wills to the will of Him they seek.

Is it not strange that men yearn for the kind of thing with which their present natures and appetites are at variance? From the inner folds of our subconscious thinking we project a God that is just and merciful, gracious and good, and it is this sort of God we seem to want to find and to know. Yet almost every facet of our daily lives is in contradistinction to this sort of just and gracious ideal. Into the pattern of our religious thinking we weave a heaven of sober magnificence and peace, concepts to which our daily behavior is seldom devoted. Our art and our language speak of an upward

reach to lofty spires of spiritual mansions, but we spend our days in the horizontal attitude of self-gratification and self-aggrandizement.

Is the God we seek and worship really so far from us? How, then, can we worship Him? Is it that the magnificence and the peace of the heaven we yearn for are entirely beyond our present reach and comprehension? Are spiritual mansions only for a world that is yet to be, a world that we cannot now know? Does the absence of all these from our lives prove that we cannot experience them now?

There is an agonizing conflict at the core of humanity because we are strangely fated to be of two different worlds at the same time, an outer and an inner world. Conflict results when the outer and the inner self are not at one with each other. The outer man is inclined to be proud, assertive, bold, cruel, vindictive, and arrogant; the inner self is subconsciously aware of its spiritual nature. When this inner being becomes starved from a lack of communion with its spiritual source, it cries out for ways to "find Him." But when the outer man is too restrictive and deaf to this inner cry, we are thrown into turmoil and frustration. It is then that we may look for comfort in the hope of peace to come in some mysteriously veiled "mansions above," relying wholly on such promises and considering the present life as naught but trial and tribulation. We may also try to bring our outer man to behave in harmony with the nature of our inner being and thus secure peace within for the present life. "God is a spirit, and they that worship Him must worship Him in spirit."

This does not preclude the hope of "mansions above," but it does give us many mansions here and now, in this life, where we may dwell and where we may meet with creation's God and visit and commune with Him. This state, of course, demands the stern disciplining of our desires and behavior until we no longer consider only the externalities of life as the most important things, but look for deeper values. It means that we need no longer search for God here or there or yonder, but that we will find Him within our own beings, as well as in all other created things about us. When once we can see the presence of God in all things, we will feel a stronger sense of respect and reverence towards all things. This is the first step to achieving the humility and meekness that Jesus taught and that Job eventually learned. As we grow in reverence for all things, we have less urgency to search for "Him." Then God has become an inseparable part of us and we an inseparable part of

Him, for "closer is He than breathing, and nearer than hands and feet."

"The earth is the Lord's and the fullness thereof." It has always been difficult, however, for us to comprehend the full meaning of this quotation. Since we have the gift of reasoning, planning, remembering, and inventing, we have assumed the captaincy of our lives and destinies, even to the point of mapping out the pattern of things beyond this life. We little remember, however, that of our own power or volition we could not draw even one breath. By assuming this attitude of supremacy we have placed ourselves in hostile opposition to the creative and the operative law of the universe, as well as against our fellow creatures. So long as we look upon all forms of matter and all forms of life on earth as inferior to us, with respect to status in the creative realm, and so long as we think that all other things have been created solely for us, just so long shall we never understand how the "earth is the Lord's," and how to find a true sense of oneness with God.

It may be that in a future world "heavenly mansions" will await those who have loved God. But why dream of such a distant paradise while we allow the very essence of that paradise to slip from our grasp here and now? There are many spiritual mansions open to us every day in which we can meet and commune with God, if we are able to look upon all things as our "brothers" in the sight of the Creator.

"In my Father's house are many mansions." There are many abiding places where we can meet and commune with God; it need not be a temple, or a cathedral, or some distant heavenly dwelling. The world about us is full of abiding places where we can "find Him." We can find Him in the rains or the sunshine, the storms or the calm breezes, the sorrows or the joys of life. We can meet Him at the seashore or in the mountains, in the fields or in the workshop, in the home or at the office, at play or in the classroom. We can see Him in the flowers and the grasses of the fields, in the beasts of the land and the fowls of the air, in the rocks and the tiny grains of sand. We can see Him in the fruits of the earth and the harvests of the sea, in the sunlight and the dark. "Let not your hearts be troubled; . . . in my Father's house are many mansions."

"Who shall ascend the hill of the Lord? and who shall stand in his holy place? He who has clean hands and a pure heart, who does not lift up his soul to what is false, and does not swear deceitfully. He will receive blessing from the Lord, and vindication from the God of his salvation. Such is the generation of those who seek Him."

HENRY T. WILT

Letter from Paris

ON Saturday afternoon, April 30, several hundred (some say eight hundred or even a thousand) people were carried away in twelve large police vans after having attempted a silent protest march to an internment camp for Algerians at Vincennes.

A demonstration of this kind requires greater courage than a march from Aldermaston to London. Everyone agrees that the Algerian rebellion is the most urgent problem facing France today. At the same time any attempt to trouble the public conscience over it is frowned upon, if not suppressed. While it is impossible for the press to ignore the fighting in Algeria, the terrorism and all the internal and external ramifications of the conflict, most popular newspapers do their best to absorb public interest in endless drivel about Princess Margaret, the royal couple in Monaco, Brigitte Bardot's private life, and similar safe subjects. When it comes to rousing the human sympathy of their readers and listeners, the press and the radio can put on a magnificent performance about Fréjus and Agadir, but are less willing—with honorable exceptions—to give equally important publicity to the urgent appeal of Cardinal Feltin and Pastor Boegner for aid to the hundreds and thousands of needy people in the Algerian resettlement camps.

The demonstration at Vincennes did make news and was a serious effort to transform a concern into a concrete act of love. For some time religious people have been worried about internment camps established for Algerians in France. Although only a few thousand of the four hundred thousand or more Algerians living in this country are involved, many of them are held indefinitely on suspicion of association with the FLN (Algerian Rebels) and not because they are proved guilty of crimes. Many men find their way into the camps after a round-up following a terrorist act in their neighborhood and after interrogation at police headquarters, often lasting several days. In the camps they have nothing to do, are surrounded by barbed wire, armed guards, and police dogs.

A group of thirty-two volunteers—including one Algerian—motivated by the principle of nonviolent resistance to evil, have in the past few weeks tried to be interned alongside the Algerians to protest against and share the injustice committed in their name as French citizens. They write in a message to the Minister of the Interior: "We are neither nebulous idealists nor adherents of any sect, but men coming from the most diverse social backgrounds and spiritual communities. Inspired by the same demands of truth and justice, we have left our families and our jobs and are mobilized for an act

of peace which is the only thing capable of giving meaning to our work and a future for our children. . . ."

So far they have failed in their attempt, made three times at a camp near Lyon, where they were carried away by the police to ever greater distances and then left to find their own way back. The march on April 30 had been prepared by a fast and a sit-down demonstration in front of the Ministry itself.

On April 30 this little band was strengthened by hundreds of sympathizers, many of them students. Lanza del Vasto was there, as were Pastor Henri Roser and other leaders of the Fellowship of Reconciliation. One or two well-known Catholic priests as well as prominent professors and intellectuals helped to give the demonstration a special dignity. Several Friends and attenders joined the march.

It could hardly be called such, because as soon as they were lined up with banners carrying the inscription "No to the camps," the police invited them to disperse. The onlookers did, but most of the demonstrators sat down and were then carried or dragged without undue violence to the vans. It took the police two hours to clear up. Most of the demonstrators were taken to a police station for a check on their identity before being dismissed later in the evening. This procedure took nearly four hours, and during that time impressive periods of silence were observed by the participants waiting in a dusty cellar.

A group of the leaders was taken to the cemetery where a policeman lay buried, the most recent victim of Algerian terrorism, shot while on traffic duty. Strangely enough, this visit to a cemetery proved an excellent opportunity to explain the motives of the demonstration. After a time of silence and prayer before the grave, Henri Roser explained to a police officer that they condemned "violence in all its forms."

Throughout the police acted in a courteous and gentle manner, and there were opportunities for a mutual exchange of views. The lot of a policeman in Paris is not easy, and the ordinary officer bears the brunt of public mistrust and Algerian terrorism.

The demonstration had considerable publicity, each paper interpreting the gesture in line with its policy. Most were fair. One, *L'Aurore*, was openly hostile and talked of "the eyes and ears of Moscow" among the demonstrators.

All of this nonviolent witness may not add up to much in itself, but seen in the context of a world-wide search for new ways of overcoming the tensions and conflicts which arise among men, it acquires a special significance. This was not a simple protest, nor a judgment. It turned out to be a groping for human

understanding, in which the patient police unwittingly played a part. It became an act of solidarity, not only with the detained Algerians but with all men caught up in a drama. Yet, unlike the classical Greek tragedy, in which men become the helpless playthings of the gods, some actors in this drama know that there is a solution and that Christ has pointed the way.

Paris, May 4, 1960

WOLF MENDEL

Know Thyself

By MARGARET LORING THOMAS

In times of conflict and confusion,
When decisions seem hard to make,
I call a meeting of my many selves.
I argue with them all.
One gives a bit; one takes a bit.
I wait in silence
Until the Father of my many selves
Gives me a leading to proceed.

Plowed Fields and Wooded Places

By ALICE M. SWAIM

Those who have loved plowed fields and wooded places,
Silence of mountain lakes and calm of hills,
Wear the serenity in weathered faces
Of a long life whose final age fulfills
The slow maturing wisdom of the years,
The promise by the April blossoms shown,
Their conquest of all fierce and futile tears,
The individual shape of life they own.

Sudden Song

By ROBERT RAYNOLDS

How good it is to be a limber reed,
Rooted, and wild in sweet responsive flash
To the divine blowing of our daily meed—
Rooted in God, and unafraid of brash
And blowing wondrous winds and sudden light
That burst like fire and music out of earth,
And sweep my spirit with new-create delight,
Refreshing every moment with a holy birth!
O, thus to be a man of earth and God,
With root in Being, and being formed for song,
A singing reed upsprung from hallowed sod—
This joy that God began, love long prolong!
Sweet glory is it, that a man so springs,
Upward grows in radiant light, and sings!

Letter of Apology to the Inhabitants of the Earth, *circa* 11959

IN the spring of 1959 it was announced that the destructive effects of nuclear testing undertaken in our time would still be felt by human beings 10,000 years from now. Thus I must project my sense of shame and horror into a world I can know only through the life force of my children's children's offspring for a minimum of thirty generations and even unto the year 11959.

I am sorry that we have deprived many of you who might be alive of your right to life. From this time it is estimated that at least 2,000 will die of leukemia every year because of radiation fallout.

I am sorry that many among you who survive will be malformed. The World Health Organization of the United Nations estimates that 100,000 babies will be malformed at birth because of radiation fallout. And an inestimable number will be stillborn.

I regret the pain and suffering of the cancer-afflicted. The radioactive strontium 90 released in our H-bomb testing accelerates and causes cancer.

You must try to understand our position. We love our country and cherish the freedoms we enjoy under it. We are afraid that we may lose our liberty to an "enemy" who practices a system of logic abhorrent to us; we believe that the end justifies the means. And so, in defense of our country and its freedom, we justify poisoning the air you breathe and your genetic integrity 10,000 years from now.

Forgive us for our heinous crime!

Remember that we have not yet learned that mankind is absolutely interdependent. We set aside a week in the month of February and call it Brotherhood Week. And some of us burn crosses in our neighbors' yards at night because their color or religion differs from our own. We are trying to insure the existence of a world in which we may yet learn that we are our brother's keeper. If we fail and there is an all-out nuclear war, 50 per cent of the earth will have been destroyed in the first 24 hours of that war.

And if war comes, we apologize for our betrayal of those who have gone before us and the consequent obliteration of our treasure-trove of art and the things of history. That heritage was our trust for you.

We know what has to be done to perpetuate life. We must stop bomb testing now. We must set up air, soil, and food testing centers now, through the public health services across the nation and in all affected nations. Shock fallout is not an imagined impossibility. It may already have happened. There can be no protective evacuation from temporarily highly contaminated

areas unless we know it is needed. Already highly contaminated land can be removed from use. We can encourage and require the use of lime on calcium-poor land so that the products of the earth will contain a minimum of radiation poison. We may at least protect and salvage what we can through radiation testing, and medical and scientific research.

We must establish international armaments controls. We must actually test the internationally recommended equipment for the detection of nuclear explosions. We must use the World Court in the adjudication of international disputes. We must yield sovereign power to a United Nations strengthened by the pooled faith and resources of all nations. And we must redirect our energies into the positive, creative relief of the basic needs of man which render him vulnerable to the ideologies we deplore, not because it is politic to do so but because it is right. These are the categorical imperatives for survival.

Finally, we must pray now humbly the only prayer for those who are aware of what they have done to their world: "Father, forgive us. For we know now what we do."

EMILY D. SCOTT

Some Quaker Principles of Peace

MANY men have come to fear and even to hate war, and to recognize its futility. Thus, in a limited and negative way, the rejection of war, a part of Friends peace testimony, has been partially accepted by our fellow men through the relentless unfolding of technological events. But fear has not kept men from resorting to war. Nor will it do so today, for fear is being used to whip up more faith in military power.

It is the world's devotion to military power as a solution to conflict that is preventing man from solving the war problem. It is faith in weapons, in mass annihilation, in retaliation as a deterrence, that is distorting our vision, draining our resources, and deflecting talents away from mankind's problems of hunger, poverty, disease, illiteracy, and injustice. What the world so desperately needs is a complete rejection of war as a method, and a positive faith in a realistic program by which war could be made impossible and the institutions of peace firmly established.

Since the days of William Penn, Friends have held that peace must flow from God, from the brotherhood of man, and from the extension of law and order. This brotherhood at the world level is best expressed through some form of world organization which can provide adequate means for the peaceful settlement of disputes, for providing alternatives to the "occasion" of war. Peace is a product, or by-product, of just government. The

effective working of such an international organization for settling disputes and finding mutually satisfactory solutions of common problems requires the same respect for human personality and the same considerateness of others which flow from the Quaker doctrine of the inward light and which underlie Friends peace testimony. Our work for peace must therefore be twofold: to strengthen an understanding of the religious basis of the peace testimony and to press for the fashioning and acceptance of effective world order. That spark of the divine in us must speak to and respond to "that of God" in others. The same applies to nations.

From this religious insight and world organization come three foundations of peace:

- (a) *the will to peace* (attitudes; belief in nonviolence and other peaceful solutions; rejection of war and war-method, both personally and nationally);
- (b) *the conditions of peace* (world disarmament; a measure of justice; some freedom from hunger, poverty, disease, domination, aggression); and
- (c) *the machinery for peace* (government, law, police, courts, nonviolent means).

This is war prevention and peace construction, a well-founded and well-rounded program.

GEORGE C. HARDIN

About Our Authors

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Henry T. Wilt, a member of Matinecock Meeting, N. Y., teaches Latin and Greek at the Cathedral School of St. Mary, and two courses in general linguistics at Adelphi College. Both institutions are in Garden City, Long Island, N. Y.

Wolf Mendl, our correspondent in France, is American Friends Service Committee International Affairs Representative at the Paris Center.

Robert Reynolds, whose poem "Sudden Song" appears in this issue, is the author of *The Choice to Love*, published by Harper and Brothers in the spring of 1959. Edmund Fuller wrote that "Robert Reynolds in *The Choice to Love* has written perhaps the finest, most comprehensive contemporary statement about the nature of love and its necessity in the life of man. It is a work of art. With eloquence and the fresh imagery of a poet, with religious, psychological insight, he explores the nature of man, and the function of love as that which brings meaning to his relations with God, man, and all created things." Robert Reynolds and his wife attend the Newtown Preparative Meeting, Conn.

Emily D. Scott, who is the mother of four children, teaches sociology at Illinois Wesleyan University. She is a member

of Normal-Bloomington Meeting, Illinois. A slightly shortened form of her "Letter of Apology" appeared in the May, 1959, issue of *Among Friends*, quarterly newsletter of Illinois Yearly Meeting.

George C. Hardin is Executive Secretary of the Friends Peace Committee of Philadelphia Yearly Meeting.

Friends and Their Friends

The progress of the integration movement in the South, where over 100 eating places are now serving everybody regardless of color, has intensified the efforts of those opposing integration. At a celebration of the Confederate Memorial Day on May 11 at Greensboro, N. C., McDaniels Lewis, head of a local Securities Firm, severely attacked Friends in the neighborhood, especially Guilford College, as un-American, holding subversive doctrines, and being opposed to the loyalty oath. He appealed to the public not to patronize Guilford College and not to make contributions to its program or the American Friends Service Committee. The Greensboro public was critical of the speaker's attack. Letters to the editors of the local press spoke of the "irresponsible buckshot" and "soap-box" treatment which Guilford College does not deserve. Several correspondents, including an Episcopalian and a Catholic, expressed their admiration for the work done by Guilford College and the Quaker community at large.

Dr. Courtney Smith, President of Swarthmore College, has recently been appointed an Honorary Officer of the Most Excellent Order of the British Empire. The award, announced by Sir Harold Caccia, British Ambassador to the United States, was given "in recognition of outstanding service in the cause of Anglo-American relations." Since 1953 Dr. Smith has served as American Secretary of the Rhodes Scholarships.

The Most Excellent Order of the British Empire was established in 1917, and is one of several Orders of Knighthood recognizing service and ability. American citizens may be appointed to the Order on an honorary basis by Queen Elizabeth II.

The honorary O.B.E. will be presented to Dr. Smith at the British Embassy in Washington on June 11, the Queen's Official Birthday.

According to the *Report*, published by the Material Aids Program of the American Friends Service Committee, the total weight of the 1959 shipments made through the Committee's clothing warehouses was "over a half-million pounds. The AFSC also shipped U.S. surplus commodities (flour, dry milk, rice, cornmeal) of over ten million pounds. The estimated value of all shipments was \$1,260,000. Shipments were made to France, Germany, Italy, the Middle East, Japan, Morocco, Tunisia, and Cuba. Small shipments totaling about 8,000 pounds went to Greece, Austria, Israel, and places in the U.S.A.

"The shipments included approximately 680,000 articles of clothing and bedding, 19,000 pairs of shoes, 65,000 yards

of textiles, 2,300 pounds of paint, 2,000 pounds of felt, 2,600 pounds of school supplies and toys, 1,100 pounds of drugs and vitamins, and 500 pounds of DDT." These supplies went to impoverished or flood-stricken areas in South Italy and Japan, refugees in Austria, France, Germany, and North Africa, Arab refugees in the Near East, and disaster areas in Cuba.

The Editor of the *Report* is Eleanor Stabler Clarke.

Announcement has been made by Katharine E. McBride, President of Bryn Mawr College, of the election of Dr. Jonathan E. Rhoads as Trustee of the College. Dr. Rhoads is the successor to Thomas Raeburn White, a Philadelphia lawyer, who until his death in December, 1959, had been a Trustee since 1907.

Also a Philadelphian, Dr. Rhoads is John Rhea Barton Professor of Surgery and Chairman of the Department of Surgery at the School of Medicine of the University of Pennsylvania. He is also director of the Harrison Department of Surgical Research at the University. He was Provost of the University from January, 1956, until October, 1959, when he resigned that office to take on the chairmanship in surgery.

The Bryn Mawr Board of Directors is made up of thirteen Trustees, members of the Society of Friends, who are appointed for life, and twelve Directors, five of whom are elected by the alumnae of the college.

The American Friends Service Committee was host on Wednesday, May 18, to Madame Nina Popova of the Soviet Union, who arrived in the United States the previous week for a three-week tour. Madame Popova's tour is sponsored by the National Council of Women's Clubs and the American National Theatre and Academy. Madame Popova addressed a group of 39 men and women who have been directly related to the organization's contacts with the Russian people since its relief activities following the First World War.

Madame Popova is Chief of the Union of Soviet Societies for Friendship and Cultural Relations with Foreign Countries. She was accompanied by her daughter, Madame Gregoriovna, and by Mr. Anatoli Kardashev, Second Secretary of the U.S.S.R. Embassy in Washington.

Asked to comment on the breakdown of the Summit Conference plans, Madame Popova stressed the increased importance of continuing cultural contacts of the kind called for in the framework of the Cultural Exchange Agreement between the governments of the United States and the Soviet Union.

In introducing the Russian guests, Colin Bell, Executive Secretary of the AFSC, said that "mere sentimental good will would not meet the situation" and that it is "necessary to talk candidly about the deep division between us as well as those common human aspirations which unite us all."

A predominantly Protestant organization said on May 23 that it would go to the courts if necessary and challenge as unconstitutional any "sectarian rider" to educational bills now being considered in Congress if any amendment attempts

to confer any financial benefits on parochial schools for building construction. Protestants and Other Americans United for Separation of Church and State, through its Executive Director, Glenn Archer, singled out a proposed amendment to a House educational bill sponsored by Rep. Clement J. Zablocki of Wisconsin, which is before the House.

"This Zablocki Amendment," Mr. Archer declared, "would undermine an important foundation stone in the wall of separation between church and state. It is called a loan proposal for private schools, but in operation it would be an appropriation bill in part, and it would set a particularly dangerous precedent because its chief beneficiary would be a church. The proposed interest rate would not cover the cost of the alleged loans, and taxpayers would be charged with several million dollars for the benefit of sectarian schools. To raise this church-state issue at this moment is especially unfortunate, since it could not be kept out of the Presidential campaign and it might be used to block all rational compromise in adjusting programs of federal aid."

Several events will be of interest to Friends attending the 87th Annual Forum of the National Conference on Social Welfare in Atlantic City, N. J., June 5 to 10. On June 7 the National Jane Addams Centennial Plaque will be presented to the American Friends Service Committee. On June 8 a meeting for worship and a tea will be held at the Atlantic City Friends Meeting House. On June 9, at 2 p.m., Norma Jacobs will speak on the panel on "Mobilizing Community Work Programs for Hard-to-Place Youth," and the docudrama "Which Way the Wind?" will be presented at 8:30 p.m. An AFSC exhibit will be on display during the Forum.

Friends of Montclair Monthly Meeting (289 Park Street, corner Gordonhurst Avenue, Montclair, N. J.) have published an attractive 27-page history of the Meeting entitled *Founding and Early History of Montclair Monthly Meeting of the Religious Society of Friends*. Since the Meeting was the first United Meeting in this country, its story is of special interest. Lucy Karr Milburn is the author of the booklet that reflects in a lively and informative way the surprisingly many-sided activities of the Meeting. The price is 30 cents per copy, including postage. Stamps are accepted.

Norval D. Reece of Richmond, Indiana, has been appointed by the American Friends Service Committee as Program Assistant in the Friends Center in Delhi, India. His assignment will begin in mid-June. Norval Reece is a member of Plainfield, Indiana, Monthly Meeting. He earned his bachelor of arts degree at DePauw University and is a candidate for a bachelor of divinity degree at Yale in June, 1960. From 1954 to 1956 he served as student pastor of Hadley Friends Church in Indiana; in 1957-58 he was Field Secretary to Friends at Earlham College. His duties at the Friends Center in Delhi will be to assist in the development of program activities among student and faculty groups and among members of the governmental, diplomatic, and local Indian communities.



**FAITH · SERVICE · DEVOTION
DISCIPLINE · LOVE · COURAGE**

Friends General Conference

June 24 to July 1, 1960

Cape May, N. J.

An early Friend has captured the spirit of a conference by the sea: "As the flowing of the ocean doth fill every creek and branch and then retires again toward its own being and fulness, leaving a savor behind, so doth the life and power of God flow into our hearts, making us partakers of His divine nature." The theme of the Cape May Conference will be

"For the Living of These Days"

Under the auspices of the Social Committee there will be light refreshments at the Hotel Lafayette each afternoon of Friends General Conference at Cape May, N. J. On Saturday, overseas guests, including a number of English Friends, will be honored. On other afternoons Friends will have opportunities to meet staff members of the Friends Committee on National Legislation and of the American Friends Service Committee refugee program. Esther Rhoads, recently returned from Japan, will be honored at one of the teas.

At the forthcoming Friends General Conference at Cape May, N. J., June 24 to July 1, 1960, Young Friends of senior high school age will be housed at the Congress Hall Hotel up to a limit of 200. Others will be living with parents. The whole section will be meeting at the Cape Island Baptist Church. Young Friends of college age and over will be living on a cooperative-work basis at the Sylvania Hotel. John and Lois Sexton of Baltimore Yearly Meeting (Homewood) will be host and hostess.

Letters to the Editor

Letters are subject to editorial revision if too long. Anonymous communications cannot be accepted.

Cuba has attracted the concern of American Friends since 1902, when Tomás Estrada-Palma became the first President. He had spent nearly fifteen years of exile among Friends in Central Valley, Orange County, N. Y. There he lived, taught school, and attended meeting with a Quaker couple. When Estrada-Palma was called to Cuba to become President, he was accompanied by the Quaker couple. They saw the Estrada-Palma family adjust to life in the presidential palace in Havana with as simple dignity as they had to modest Central Valley. Estrada-Palma has been called the only honest Cuban President.

Friends like Robert A. Lyon, whose brief AFSC newsletter of January 15, 1960, hailed Fidel Castro's revolutionary achievements in 1959 in education, social welfare, public works, and land reform, regret today's United States-Cuban recriminations over Castro's methods and United States information-media misinterpretations. Friends regret that Fulgencio Batista failed as a boy to study long enough with American Friends teachers in Oriente Province. Batista as dictator notoriously neglected school construction and corrupted the school system while he bloodily and corruptly misruled Cuba. Friends may well ask how Cuba could have set such Latin American records in torture, murder, and graft for decades following tutelage in democracy under a U.S. military government in 1899-1902. How much of the blame lies in long U.S. complacent indifference about our nearest Latin neighbor?

American Friends, who have aided some of Cuba's socially and educationally neglected masses for half a century, might now study how to help heal the widening rift between us. The Quaker-influenced ideals of Tomás Estrada-Palma need to be revived in both lands. On the anniversary of his inauguration as President of Cuba on May 20, 1902, I appeal for a Friends-sponsored meeting of U.S. and Cuban officials, diplomats, educators, and information-media persons.

San German, Puerto Rico

CHARLES A. GAULD

It is a real pleasure to write you to compliment you on the publication of the article "Feed My Sheep" by Paul Lacey, in the May 7, 1960, FRIENDS JOURNAL. This is an inspired article, one which we in the Society should read, and prayerfully consider its possible application to each of us, as individuals.

I hope that others are led to write articles of this caliber and that the FRIENDS JOURNAL is led to publish them.

St. Louis, Mo.

CLIFFORD HAWORTH

Most of us have been told all our lives that God hates sin, though loving the sinner; and many of us, likewise hating sin, have therefore felt it right to hate and fight hard against what we consider sinful. But some of us are beginning to suspect that hatred is entirely evil and hence contrary to the nature of God. If this be true, then it may likewise be true that all

fighting, with the accompanying hatred which in human hearts so readily transfers itself from the sin to the sinner, is less often justifiable than we had supposed. Oppose evil, set ourselves in its way, yes; resist evil, stand against it, yes; fight evil, maybe not. Perhaps we ought now to go a step beyond our traditional refusal to fight with outward weapons, and renounce *all* violence, whether of deed, threat, invective, or covert ill-will. The old fable of the success of the warm sun and the failure of the stormy wind may apply to more situations than Aesop dreamed. Let us lose no opportunity to push the gate even a hair's breadth in the right direction, but let us be sure it is a friendly push and not a violent shove.

Boynton Beach, Florida

ALFRED HARTWIG

Coming Events

(Calendar events for the date of issue will not be included if they have been listed in a previous issue.)

JUNE

3 to 9—College Institute of International Relations at Camp Fernbrook, near Pottstown, Pa., sponsored by the Middle Atlantic Region of the American Friends Service Committee. Theme, "Conflict: Can It Be Resolved—Within Ourselves? Between Groups? Among Nations?" Staff, Norman J. Whitney, Ajai K. Mitra, Jessie Barnard, Wilson Head, William Worthy.

4 to 6—France Yearly Meeting at Paris Quaker Center, 12 rue Guy de la Brosse, Paris 5, France.

4 to 6—Norway Yearly Meeting at Stavanger, Norway.

4 to 6—Switzerland Yearly Meeting at Schloss Hünigen, Stalden, near Berne, Switzerland.

5—Illustrated talk at Solebury, Pa., Meeting, 7:30 p.m.: Ted Hetzel, "American Indians Today." Covered dish supper, 6 p.m.

10 to 12—Friends Conference on Religion and Psychology at Haverford College, Haverford, Pa. Topic, "Religious Experience and Its Communication—in the Christian Tradition and in Eastern Religions." Leaders, Arthur W. Hummel and J. Calvin Keene. Discussion; recreation. For further details write Susan A. Yarnall, 5337 Knox Street, Philadelphia 44, Pa.

11—Philadelphia Quarterly Meeting at Green Street Meeting House, 45 West School House Lane, Germantown. Meeting on Worship and Ministry, 2:30 p.m.; worship and meeting for business, 4 p.m.; supper, 6 p.m.; at 7 p.m., Edward M. and Esther H. Jones will give a program (illustrated) on "A Glimpse of Eastern Religions."

12—Baltimore Quarterly Meeting at Gunpowder Meeting, Sparks, Md. Ministry and Counsel, 9:45 a.m.; meeting for worship, 11 a.m., followed by lunch (beverage and dessert furnished by the Meeting); afternoon conference, 1:30 p.m.: C. Edward Behre, "The Tercentenary Rededication of the Quaker Peace Testimony"; business session.

12—Annual Meeting at Homeville Meeting House, on Route 896, near Russellville, Pa., 2 p.m. Dorothy Brosius of London Grove will be present.

12—Haverford Quarterly Meeting at Willistown Meeting, Goshen Road, north of Route 3, two miles from Edgemont, Pa. Meeting for business and worship, 4:30 p.m.; supper, 5:45 p.m. (bring your own picnic supper; beverages, including milk, and dessert provided); at 7:15 p.m., Carl F. Wise, "One Friend's Theology in Modern Times."

12—Millville-Muncy Quarterly Meeting at Millville, Pa., 10 a.m.

15—"The Struggle for Peace: Urgent Next Steps," theme at First Congregational Church, 11 Garden Street, Cambridge, Mass., 8:15 p.m. Speakers: the Rt. Hon. Philip Noel-Baker, M.P., awarded the Nobel Peace Prize, 1959; Dr. Linus Pauling, Professor of Chemistry, California Institute of Technology, awarded the Nobel Prize in Chemistry, 1954; Dr. H. Stuart Hughes, Department of History, Harvard University; and Rabbi Roland Gittelsohn, Temple Israel, Brookline, Mass. Admission free. Sponsored by the American Friends Service Committee and six additional organizations.

16—Haddonfield Quarterly Meeting at Mt. Laurel, N. J. Meeting for worship and business, 3 p.m.; supper on the lawn, 5:30 p.m. (beverage and ice cream provided); at 7:30 p.m., celebration of Mt. Laurel Meeting's 200th anniversary.

16—Salem Quarterly Meeting at Salem, N. J., 4:30 p.m.

17—Address by the Rt. Hon. Philip Noel-Baker, Nobel Peace Prize Winner, 1959, at Race Street Meeting House, Philadelphia, 8 p.m.: "1970 without Arms." The event is arranged by the Friends Peace Committee, Philadelphia, and cosponsored by the Middle Atlantic Regional Office of the American Friends Service Committee; other agencies are cooperating in publicity and support.

19—Quarterly Meeting at Dunning's Creek, Fishertown, Pa. Meeting for Ministry and Counsel, 10 a.m. (Theodore Mattheiss, "Preparation for Meeting"); business, 2 p.m.; conference period, 3 p.m.: Richard Ferree Smith of the American Friends Service Committee, "Refugee Projects of the Service Committee."

21 to 26—New England Yearly Meeting at Bowdoin College, Brunswick, Maine. Addresses by Moses Bailey, George A. Scherer, Alexander C. Purdy. Worship, business, planning for the tercentenary. Young Friends and Junior Yearly Meeting.

24 to July 1—Friends General Conference at Cape May, N. J. Main speakers: Bliss Forbush, E. Raymond Wilson, Courtney Smith, C. V. Narasimhan, Allan A. Hunter, Charles R. Lawrence, Robert C. Taber, Barrett Hollister. Morning lectures by Henry J. Cadbury, Moses Bailey, Howard H. Brinton, Clarence E. Pickett. Round tables. Junior Conference, Senior High School Conference, Young Friends.

Notice: Meeting for worship will be held at Old Kennett Meeting House, Route 1, a half mile east of Hamorton, Pa., at 10:30 a.m., on June 26, July 31, and August 28.

BIRTHS

CARPENTER—On February 23, to Charles E., Jr., and Grete Sorter Carpenter of Poughkeepsie, N. Y., a daughter, MARGARET EMILY CARPENTER. She joins two brothers, Charles Evelyn Carpenter, III, and Kenneth Sorter Carpenter, all associate members of Poughkeepsie Monthly Meeting, N. Y. Margaret is the granddaughter of the late Florence Riggs Carpenter of Philadelphia Central Meeting.

COOKE—On May 10, to Robert Lee, Jr., and Virginia Cooke of San Jose, Calif., a daughter, ELISABETH ANN COOKE. She joins two brothers, Peter Cooke and Robert Lee Cooke, 3rd. They are the grandchildren of Robert and Elsie Cooke of Newtown, Pa.

HUGHEY—On April 14, to Joseph R. and Virginia Milhous Hughey of 22 Medbury Road, Springhaven, Chester, Pa., a daughter, BARBARA JOAN HUGHEY. Virginia Hughey is a member of Chester Monthly Meeting, Pa. The maternal great-grandparents are Adolphus and Eva Harvey, members of Media Monthly Meeting, Pa.

MEETING ADVERTISEMENTS

ARIZONA

PHOENIX — Sundays, 9:45 a.m., Adult Study; 11 a.m., Meeting for Worship and First-day School. 17th Street and Glendale

Avenue. James Dewees, Clerk, 1928 West Mitchell.

TUCSON — Friends Meeting, 129 North Warren Avenue. Worship, First-days at 11 a.m. Clerk, Julia S. Jenks, 2146 East Fourth Street; Tucson MA 3-5305.

CALIFORNIA

CLAREMONT—Friends meeting, 9:30 a.m. on Scripps campus, 10th and Columbia. Edward Balls, Clerk, 439 W. 6th Street.

LA JOLLA—Meeting, 11 a.m., 7380 Eads Avenue. Visitors call GL 4-7459.

LOS ANGELES—Meeting, 11 a.m., Univ. Meth. Church, 4th floor, 817 W. 34th Street.

PALO ALTO—First-day school for children and adults, 10 a.m. Meeting for worship at 11. 957 Colorado.

PASADENA—526 E. Orange Grove (at Oak-land). Meeting for worship, Sunday, 11 a.m.

SAN FRANCISCO—Meetings for worship, First-days, 11 a.m., 2160 Lake Street.

COLORADO

DENVER—Mountain View Meeting, 10:45 a.m., 2026 S. Williams. Clerk, SU 9-1790.

CONNECTICUT

HARTFORD—Meeting, 11 a.m., First-day school, 11 a.m., 144 South Quaker Lane, West Hartford.

DISTRICT OF COLUMBIA

WASHINGTON—Meeting, Sunday, 9 a.m. and 11 a.m., 2111 Florida Avenue, N.W., one block from Connecticut Avenue.

FLORIDA

DAYTONA BEACH—Meeting, 11 a.m., First-days at 300 North Halifax Avenue. Information, Sarah Belle George, CL 2-2333.

GAINESVILLE—Meeting for worship, First-days, 11 a.m., 116 Florida Union.

JACKSONVILLE—Meeting for worship, 11 a.m., YWCA. Contact EV 9-4345.

MIAMI—Meeting for worship at Y.W.C.A., 114 S.E. 4th St., 11 a.m.; First-day school, 10 a.m. Miriam Toepel, Clerk. TU 8-6629.

MIAMI—University, Wesley Foundation, Sundays 7:30 p.m. Clerk, MO 1-5036.

ORLANDO-WINTER PARK—Meeting, 11 a.m., 316 E. Marks St., Orlando; MI 7-3025.

PALM BEACH—Friends Meeting, 10:30 a.m., 823 North A St., Lake Worth.

ST. PETERSBURG—First-day school and meeting, 11 a.m., 130 19th Avenue S.E.

GEORGIA

ATLANTA—Meeting for worship and First-day school at 10 a.m. 1384 Fairview Road, N.E., Atlanta 6. Phern Stanley, Clerk. Phone DR 3-5357.

ILLINOIS

CHICAGO—57th Street Meeting of Friends, Sunday worship hour, 11 a.m. at Quaker House, 5615 Woodlawn Avenue. Monthly meeting, 7:30 p.m., every first Friday. Telephone BUTterfield 8-3066.

DOWNERS GROVE (suburban Chicago)—Meeting and First-day school, 10:30 a.m., Avery Coonley School, 1400 Maple Avenue; telephone WOODland 8-2040.

INDIANA

EVANSVILLE—Meeting, Sundays, YMCA, 11 a.m. For lodging or transportation call Herbert Goldhor, Clerk, HA 5-5171 (evenings and week ends, GR 6-7776).

INDIANAPOLIS—Lanthorn Friends, 1040 W. 42nd Street. Meeting for worship and First-day school, 10 a.m. Telephone LI 6-0422.

IOWA

DES MOINES—South entrance, 2920 30th Street; worship, 10 a.m., classes, 11 a.m.

FAIRFIELD—Bible School, 9:30 a.m.; worship service, 10:30 a.m., DST. 1207 South 6th Street.

KENTUCKY

LOUISVILLE—Meeting and First-day school, 10:30 a.m. Sundays, Neighborhood House, 428 S. First St.; phone TW 5-7110.

LOUISIANA

NEW ORLEANS—Friends meeting each Sunday. For information telephone UN 1-1262 or TW 7-2179.

MARYLAND

SANDY SPRING—Meeting (united), First-days, 11 a.m.; 20 miles from downtown Washington, D. C. Clerk: R. B. Thomas; telephone WA 4-3366.

MASSACHUSETTS

CAMBRIDGE—Meeting, Sunday, 5 Long-fellow Park (near Harvard Square) 9:30 a.m. and 11 a.m.; telephone TR 6-6883.

WELLESLEY—Meeting, Sunday, 10:30 a.m. at Tenacre Country Day School, Benvenue Street near Grove Street.

WORCESTER—Pleasant Street Friends Meeting, 901 Pleasant Street. Meeting for worship each First-day, 11 a.m. Telephone PL 4-3887.

MICHIGAN

ANN ARBOR—Meeting at 1416 Hill, 10:30 a.m. to 11:30 a.m.; Adult Forum from 11:45 a.m. to 12:30 p.m. each Sunday.

DETROIT—Meeting, Sundays, 11 a.m. in Highland Park YWCA, Woodward and Winona. TO 7-7410 evenings.

KALAMAZOO—Meeting for worship, 10 a.m., discussion, 11 a.m., Friends' Meeting House, 508 Denner. Call FI 9-1754.

MINNESOTA

MINNEAPOLIS—Meeting, 11 a.m., First-day school, 10 a.m., 44th Street and York Avenue S. Harold N. Tollefson, Minister, 4421 Abbott Avenue S.; phone WA 6-9675.

MINNEAPOLIS—Church Street, unprogrammed worship, 10:15 a.m., University Y.M.C.A., FE 5-0272.

MISSOURI

KANSAS CITY—Penn Valley Meeting, 306 West 39th Street, 10:30 a.m. Call HI 4-0888 or CL 2-6958.

ST. LOUIS—Meeting, 2539 Rockford Ave., Rock Hill, 10:30 a.m.; phone PA 6-0429.

NEW JERSEY

ATLANTIC CITY—Meeting for worship, 11 a.m., First-day school, 10:30 a.m., South Carolina and Pacific Avenues.

DOVER—First-day school, 11 a.m., worship, 11:15 a.m., Quaker Church Road.

HADDONFIELD—Meeting for worship, 11 a.m.; First-day school, 9:45 a.m. Midweek meeting, Fourth-day, 10 a.m. Lake Street.

MANASQUAN—First-day school, 10 a.m., meeting, 11:15 a.m., route 35 at Manasquan Circle. Walter Longstreet, Clerk.

MONTCLAIR—289 Park Street, First-day school, 10:30 a.m.; worship, 11 a.m. (July, August, 10 a.m.). Visitors welcome.

NEW MEXICO

SANTA FE—Meeting, Sundays, 11 a.m., Olive Rush Studio, 630 Canyon Road, Sante Fe. Jane H. Baumann, Clerk.

NEW YORK

ALBANY—Worship and First-day school, 11 a.m., YMCA, 423 State St.; Albany 3-6242.

BUFFALO—Meeting and First-day school, 11 a.m., 1272 Delaware Ave.; phone EL 0252.

LONG ISLAND—Northern Boulevard at Shelter Rock Road, Manhasset. First-day school, 9:45 a.m.; meeting, 11 a.m.

NEW YORK—First-day meetings for worship:

11 a.m. 221 E. 15th St., Manhattan
Earl Hall, Columbia University
110 Schermerhorn St., Brooklyn
137-16 Northern Blvd., Flushing
3:30 p.m. Riverside Church, 15th floor
Telephone GRamercy 3-8018 (Mon.-Fri. 9-4) about First-day schools, monthly meetings, suppers, etc.

SCARSDALE—Worship, from June 12th through Sept. 4th, Sundays, 9:30 a.m., 133 Popham Rd. Clerk, William Vickery, 162 Warburton Ave., Hastings-on-Hudson, N. Y.

SYRACUSE—Meeting and First-day school, 11 a.m., YWCA, 339 E. Onondaga Street.

OHIO

CINCINNATI—Meeting for worship, 10 a.m., 3601 Victory Parkway. Telephone Lucile Knight, Clerk, at EA 1-2769.

CLEVELAND—Meeting for worship and First-day school, 11 a.m., 10916 Magnolia Drive. Telephone TU 4-2695.

TOLEDO—Unprogrammed meeting for worship, First-days, 10 a.m., Lamson Chapel, Y.W.C.A., 1018 Jefferson.

PENNSYLVANIA

DUNNINGS CREEK—At Fishertown, 10 miles north of Bedford: First-day school, 10 a.m., meeting for worship, 11 a.m.

HARRISBURG—Meeting and First-day school, 11 a.m., YWCA, 4th and Walnut Sts.

HAVERFORD—Buck Lane, between Lancaster Pike and Haverford Road. First-day school, 10:30 a.m. Meeting for Worship at 11 a.m.

LANCASTER—Meeting house, Tulane Terrace, 1½ miles west of Lancaster, off U.S. 30. Meeting and First-day school, 10 a.m.

MEDIA—125 West Third Street. Meeting for worship at 11 a.m.

PHILADELPHIA—Meetings, 10:30 a.m., unless specified; telephone LO 8-411 for information about First-day schools.
Byberry, one mile east of Roosevelt Boulevard at Southampton Road, 11 a.m.
Central Philadelphia, 20 South 12th Street. Chestnut Hill, 100 East Mermaid Lane. Coulter Street and Germantown Avenue. Fair Hill, Germantown & Cambria, 11:15 a.m.
Fourth & Arch Sts., First- and Fifth-days. Frankford, Penn & Orthodox Sts., 10:30 a.m.
Frankford, Unity and Wain Streets, 11 a.m.
Green St., 45 W. School House L., 11 a.m.
Powelton, 36th and Pearl Streets, 11 a.m.

PITTSBURGH—Worship at 10:30 a.m., adult class, 11:45 a.m., 1353 Shady Avenue.

READING—First-day school, 10 a.m., meeting, 11 a.m., 108 North Sixth Street.

STATE COLLEGE — 318 South Atherton Street. First-day school at 9:30 a.m., meeting for worship at 10:45 a.m.

TENNESSEE

MEMPHIS — Meeting, Sunday, 9:30 a.m. Clerk, William Hewitt, MU 3-9646.

NASHVILLE — Meeting for worship, 10:30 a.m., Sundays, 2020 Broadway. Call CY 3-3747.

TEXAS

AUSTIN — Worship, Sundays, 11 a.m., First-day school, 10 a.m., 606 Rathervue Place. Clerk, Priscilla Zuck, GR 7-3414.

DALLAS — Sunday, 10:30 a.m., Adventist Church, 4009 N. Central Expressway. Clerk, Kenneth Carroll, Religion Dept., S.M.U., FL 2-1846.

HOUSTON — Live Oak Friends Meeting, Sunday, 11 a.m., Council of Churches Building, 9 Chelsea Place. Clerk, Walter Whitson; Jackson 8-6413.

VIRGINIA

LEARSBROOK — Meeting for worship at Hopewell Meeting House, First-days at 10:15 a.m.; First-day school at 11 a.m.

LINCOLN — Goose Creek United Meeting House. Meeting for worship, 11:15 a.m., First-day school, 10 a.m.

WINCHESTER — Centre Meeting House, corner of Washington and Piccadilly Streets. Meeting for worship. First-days at 10:15 a.m.; First-day school, 10:45 a.m.

WASHINGTON

SEATTLE — University Friends Meeting, 859A 15th Avenue, N.E. Worship, 10 a.m.; discussion period and First-day school, 11 a.m. Telephone MEltrose 2-9983.

WANTED

HOUSEKEEPER-COMPANION for elderly blind widower, in suburban Baltimore, Maryland. No household laundry or heavy cleaning. Plain cooking required. Box P155, Friends Journal.

FOR RENT

MODERN APARTMENT ideal for small family. Few steps from protected beach, in quiet family resort in New Jersey. Available until July 9th and after August 7th. Reasonable. Half hour to Manassan Meeting. Box T156, Friends Journal.

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A Quaker Weekly

VOLUME 6

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No white man can conceive of the indignities heaped upon Negroes in the South until he makes the attempt to discover them for himself. Segregation within and without the church is a denial of the Christian doctrine that all men are of equal value in God's sight, and a denial that Christ died for all men.

—JOHN H. TEETER

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Editorial Comments

Mr. Kennedy's Catholicism

BY now every American voter must be conscious of the fact that Mr. Kennedy is a Catholic; that his candidacy may stand or fall on this no longer private issue; and that it was not only Mr. Kennedy himself and the American people who have made his faith a matter of controversy, but also the authorities of Rome. Kennedy is, of course, fully aware of the prejudices still existing in certain segments of our population, and he is asking for nothing more than "fair consideration." He has expressed himself unequivocally on several occasions about many issues that seem inseparably linked with his presidential ambitions: the allotment of federal funds for parochial schools; the appointment of an ambassador to the Vatican; the use of federal funds for planned parenthood in underdeveloped countries; and, in general, the separation of church and state, with its numerous ramifications. Nobody doubts his sincerity. Nor can his voting record speak against his suitability as a candidate.

The irony of the situation is, however, that the Senator has to contend with serious opposition from his own church. His freely expressed statements about the independence of his conscience and similar matters have brought forth stern reprimands from various Catholic quarters. *Osservatore Romano*, the Vatican's organ, spoke of the conscience of any political leaders as being always dependent on God's voice and the moral law, both of which are mediated to all men through the Catholic Church. This reminder puts the seal of authority on the many Catholic publications or individuals criticizing Kennedy at home. A respectable array of Catholic reviews have expressed in the positive language customary on such occasions that Kennedy erred in believing his private conscience and his oath to the Constitution could be his sole guides. The aspiring Senator is undergoing public instruction to the effect that "no religious man, be he Catholic, Protestant, or Jew, holds such opinions" (*America*, weekly review of the Jesuits). His views were called "unacceptable" and "bound to irritate Catholics" (*The Catholic World*). He was "bending over backward" in trying to prove his loyalty to the American Constitution (*The Catholic Messenger*,

Iowa). His religion and the Constitution appeared in conflict, and "it is the Constitution that ought to be examined—not his religion" (*St. Louis Review*). He was accused of "groveling" before the public and confusing religious issues with social and political matters (*St. Joseph's Register*, Kansas City). Not only was his thinking fuzzy; he "had better watch his language," which is "confusing the Catholics themselves" (*The Indiana Catholic and Record*). Similar attacks came from Catholic publications in Trenton, N. J., Denver, Colo., Brooklyn, N. Y., San Francisco, Calif., and elsewhere. Nor will these be the last.

Kennedy's undeniable campaign successes will put before his party's convention a difficult decision. If he should be nominated, the religious issue is likely to loom even larger in the final months and weeks before election day. If Kennedy should fail to be nominated, we shall probably never learn how serious a factor his religious affiliation was in such a decision. The fight over Al Smith's Catholicism was passionate enough, but in Kennedy's case many of the factors that contributed to Al Smith's defeat do not now exist.

The echoes from Rome receive a special interest in view of the widely noted incident in Dijon, France. The mayor, a Catholic priest of liberal persuasion (if such category exists at all) was forbidden by his superiors to welcome Khrushchev during his first visit to France earlier this year. The mayor-priest was simply ordered out of town by his ecclesiastical superiors. This episode, which caused widespread comments, is bound to suggest to American voters questions like these: Is the Catholic Church going to put pressure of a similar kind on an American Catholic President? Will the hierarchy, for example, oppose him when he wants to visit Moscow, as it opposed and even delayed the Italian President's visit? Would Rome urge its "advice" on a Catholic President if the recognition of China were under debate?

At the moment the Senator's ship is sailing strong. The captain appears not in the least intimidated by occasional lightnings from the skies. His craft looks seaworthy—at least as far as the treacherous water routes of this world are concerned. The question remains: Will it make port?

On Becoming

MY mother was fond of comparing character to a sheet of paper. Wrongdoing, she said, could never be erased from a person's character any more than a blot of ink could be erased from a piece of clean white paper. She had laid hold of an element of truth. A slap in the face, an unjust criticism may blight the child on whom it falls; undoubtedly it shapes the character of him who slaps or speaks unwisely.

"But who are you to think you could get through life without pain?" Winifred Holtby says in *South Riding*. "Did you expect never to be ashamed of yourself? Of course this hurts you. And it will go on hurting. I've had 70 years and more of time, and there are plenty of things in my life still won't bear thinking of. You've just got to get along as best you can with all your shames and sorrows and humiliations. Maybe in the end it's those things are most use to you."

That we can learn from our mistakes is a basis of hope for becoming the children of God, for whom the creation waits with eager longing. A black-and-white code of morality may produce strong characters. But can it produce those of a compassionate nature? John Woolman's "tenderness toward all creatures" sprang partially from his childhood escapade of killing in sport a mother robin and then purposely killing her young in order to prevent their starving to death. Of this experience Woolman wrote, "Thus He whose tender mercies are over all his works, hath placed a principle in the human mind which incites to exercise goodness towards every living creature."

I do not forget the bluebird I accidentally ran over. Nor shall I ever forget the day I kicked an old pregnant cat who got under my feet once too often as I carried great baskets of washing up into the yard. These are blots on my page of life. A friend of mine who led an exemplary life said she tried to live so that she would have no regrets. I admire her as I love my mother and respect her ordered life. Yet I believe there is comfort for those of us whose piece of paper is smeared with blots. Jesus knew the human heart and its need for rebirth and redemption. He knew we would trespass and be sorry. He told us how to find forgiveness.

Although the blots may not be erased, nor the shames and sorrows forgotten, they need not be dwelled upon. Character is never static; character is always in process of becoming. If God—the spirit of love, truth, and all the goodness in the universe—forgives and tries us once more, if Jesus when he walked the earth forgave mistakes and wrongdoing, then we must forgive ourselves. We must forgive each other. We must accept forgiveness, not

feeling that our neighbor always pictures us in dishonor—slapping the child, killing the robin, kicking the cat, or even being in jail.

Because of the vision that frail men and women could become stable characters, jails were changed in name to penitentiaries and reformatories. Too often the change has been in name only. Now and again at some advanced institutions it happens in deed. From Framingham, Mass., Mona Darnell brought this story: After Dr. Van Waters had read aloud from one of Bishop Sheen's books, he asked each girl her idea of love. Most of them spoke of earthly affections, until it came the turn of one young mother who insisted, "Oh, it is so much more than men and women's desire for each other, or even parents' caring for their children. Love is divine; it is that which makes us grow. I was rebellious when I was sent here; I was rebellious at the length of time I had to stay; but now I see how necessary it was for me to have time to think and so begin to change."

God so loved the world that He sent his son that we might learn about love through personality. Most of us are doubting rebels, and unless, like Thomas, we can put our hands into the hands of our Lord, we will not believe. Dr. Van Waters put her hand into the hand of that girl, and her trust redeemed her.

Subjects such as being socially acceptable get discussed along with the poetry that is read or recited at one Golden Age Club. While realizing that the older they are the harder it is to change, the members agreed that it is never too late to hope for improvement. They suggested that confidence in oneself could be gained through courtesy, especially receptive listening; through cheerfulness, which is improved by pleasant housing; and through acts of kindness. During the depression one old gentleman learned that regardless of circumstances, such as poverty or physical handicaps, it is always possible to help someone else. Being out of work, he so lost respect for himself that no stranger could trust him enough to ask for a simple direction. Becoming thoroughly sick of himself, he felt driven to look outward and see that he was not the only person in the world who had troubles. When he began to make a practice of helping people cross the streets or board the right bus and of offering such small friendly kindnesses, he found he could hold his own head up. He learned anew, when over fifty years of age, that his inner sense of dignity need not be lost by lack of money.

It may be old-fashioned to say that helping others changes our own characters. Kindness is the sense that we are all one, of one kind, kith, and kin. To do good

is belittled. But is it preferable to do evil or to do nothing? The formation of character is a process of becoming that which we now are not, of having the courage to grow through fresh acts and choices. Jesus stressed over and over that it is never too late to repent and begin again, that seekers may become finders.

Sometimes beauty and the wonder of nature help us become our better selves. A visitor at the John Woolman Memorial walked about the garden looking, ever looking and nodding with delight. "My father," he reminisced, "was a hard man, hard on himself, hard on his children. He drove us all to long hours of work clearing the virgin timber of Indiana to make our farm. He was close with his words—wasted none of them on praise. He was close with his money—none of us children ever had a day off to go to the circus. But when Father grew old and retired from his fields, he had time to cultivate the back yard. He gathered seeds from the neighbors, larkspur, zinnias, four-o'clocks—bright and gay like these—and their beauty gentled him. His spirit grew tender, and he found time to speak a kind word, to do a neighborly act. Your garden brings my father's better self to memory."

As tenderness is attained, the power of imagination is likewise increased, for it is the gift of living in the image of God, whose most revealed quality is love. Imagination quickens and deepens prayer, makes us sensitive to others' needs, feeling how it would be if our "souls were in their souls' stead." In George MacDonald's *Sir Gibbie* is a character known as Old Janet, who never said that she was praying for a friend but that she was "keeping him company and holding the gate open." Do we not all long for someone to keep us company—through our troubles, our mistakes, our joys?

How much it helps when our own faith is dim to have a dear friend hold open for us the gate to God's

light and love! Do you have someone that each day includes you in those for whom a morning blessing is asked? And do we sustain those who are our responsibility through their deep waters and upon their high mountains? Most of us are not wise enough to pray for ourselves. Our friends see our shortcomings and can pray for us while we hold their needs before the Holy Spirit, the Eternal Spirit that draws the whole creation toward wholeness.

Change, then, is the one thing we can depend on. If, instead of resisting change, we can feel a rhythm to the years, feel that we are taking a useful and graceful part in the divine pattern of creation, life takes on purpose and meaning.

All of growth falls into stages. The unwanted tomato hornworm develops from egg to larva, to pupa, to night-flying moth with wings so swift in motion its hovering flight resembles that of the welcome humming bird. If this is the natural process for the lowly caterpillar, how much more true it should be that all of human existence is meant to be a continuing cycle of growth! We are always in process of becoming that which we now are not. Character is in constant formation through continuing choices and ever-fresh actions. It is never "a thing and a fact," von Huegel says, but "an act and an energy." We make a mistake to pigeonhole ourselves or our children. No one should be placed in a fixed category as if he could not change.

Although the moth or butterfly breaks through its chrysalis with automatic timing, human beings must want to shed the tight skin of their self-love. Sun and warmth are necessary to change the pupa to the winged creature. God's grace is necessary to us, and is as freely given as the sunshine. But we must choose to cooperate with His grace, to recognize and lay hold of the powers that everywhere reach out to guide and bless our progress.

THE sense of "presence" may disturb as well as reassure. If we are complacent and self-regarding, we may find it stabs our spirit broad awake. Its dealings with us will ever remain a mystery. Those who are wise will surely cherish the memory of it, will ever find a benison in recalling it, and go softly all their days because they once knew such a blessed experience.

There are other stories [besides Jacob's awareness of "presence" at Bethel] in the Old Testament of men becoming livingly aware of "presence," outstanding amongst them being the vision of Isaiah in the Temple—the record of his lifelong call to the prophetic office. That call came to him in the context of worship—worship touched by the imaginative insight of a sensitive spirit facing the highest issues and responsive to their ultimate claim. The rich and majestic imagery with which the prophet surrounds the story gives us a clue to the significance he attached to an ordination that depended upon no priestly authority but upon an encounter with the Divine Presence. This ordination brought to the prophet the credentials which could never be gainsaid and gave him courage to meet all the scorn and abuse which later showered on him.—EDGAR G. DUNSTAN, "The Sense of Presence" in the Wayfarer for April, 1960

That guilty, hard, doubting separate self begins to change when belief grows that love is the greatest thing in the world; for the purpose of life is to love God and serve Him, to become His friends, and finally to become the sons of God, for whom the creation waits with eager longing.

JOSEPHINE M. BENTON

From the Integration Front in the South

IN Montgomery, a sociology professor, his wife, and 11 students from MacMurray College, Jacksonville, Ill., arrived to study conditions. All were arrested and fined \$50 to \$100 for eating with Negro ministers in a Negro cafe. They will appeal. Later, two whites and three Negroes were arrested because the Negroes were visiting socially in the white homes.

In Memphis, scene of recent library sit-ins, *The Press-Scimitar* urged editorially that the library admit Negroes.

In Atlanta, the Southern Sociologists Society, angered by refusal of the Henry Grady Hotel to serve Negro members, voted to meet henceforth only in cities with integrated hotel and dining facilities.

In Chapel Hill, N. C., more than 800 signers, mostly white, ran newspaper advertisements pledging moral support and patronage to merchants who provide equal service to all customers.

Nonviolent action against segregation spread to Baton Rouge, La., and Marshall, Tex., and on a smaller scale to Louisville, Ky., and several other communities. It finally reached Mississippi, where Negroes met violence when attempting to swim at a Biloxi beach.

Victories were won against segregated eating facilities in Dallas and Galveston, Tex.; St. Joseph and Jefferson City, Mo.; Baltimore, Md.; and at four stores in Richmond, Va. Prospects were reported good in Miami and Houston.

The first major court victory in the resistance movement came in Raleigh, N. C., where trespass charges against 43 pickets were dismissed on the basis of a 14-year-old Supreme Court ruling.

There was violence in Nashville with the bombing of the home of Alexander Looby, Negro civil-rights lawyer. This resulted in a silent march by 3,500 students to demand action by the Mayor.

Segregationists produced a significant new weapon in Alabama—libel suits against their critics. Montgomery city officials sued *The New York Times* and four Alabama integration leaders because of an advertisement describing conditions in Alabama. Birmingham and Bessemer officials threatened suit over articles printed by *The Times*.

On the school front, desegregation suits were filed in Memphis and Chattanooga, Knoxville submitted a grade-a-year plan, and Dallas was expected to propose a similar plan. Houston's school board was told by its attorney that it must comply with integration orders next fall. A legislative committee investigating public opinion in Georgia recommended a local-option plan.

—*The Southern Patriot, Louisville, Kentucky*

Internationally Speaking Situation Normal—All Fouled Up

THE "snafu" over the U.S. reconnaissance plane brought down in the Urals and over the attempted Summit Conference suggests several reflections, which may lead to constructive suggestions:

(1) The U-2 reconnaissance plane brought down far inside Russian territory was the ostensible cause of the Russian ire which broke up the Summit Conference. But Premier Khrushchev seems to have been under great pressure from inside Russia to take a stiff line. The 1,200,000 men released from the Russian military establishment included officers of high rank; this reduction of Russian armed forces stirred them to indignation. President Eisenhower seems to have been acutely embarrassed by the U-2 incident and by its unfortunate timing. Russian-American bitterness at Paris was at least partly inspired, for each of the principals, by internal considerations.

(2) That particular flight of the U-2 seems to have been undertaken without knowledge or approval of the President or of the State Department. The embarrassing consequences underline the increasing importance of having military policy and actions firmly under civilian control. The Premier's experiences before Paris illustrate this lesson as clearly as do the President's.

(3) The affair has given an embarrassing demonstration of the inadequacy of ill-considered military action. The Russians have been suspected of seeking to weaken the N.A.T.O. alliances. The reckless involvement, by U.S. military actions, of two of our allies without their knowledge in a provocative act directed against a close and strong neighbor of theirs has been a powerful aid to Russian efforts at alliance weakening.

(4) The President has since said that such flights as that of the U-2 will not be renewed. News reports have said that they are no longer needed as other methods, such as the various satellites now in orbit or being developed, can gather the desired information better. The U-2 itself was flying so high as to come almost into the category of space vehicle. The incident indicates the importance of getting on with the task of providing for international control of space and of what men do in it.

(5) The U-2 "snafu" is a dramatic illustration of the danger of war by error or unintention—in this age of defense optimistically based on terror of mutual annihilation. Military defense can no longer defend.

(6) Therefore the necessity of general disarmament under international inspection has once more been emphasized. Henceforth, instead of proposing high-sound-

ing formulas and then retiring into self-satisfied inaction when the formulas are not accepted at once, U.S. officials charged with disarmament negotiations, and U.S. citizens who bear the ultimate responsibility of supporting disarmament arrangements or suffering the consequences of their lack, need to begin to make serious efforts to find out what the other countries concerned want *and why*; and then to labor patiently and persistently to bring the differing views into harmony in a workable plan.

(7) One of the most encouraging aspects of the disappointment experienced at the Summit has been the widely expressed hope that henceforth solutions of serious problems will be sought through the United Nations. Within the U.N. framework all participants are continually reminded of the vital importance for the whole world of the issues they are discussing. U.N. conferences are harder to break up than are special conferences. Within the U.N. there are ample opportunities for quiet search for mutually acceptable arrangements as well as opportunities for impressive announcement of agreements reached. In this age, when mankind faces the danger of united extermination in case the great powers fail to settle their disputes, it becomes increasingly important to use and develop the resources of the United Nations for working ceaselessly and effectively for mutually satisfactory solutions of particular problems. Peace is a process, not a state of affairs. It is vitally important for all nations that all nations commit themselves loyally to ceaseless participation in the process of peace.

May 26, 1960

RICHARD R. WOOD

The War Against Man

The Lapins: A Final Chapter

THE title of this encouraging report was also the headline of a stirring article by Norman Cousins in our August 9, 1958, issue. That article was the abbreviated text of his address given at the Friends General Conference of 1958, in which he appealed to Friends to assist a group of Polish women who had suffered severe and lasting damage, physically and psychologically, from the atrocious medical experiments of the Nazis. About a year later it became possible through Norman Cousins' indefatigable efforts to offer hospitality to some of these Polish women when they were visiting in the United States. At the time they benefited greatly not only from the medical treatment but also from the cordial hospitality they were accorded everywhere. (See Norman Cousins' article "The Ladies Depart," in the FRIENDS JOURNAL, August 8, 1959, page 441.)

Norman Cousins' appeal was directed to all civilized nations. He stressed that the German government owed these women adequate financial recompense. While they were in the United States, the German Embassy in Washington contributed \$27,000 to the cost of their medical treatment. Yet the question of an adequate indemnity remained unsolved.

We have just learned from Margarethe Lachmund, Berlin, that the German *Bundestag* (Congress) has adopted a law directing the German government to pay adequate indemnities to these thirty women, none of whom can ever again live a normal life. The bill was supported by four leading Senators and the entire Social Democratic Party. The legislators emphasized that Germany had not only a political but also a moral obligation to repair as much of the damage as may still be possible. The case had been delayed because West Germany has no official political relations with Poland. The International Red Cross is likely to administer the funds.

This action did not come about quite as suddenly as it may appear from this brief report. Last year several leading German newspapers began to take up the issue. The Labor Welfare Organization as well as the Synod of the Evangelical (meaning Protestant) Churches and a number of smaller organizations soon added their support in the attempt to arouse public opinion. Finally, when the decision came before the *Bundestag*, all of its members approved the bill.

This is, indeed, good news, late as it comes. The gratitude and admiration which the Polish women are bound to feel for Norman Cousins will gladly be shared by all of us who saw him start this action single-handed. We have always been impressed by his candor and vision, but we have never heard him give a sermon or a religious message in the strict sense of the word. Yet we know he is a peacemaker of whom it may be said, "... you will know them by their fruits."

Possession

By REBECCA M. OSBORN

This earth is not a shop,
Its people toys
To wind and race and test
Like careless boys.

The world belongs to those
Who deeply care,
Who softly walk the sod
And quickly spare.

Letter from Scandinavia

AFTER the considerable interval between my last letter and the present one I want to limit myself to a brief report on the Church Academies, the Moral Rearmament pamphlet, and the progress in our little Yearly Meeting group.

The orthodox, religious fervor in the evangelistic Home Mission under the leadership of Dr. Ole Hallesby has weakened considerably. Churches in the movement are still able to collect large sums of money for their many Christian folk high schools, their agricultural schools, a college, and a few intermediate secondary schools, but in the last few years trumpets for their theological college have not been so very high sounding. And the interest of the state church has obviously slackened. There may be some strife concerning the appointment of bishops (over half the bishoprics are or will very soon be vacant). I think I can say for certain that it will result in splitting the spoils in two nearly equal parts.

This condition is really only the other side of the story of the so-called Church Academies. The most important of these is the one in Oslo, but there are also a few others. Feeling is increasing that the cultural and intellectual circles in the population have been rapidly moving away from church influence. The Church Academies are institutes that arrange lectures and round-table conferences on different themes. A few of these themes have been "Criteria of True Poetry," "How Tolerant Ought the Church to Be?" "Is Spiritual Neutrality Possible?" "Is Man Evil?" "Youth Criminality," "Fellowship between Jews and Christians" (caused by the outburst of anti-Semitism about New Year's time), and "Ideology and/or Christianity" (caused by the Moral Rearmament pamphlet).

Can anything be said about the effects of three years of activity? I quote from their own organ: "We have not reached that position in the cultural and spiritual life that we had hoped for. The reason may be partly due to our limited economy, but also that we have not had sufficient energy and courage to carry through the 'open confrontation' with always new groups of intellectuals alienated from the church on questions that are important both to them and to us. . . . Many such intellectuals do not consider the academy as a forum where they feel at home. . . . On the other hand, the academy seems to have had a certain influence *within* the church wherever wider circles have seen the value of confrontation and conversation with people with opinions different from their own."

This sober evaluation corresponds exactly with my

own. There is a gradual—as yet rather slow—change going on within church circles in the direction of more tolerant views on the cultural and social aspects of life.

Far more dramatic have been the effects of the Moral Rearmament pamphlet *Coexistence and Ideology*, which shortly before Christmas was thrust suddenly on every Norwegian household. At once it aroused a strong reaction in both political and religious circles. Nearly all reviews of the pamphlet deplored or condemned its religious arguments in defense of Foster Dulles' American foreign policy. In the discussion at the Church Academy in Oslo the main speaker, Dr. Lønning, one of the ablest of all theologians in the country, ended by saying, "The movement [Moral Rearmament] would have stood better if it had not fallen into the temptation to rely so much on the use of a word [ideology] with a double meaning." In a few cases the publication of the pamphlet has resulted in serious discussions in newspapers on some of the main issues besides those with a political tinge, as was the case also in England.

A few words about our own little Society. Membership is slowly rising in both Monthly Meetings (Oslo and Stavanger), and is at present 85, as compared with 70 a few years ago. Stavanger has almost overnight organized a Sunday school with over twenty children, divided in two classes (after having started with two children a year and a half ago). A small girls' club has also come into existence. A clothing and money collection has been started among all members and has got some remarkable gifts from friends of Friends (through our paper *Kvekeren*) which will go to Algeria. One of our members, Egil Hoodenak is Secretary of the Norwegian Algeria Committee, which is closely connected with the Norwegian state's Refugee Council. The group in Oslo has been very much concerned with the problem of the world's economic need and has begun a modest Crusade against the World's Need in cooperation with some other Christian bodies. How far it will be possible to develop this idea cannot be seen at the moment, but there is an excellent connection through the Secretary of the Religious Department of the Broadcasting Corporation, Mr. Sigurd Lunde.

Our biggest adventure is the starting of a home for mentally deficient children, "Lindgrov" near Risør. The current expenses are met by the government, but we have had to get the buildings—partly rented, partly new-built—and all the equipment, which may amount to something like \$20,000. This has, of course, been possible only through the payment we received from the expropriation of the old site and the sale of the neighbor site. The home has just been filled to capacity, with sixteen boys, two girls, and a staff of four or five persons.

I have no inside information about the two other Scandinavian countries. What reaches us from the outside is news of such dramatic events as the ordination of three women pastors in Sweden—in spite of a very loud protest from certain circles. As far as I can see, these circles consisted of two rather different theological streams, one very high church and another more biblical or fundamentalist. The same problem exists in Norway but will probably not become so crucial in this country because there is practically no high-church group, so that the biblicals will have to go in alone if they should raise serious opposition to women pastors.

To end with a truly Scandinavian Quaker concern, I want to mention that a Scandinavian Summer School will be held at Gustavsberg, near Uddevalla at the end of June and the beginning of July. It will be a family gathering and have as its main theme "Deepening." There will be three leading lectures, one from a Swede, one from a Dane, and one from a Norwegian.

Oslo, Norway

OLE F. OLDEN

About Our Authors

Joan Z. Brinton is Corresponding Clerk of the Southern Appalachian Association of Friends and lives in Madison, Tenn.

Josephine M. Benton of Philadelphia is a member of Menallen Meeting, Flora Dale, Pa. She is the author of the popular leaflet *Reading Aloud for Fellowship* and the study guide *John Woolman, Most Modern of Ancient Friends* (both published by the Religious Education Committee, Friends General Conference), and of the Pendle Hill pamphlet *Martha and Mary*.

Richard R. Wood, who writes "Internationally Speaking" for the FRIENDS JOURNAL, was for many years Editor of *The Friend*, Philadelphia.

Ole F. Olden, our correspondent in Norway, is Clerk of Norway Yearly Meeting.

Friends and Their Friends

Overseers of Monthly Meetings are urged to make use of the two revised kits, one for new members and the other for seekers. The pamphlets and leaflets which comprise these kits have been chosen for use by Overseers in their outreach work with attenders and new members. The kits sell for one dollar each and may be obtained from the Religious Education Committee, 1515 Cherry Street, Philadelphia 2, Pa.

The attention of our readers is called to the change in frequency of publication of the FRIENDS JOURNAL during the summer months. Until September 3 it will be published every two weeks. The next issue will be dated June 25, 1960.

Max F. Carr has accepted a position as Assistant Professor of Music and Chairman of the Music Department at Wilmington College, Ohio, where he will take up his duties in the fall. A member of Westfield Monthly Meeting, Riverton, N. J., and Clerk of Fayetteville Meeting, Arkansas, he is at present testing the constitutionality of the Arkansas teacher affidavit law. He was formerly Associate Professor of Music at the University of Arkansas.

The Yellow Springs, Ohio, weekly *News* has won top honors in the "best editorial" division of the National Editorial Association's 1960 contest. The first-place entry included editorials written by *News* copublishers Kieth A. Howard and Kenneth H. Champney. Kenneth Champney is a member of Yellow Springs Monthly Meeting, Ohio. The *News* was competing with small daily papers as well as weeklies in the contest, which was open to 10,000 such newspapers in the United States. Some 350 newspapers entered the "best editorial" division.

Leah Lung'aho, wife of Thomas Lung'aho, Administrative Secretary of East Africa Yearly Meeting, will attend the Five Years Meeting, to be held at Earlham College, Richmond, Indiana, July 14 to 21. She was selected by the women of East Africa. The attendance of a Friend from East Africa grew out of a concern that arose in the North Carolina Yearly Meeting United Society of Friends Women.

Dr. William Biddle, Director of the Earlham College Program of Community Dynamics, has accepted a position as Secretary for Church and Community Cooperation with the Board of National Missions of the United Presbyterian Church, U.S.A. Dr. Biddle's resignation from the Earlham faculty takes effect at the end of the current academic year.

The Connecticut Friends Committee on Social Order (144 South Quaker Lane, West Hartford 7, Conn.) has prepared an extensive compilation of official statements from a number of Churches and a few other organizations concerning capital punishment. The brochure *What Do the Churches Say on Capital Punishment?* is available for 25 cents from the above address.

The Quaker Fellowship of the Arts of our British Friends has just published a somewhat enlarged issue of *Reynard*. The magazine bears on the title page its usual suggestive sketch of a fox's head. The issue contains interesting pieces in prose and poetry and a few illustrations, of which Wyn Casholt's "Drypoint" appears remarkable. The group is encouraged by the growing response it has found during the past few years and now attempts to rally more Friends interested in the relationship of religion and the arts. Subscriptions to the magazine are two shillings per year and should be mailed to Rosemary Butler, 50B, Red Lion Street, London W. C. 1, England.

The All Friends Quarterly Meeting held at Summit, N. J., on May 22 approved a minute commenting on the action taken against William R. Martin, Chairman of the Young Friends group of Washington, D. C., Meeting (see page 334 of the issue for May 21). In part the minute said: "We believe that our government, and each member thereof, is under legal and moral obligation to uphold, in their employment practices as in other ways, the principles of justice and law. The right to hold religious views without interference by government, and the right of free speech are clearly guaranteed by our Constitution. It appears to us that the dismissal of William Martin violates these rights. It further appears to us that the opportunity for conscientious objection, to which Washington Young Friends call attention, has been clearly recognized and provided for by the Congress of the United States in the Selective Service Act. Calling the attention of those most concerned to this provision should not be the cause of punitive action against one of their members. Such punitive action is more destructive of the values we seek to preserve than is the aggression against which we wish to defend.

"We call upon our representatives in the Senate to ascertain whether the facts are indeed as they have been reported. If they are not, we would like to be informed. If they are found to be true, then we respectfully request that the action taken against William Martin be corrected."

One of Germantown's most successful fund-raising campaigns was climaxed in the first week of May with the announcement that Germantown Friends School, Philadelphia, has reached its \$600,000 goal. Samuel Fessenden, chairman of the appeal, announced that 1,425 subscriptions, totaling \$607,000, were obtained in the first step of the school's long-range \$1,000,000-development program. The funds will be spent for the following purposes: the improvement of Wistar Brown Field, giving the school much-needed additional play space; improvement of faculty salaries; and construction of a new Lower School building on the present property at Coulter Street. According to Henry Scattergood, Principal, groundbreaking ceremonies for the new Lower School building were scheduled for Friday, June 10, immediately after the final assembly of the school year.

Jacob's answer to the mathematical problem given in "For Friends Poetic and Arithmetic" by Maurice A. Mook in the last issue of the FRIENDS JOURNAL was

Thy age when marry'd must have been
Just forty-five; thy wife's fifteen.

We want to remind our subscribers not to enclose money in their letters to us. In a number of cases such letters have not reached us. We regret that we cannot assume responsibility for lost letters or money.

Friends Journal

The U.S. Committee for Refugees and Doubleday and Company, Inc., have announced the winners of the jointly sponsored Refugee Book Award. Of the 55 manuscripts submitted, first prize of \$500 was awarded to Mrs. Claire Heder-vary, a Hungarian-born Belgian citizen and Auschwitz survivor, now living in Great Neck, N. Y., for her nonfiction book *Broken Bridges*. The second prize, a \$100 Doubleday library, was won by Stephen Kelen, a Hungarian refugee author who resides in Australia, for his novel *Freedom is a Rainbow*. Third prize, a \$50 Doubleday library, went to Robert Loh, a Chinese refugee currently living in New York City, who is the author of a nonfiction manuscript *The Rainbow Chaser*. The book, which dissects the Chinese Communist regime, has been published in Hong Kong in Chinese by the United States Information Service.

Entries to the contest were received from five continents. The largest number of manuscripts were entered by refugees presently living in the United States. The judges of the contest were Pearl S. Buck, Oscar Handlin, Kathryn Hulme, and Budd Schulberg.

The script of "The Ugly Toad," an original puppet play (30 minutes), is for sale at \$10 from the Madison Branch, Women's International League for Peace and Freedom, 619 Riverside Drive, Madison 4, Wisconsin. For rent at \$10 are nearly a dozen remarkable puppets made especially for the play, which tells the story of the Ugly Toad. In going from marsh to throne, the Ugly Toad discovers and eliminates the causes of a war.

The play, written by Francis D. Hole, a member of Madison Meeting, Wisconsin, was awarded first prize in a nationwide contest. Proceeds from the sale of scripts and rental of the puppets go to the Jane Addams Centennial Fund, WILPF. The play was first presented on April 23 in Madison to raise money for this fund.

Death and the Christian Answer by Mary Ely Lyman has been released as Pendle Hill Pamphlet No. 107 (35 cents), obtainable from Friends bookstores and Pendle Hill, Wallingford, Pa. Josephine M. Benton writes about the pamphlet as follows: "This noted author says that modern man will not think about the possibility of death for his beloved ones or for himself. The present is absorbing, and the loneliness and mystery of death seem fearful and remote. Her common-sense counsels are: Do not disguise the name or idea of death; life would be monotonous if no one ever died; time without end would minimize goals of achievement; no criterion of greatness could exist; suppose Raphael were still painting pictures, or Shakespeare writing plays.

"This is the Christian answer: Since the process of spiritual growth is unfinished here on earth, we believe with John, 'Now are we the sons of God, and it doth not yet appear what we shall be, but we know that, when he shall appear, we shall be like him.' The faith of those at death's door and the sense of presence of a loved one not seen give experiential certainty of life after death."

Cedar Rapids Meeting

The Cedar Rapids Meeting was formally accepted as a participant Meeting in Iowa Yearly Meeting (Conservative) on Sunday, April 3, at a special business meeting held at the usual place of worship, the Cedar Rapids YMCA. The new Meeting is the first established Meeting since 1893, when Hickory Grove Meeting was established near West Branch, Iowa.

Visiting committees of Friends from Paullina, West Branch, and Whittier Meetings attended the meeting for worship and the short business meeting, to observe that the new Meeting was properly functioning. During the business meeting seven individuals were received into membership by transfer. Helen Loukup, Cecil Haworth, and Florence Haworth were appointed representatives to the Quarterly Meeting at West Branch on April 23. Following the worship and business meeting, Cedar Rapids Friends and their 30 visitors had a potluck lunch in the YMCA. Myrtle Haworth, Amy Haworth, and Helen Loukup were in charge of arrangements for lunch.

RICHARD W. TAYLOR

Mid-Year Meeting of Iowa Friends

About 100 Friends from the Meetings of Iowa Yearly Meeting (Conservative) and from Iowa Meetings affiliated with the Missouri Valley Conference attended the third annual Mid-Year Meeting on the weekend of April 8 to 10, 1960. The group met at the State 4-H Club Camp near Madrid, Iowa, where it met a year ago.

The winter just past had seemed unusually long, with heavy snow covering the ground until late March. By the time of the Mid-Year Meeting, however, the snow had melted, and the weather had moderated. Adults as well as children could enjoy the pleasures of early spring in this convenient camp situation on the crest of the high hills overlooking the Des Moines River valley.

The presence of Norman Whitney, Peace Secretary of the American Friends Service Committee, was much appreciated. On Friday evening he discussed the danger of war and the possibilities for peace in our present world. On Saturday evening he related something of his personal experience which had led him to become a Quaker, and gave his interpretation of the meaning of the Quaker faith.

There was fairly broad participation in the three meetings for worship. A special-interest group met on Saturday afternoon to discuss problems of education and the training of children. Before worship on Sunday morning, Sara Berquist gave some of her impressions of England and English Quaker activities. The Berquist family recently returned from spending a term at Woodbrooke.

Another special-interest group met after dinner on Sunday to discuss the possibilities of widespread distribution of an FSC disarmament pamphlet prior to the Summit Meeting of world political leaders.

As Friends departed, there seemed to be a general feeling that this weekend of worship and fellowship had been time well spent.

HERBERT C. STANDING



**FAITH · SERVICE · DEVOTION
DISCIPLINE · LOVE · COURAGE**

Friends General Conference

June 24 to July 1, 1960

Cape May, N. J.

Precious are the days when you can relax with your children and grandchildren in an atmosphere of spiritual refreshment. Such is the nature of the occasion thousands of Friends call the "Cape May Conference." Take part of your vacation this year at Cape May. The theme will be

"For the Living of These Days"

At Friends General Conference, Cape May, N. J., on Sunday evening, June 26, 1960, a performance of the docudrama "Which Way the Wind?" will be given. The semiprofessional cast will be provided by the James F. Griffith Management of Philadelphia. "Which Way the Wind?" is a full-length dramatic production, written by Philip C. Lewis and based on the American Friends Service Committee booklet *Speak Truth to Power*. The Des Moines *Tribune* has described the play as a "message of power and hope."

An abundance of recreational opportunities will be available to Friends who attend the Friends General Conference at Cape May, N. J., June 24 to July 1, 1960. Afternoons are being left free for family recreation on the beach. Boating, tennis, and fishing are easily available sports. Square dances are being planned for adults on two evenings and for young Friends on another evening. The City of Cape May provides an orchestra for social dancing at the Pier every evening except Sunday.

Elmore Jackson has written the article on "meditation" for the 1960 edition of the *Encyclopaedia Britannica*. He is Director of the Quaker United Nations Program.

Letters to the Editor

Letters are subject to editorial revision if too long. Anonymous communications cannot be accepted.

You have had some very good articles in the FRIENDS JOURNAL in recent months. The article "Are We Truly a 'Priesthood of All Believers'?" by Candida Palmer (issue of May 21, 1960) is a good example. Thank you. I have even put a few of the articles on tape to be played back later. I appreciate also your quotations, most of which I save or copy.

God bless you for doing a noble work. I am not a Friend but am interested in what you people believe and are trying to do.

Orrville, Ohio

W. BERT LEHMAN

From the beginning Friends have believed in peace and brotherhood and have arranged their lives as a living testimony to this persuasion. A fervent, holy purpose in life has enabled many to rise above sickness or any other limitation. There is "that of God" within each one of us, inspiring us to behold and encourage the same spirit of Christ in others and establish the holy realm of peace and harmony throughout the world. Now is always the time to commune quietly with God and act according to His guidance. He is always instantly available. Faith and persistent effort receive their reward.

The little boy has faith in his kite and runs into the wind until it climbs high into the sky. May each one of us rise to the full extent of his capability. Let peace, harmony, and health be established in each body and soul, as well as in our relations with others.

Los Angeles, Calif.

CLIFFORD NORTH MERRY

Thank you for publishing the message to Philadelphia Yearly Meeting last March, entitled "Quaker Ills" (see page 329 of the issue for May 21, 1960). We need very much to be reminded of these things which ail us so that we may apply the proper remedies. I appreciated most of all ill No. 5, called "Mother's Day Fixation" and ill No. 6, "George Fox Syndrome," but all the others are worth considering. Let us hope the message is read in all Meetings and given the serious thought it deserves.

Gould Farm, Great Barrington, Mass. ADELE WEHMEYER

In the wake of the recent deplorable wave of anti-Semitism, another alarming attack is being attempted but in a different direction. This time the assault is being directed against Islam and its holy book, the Quran (Koran). It was alleged that the Quran contains an "injunction against friendship with Christians and Jews." During the recent flare of anti-Semitism in Europe, the U.S.A., South America, and Australia, nothing of the kind has occurred in any Islamic country. Unfortunately, however, that allegation which serves only as a wedge between Muslims and their Christian and Jewish brethren

appeared in responsible nation-wide newspapers and publications, some of which claim to cater only to "all the news that's fit to print."

The Quran identifies itself with other God-revealed holy books, and embraces the very essence of their teachings. Thus it establishes a spiritual bridge between Muslims and other peoples of the scriptures, particularly Christians and Jews. Likewise, the Quran is replete with sublime teachings to guide Muslims in their association with followers of other faiths, based on freedom of belief, equality, and justice, regardless of color, nationality, or race. Moreover, how can it be said that the Quran contains an injunction against friendship with Christians and Jews when it explicitly condones a Muslim's marriage to a follower of either faith? Is not the bond of marriage stronger than that of friendship? Muhammad himself, the Prophet of Islam, had a Christian wife, Miriam, whom he loved dearly. The annals of history are filled with inspiring accounts of harmonious associations between Muslims and Christians and Jews.

Let us hope that in the future reference to Islam by responsible publications and newspapers will be based on profound comprehension and scholarly research. For the sake of world peace, let us nourish the roots of true understanding between Muslims, who comprise one-sixth of the world population, and their brethren in humanity. Let us build bridges instead of walls.

New York, N. Y.

ABDELMONEM SHAKER, Director,
Middle East Lecture Bureau

Coming Events

(Calendar events for the date of issue will not be included if they have been listed in a previous issue.)

JUNE

12—Baltimore Quarterly Meeting at Gunpowder Meeting, Sparks, Md. Ministry and Counsel, 9:45 a.m.; meeting for worship, 11 a.m., followed by lunch (beverage and dessert furnished by the Meeting); afternoon conference, 1:30 p.m.: C. Edward Behre, "The Tercentenary Rededication of the Quaker Peace Testimony"; business session.

12—Annual Meeting at Homeville Meeting House, on Route 896, near Russellville, Pa., 2 p.m. Dorothy Brosius of London Grove will be present.

12—Haverford Quarterly Meeting at Willistown Meeting, Goshen Road, north of Route 3, two miles from Edgemont, Pa. Meeting for business and worship, 4:30 p.m.; supper, 5:45 p.m. (bring your own picnic supper; beverages, including milk, and dessert provided); at 7:15 p.m., Carl F. Wise, "One Friend's Theology in Modern Times."

12—Millville-Muncy Quarterly Meeting at Millville, Pa., 10 a.m.

15—"The Struggle for Peace: Urgent Next Steps," theme at First Congregational Church, 11 Garden Street, Cambridge, Mass., 8:15 p.m. Speakers: the Rt. Hon. Philip Noel-Baker, M.P., awarded the Nobel Peace Prize, 1959; Dr. Linus Pauling, Professor of Chemistry, California Institute of Technology, awarded the Nobel Prize in Chemistry, 1954; Dr. H. Stuart Hughes, Department of History, Harvard University; and Rabbi Roland Gittelsohn, Temple Israel, Brookline, Mass. Admission free. Sponsored by the American Friends Service Committee and six additional organizations.

16—Haddonfield Quarterly Meeting at Mt. Laurel, N. J. Meeting for worship and business, 3 p.m.; supper on the lawn, 5:30 p.m.

beverage and ice cream provided); at 7:30 p.m., celebration of Mt. Laurel Meeting's 200th anniversary.

16—Salem Quarterly Meeting at Salem, N. J., 4:30 p.m.

17—Address by the Rt. Hon. Philip Noel-Baker, Nobel Peace Prize Winner, 1959, at Race Street Meeting House, Philadelphia, 8 a.m.: "1970 without Arms." The event is arranged by the Friends Peace Committee, Philadelphia, and cosponsored by the Middle Atlantic Regional Office of the American Friends Service Committee; other agencies are cooperating in publicity and support.

19—Quarterly Meeting at Dunning's Creek, Fishertown, Pa. Meeting for Ministry and Counsel, 10 a.m. (Theodore Mattheiss, Preparation for Meeting"); business, 2 p.m.; conference period, 3 p.m.: Richard Ferree Smith of the American Friends Service Committee, "Refugee Projects of the Service Committee."

19—Old Shrewsbury Day at Shrewsbury, N. J., Meeting, located at N. J. Route 35 at Sycamore Avenue. Clarence E. Pickett will attend meeting for worship at 11 a.m. and speak at 2:30 p.m. bringing a box lunch (lunch at 1 p.m.); dessert and beverage provided.

21 to 26—New England Yearly Meeting at Bowdoin College, Brunswick, Maine. Addresses by Moses Bailey, George A. Scherer, Alexander C. Purdy. Worship, business, planning for the ternenary. Young Friends and Junior Yearly Meeting.

24 to 28—Canadian Yearly Meeting at Pickering College, Newmarket, Ontario, Canada.

24 to July 1—Friends General Conference at Cape May, N. J. Main speakers: Bliss Forbush, E. Raymond Wilson, Courtney Smith, V. Narasimhan, Allan A. Hunter, Charles R. Lawrence, Robert Taber, Barrett Hollister. Morning lectures by Henry J. Cadbury,

Moses Bailey, Howard H. Brinton, Clarence E. Pickett. Round tables. Junior Conference, Senior High School Conference, Young Friends.

26—Meeting for worship at Old Kennett Meeting, Route 1, a half mile east of Hamorton, Pa., 10:30 a.m.

BIRTHS

JOHNSON—On May 21, to Robert F. and Stefanie Hetzel Johnson, members of Haverford Monthly Meeting, Pa., their second child, a daughter, ELIZABETH ANNE JOHNSON.

MONTGOMERY—On April 21, to DeWitt H., Jr., and Martha Barber Montgomery, members of Haverford Monthly Meeting, Pa., their fourth child, a daughter, RUTH REBECCA MONTGOMERY.

POST—On May 5, to Arnold Rae and Anna Evans Post, their third child and second son, ROBERT ALEXANDER POST. The father is a member of Haverford Monthly Meeting, Pa., and the mother is a member of Germantown Monthly Meeting, Philadelphia.

DEATH

RIDGWAY—On May 24, ELIZABETH BORTON RIDGWAY, aged 94 years, widow of Henry Ridgway. While she grew up in the Mullica Hill, N. J., Meeting, she was a concerned and active member of the now discontinued Girard Avenue Meeting, Philadelphia, for nearly forty years. During most of the past thirty years she has been a valuable member of Mickleton, N. J., Meeting. She is survived by three daughters, one son, six grandchildren, and nine great-grandchildren.

MEETING ADVERTISEMENTS

ARIZONA

PHOENIX — Sundays, 9:45 a.m., Adult study; 11 a.m., Meeting for Worship and First-day School, 17th Street and Glendale Avenue. James Dewees, Clerk, 1928 West Campbell.

CALIFORNIA

BERKELEY—Friends meeting, First-days 11 a.m., northeast corner of Vine and Walnut Streets. Monthly meetings the first Friday of each month, at 7:30 p.m. at Clark, Clarence Cunningham.

ABERMONT—Friends meeting, 9:30 a.m. Scripps campus, 10th and Columbia. Ward Balls, Clerk, 439 W. 6th Street.

SAN JOSE—Meeting, 11 a.m., 7380 Eads Avenue. Visitors call GL 4-7459.

SAN ANGELES—Meeting, 11 a.m., Univ. Methodist Church, 4th floor, 817 W. 34th Street.

LOS ANGELES—First-day school for children and adults, 10 a.m. Meeting for worship at 11. 957 Colorado.

SAN DIEGO—526 E. Orange Grove (at Oakd). Meeting for worship, Sunday, 11 a.m.

SAN FRANCISCO—Meetings for worship, First-days, 11 a.m., 2160 Lake Street.

COLORADO

DENVER—Meeting for worship, 10 a.m., 1st and Pearl Streets. Clerk: Wolfgang Johnson, HI 3-6161.

DENVER—Mountain View Meeting, 10:45 a.m., 2026 S. Williams. Clerk, SU 9-1790.

CONNECTICUT

NEW HAVEN—Meeting, 11 a.m., Conn. College, Yale Old Campus; phone FU 7-1639.

NEWTOWN — Meeting and First-day school, 11 a.m., Hawley School.

DISTRICT OF COLUMBIA

WASHINGTON—Meeting, Sunday, 9 a.m. and 11 a.m., 2111 Florida Avenue, N.W., one block from Connecticut Avenue.

FLORIDA

DAYTONA BEACH—Meeting, 11 a.m., First-days at 300 North Halifax Avenue. Information, Sarah Belle George, CL 2-2333.

GAINESVILLE—Meeting for worship, First-days, 11 a.m., 116 Florida Union.

JACKSONVILLE—Meeting for worship, 11 a.m., YWCA. Contact EV 9-4345.

MIAMI—Meeting for worship at Y.W.C.A., 114 S.E. 4th St., 11 a.m.; First-day school, 10 a.m. Miriam Toepel, Clerk. TU 8-6629.

MIAMI—University, Wesley Foundation, Sundays 7:30 p.m. Clerk, MO 1-5036.

ORLANDO-WINTER PARK—Meeting, 11 a.m., 316 E. Marks St., Orlando; MI 7-3025.

PALM BEACH—Friends Meeting, 10:30 a.m., 823 North A St., Lake Worth.

ST. PETERSBURG—First-day school and meeting, 11 a.m., 130 19th Avenue S.E.

GEORGIA

ATLANTA—Meeting for worship and First-day school at 10 a.m. 1384 Fairview Road, N.E., Atlanta 6. Phern Stanley, Clerk. Phone DR 3-5357.

HAWAII

HONOLULU — Meeting, Sundays, 2426 Oahu Avenue, 10:15 a.m.; tel. 999-447.

INDIANA

EVANSVILLE—Meeting, Sundays, YMCA, 11 a.m. For lodging or transportation call Herbert Goldhor, Clerk, HA 5-5171 (evenings and week ends, GR 6-7776).

INDIANAPOLIS—Lanthorn Friends, 1040 W. 42nd Street. Meeting for worship and First-day school, 10 a.m. Telephone LI 6-0422.

MARYLAND

SANDY SPRING — Meeting (united), First-days, 11 a.m.; 20 miles from downtown Washington, D. C. Clerk: R. B. Thomas; telephone WA 4-3366.

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CAMBRIDGE—Meeting, Sunday, 5 Longfellow Park (near Harvard Square) 9:30 a.m. and 11 a.m.; telephone TR 6-6883.

NANTUCKET — Sundays 10:30 a.m., through July and August. Historic Fair Street Meeting House.

WORCESTER — Pleasant Street Friends Meeting, 901 Pleasant Street. Meeting for worship each First-day, 11 a.m. Telephone PL 4-3887.

MINNESOTA

MINNEAPOLIS—Meeting, 11 a.m., First-day school, 10 a.m., 44th Street and York Avenue S. Harold N. Tollefson, Minister, 4421 Abbott Avenue S.; phone WA 6-9675.

MINNEAPOLIS — Church Street, unprogrammed worship, 10:15 a.m., University Y.M.C.A., FE 5-0272.

NEW JERSEY

ATLANTIC CITY — Meeting for worship, 11 a.m., First-day school, 10:30 a.m., South Carolina and Pacific Avenues.

DOVER—First-day school, 11 a.m., worship, 11:15 a.m., Quaker Church Road.

HADDONFIELD — Meeting for Worship, 11:00 a.m. First Day, Lake St., Albert Wallace, Clerk.

MANASQUAN—First-day school, 10 a.m., meeting, 11:15 a.m., route 35 at Manasquan Circle. Walter Longstreet, Clerk.

MONTCLAIR—289 Park Street, First-day school, 10:30 a.m.; worship, 11 a.m. (July, August, 10 a.m.). Visitors welcome.

NEW MEXICO

ALBUQUERQUE—Meeting and First-day School, 11 a.m., 815 Girard Blvd., N.E., Albuquerque. John Atkinson, Clerk. Phone ALpine 5-9588.

NEW YORK

BUFFALO—Meeting and First-day school, 11 a.m., 1272 Delaware Ave.; phone EL 0252.

LONG ISLAND—Northern Boulevard at Shelter Rock Road, Manhasset. First-day school, 9:45 a.m.; meeting, 11 a.m.

NEW YORK—First-day meetings for worship:
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SYRACUSE—Meeting and First-day school, 11 a.m., YWCA, 339 E. Onondaga Street.

OHIO

CINCINNATI—Meeting for worship, 10 a.m., 3601 Victory Parkway. Telephone Lucile Knight, Clerk, at EA 1-2769.

CLEVELAND—Meeting for worship and First-day school, 11 a.m., 10916 Magnolia Drive. Telephone TU 4-2695.

PENNSYLVANIA

HARRISBURG—Meeting and First-day school, 11 a.m., YWCA, 4th and Walnut Sts.

HAVERFORD—Buck Lane, between Lancaster Pike and Haverford Road. First-day school, 10:30 a.m. Meeting for Worship at 11 a.m.

LANCASTER—Meeting house, Tulane Terrace, 1½ miles west of Lancaster, off U.S. 30. Meeting and First-day school, 10 a.m.

PHILADELPHIA—Meetings, 10:30 a.m., unless specified; telephone LO 8-4111 for information about First-day schools.
Byberry, one mile east of Roosevelt Boulevard at Southampton Road, 11 a.m.
Central Philadelphia, 20 South 12th Street.
Chestnut Hill, 100 East Mermaid Lane.
Coulter Street and Germantown Avenue.
Fair Hill, Germantown & Cambria, 11:15 a.m.
Fourth & Arch Sts., First- and Fifth-days.
Frankford, Penn & Orthodox Sts., 10:30 a.m.
Frankford, Unity and Wain Streets, 11 a.m.
Green St., 45 W. School House L., 11 a.m.
Powelton, 36th and Pearl Streets, 11 a.m.

PITTSBURGH—Worship at 10:30 a.m., adult class, 11:45 a.m., 1353 Shady Avenue.

READING—First-day school, 10 a.m., meeting, 11 a.m., 108 North Sixth Street.

STATE COLLEGE—318 South Atherton Street. First-day school at 9:30 a.m., meeting for worship at 10:45 a.m.

TENNESSEE

MEMPHIS—Meeting, Sunday, 9:30 a.m. Clerk. William Hewitt, MU 3-9646.

TEXAS

AUSTIN—Worship, Sundays, 11 a.m., First-day school, 10 a.m., 606 Rathervue Place. Clerk, Priscilla Zuck, GR 7-3414.

DALLAS—Sunday, 10:30 a.m., Adventist Church, 4009 N. Central Expressway. Clerk, Kenneth Carroll, Religion Dept., S.M.U.; FL 2-1846.

HOUSTON—Live Oak Friends Meeting, Sunday, 11 a.m., Council of Churches Building, 9 Chelsea Place. Clerk, Walter Whitson; JACKSON 8-6413.

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FRIENDS JOURNAL

A Quaker Weekly

VOLUME 6

JUNE 25, 1960

NUMBER 25

*T*HE world will always need those who are ready to go forward on a lonely road, those who care more for what is true than for what is ancient and customary, those who have inward vision and can live by invisible realities. Often we follow a time-worn path simply because others walk it. When inner guidance leads us to a new path—true, simple, and selfless—let us dare walk it, though none have trod it before.

—RUFUS M. JONES

IN THIS ISSUE

Not by Proxy

. *by George A. Badgley*

Migratory Labor, Anachronistic Economy

. *by Sarah Bishop*

A Quaker Atlantic Charter

. *by Frederick B. Tolles*

Under the Circumstances

. *Editorial Comments*

Experiment in Learning

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Experiment in Learning

DON ALFREDO's village in Mexico is small. Its road and the few crossways are unpaved, ankle-deep in dust in the winter and in mud in the summer. The people who live here stop to talk when they come to one of the three water taps which supply their needs. Women gossip; children let buckets overflow as they play tag or scuffle over a snatched ball or a pulled braid; young girls laugh and talk of universal things as they wait for their jugs to fill. In the evening, before darkness sends them home to bed, men gather at the only store in the village to smoke, to play checkers, to talk of the weather, the crop, the reluctance of the government to pave the road or to bring electricity to their village.

The horses and burros which carry these men and pull their plows are thin and nervous. The men who ride them live with their broadfooted women and laughing children in thatched or adobe homes of one room, or if prosperous, in a house of brick.

The fields, to which they ride at dawn, climb higher and higher each year into the volcanic hills behind their village, for these men have not yet heard about crop rotation, and repeated crops of corn through succeeding generations have robbed the once rich soil on the lower slopes.

Life, though hard, has a simplicity when one deals only with the problems of providing food enough to feed one's family, money enough for clothing, and time and materials for the house in which one lives. Meeting these needs leaves time to sense the glory in the gift of a dawning day, the sweet peace of a setting sun. When one has more time than money, one can share the lengthening shadows with one's God, and the spirit finds rest. A man can spare time from the ever-present task of gaining a living to live.

BARBARA COAN

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Stony Brook Meeting, Princeton, New Jersey

By MARTHA KEEGAN

Cars leave the road, enter the green field
As by appointment, though no bell has pealed,
No clockface nor doxology of chime
Announced to flowering countryside the time.

Squirrel chatter, wind in elms, a calling bird
Among the quiet greetings may be heard
As, meeting their appointment, faces bright,
Friends enter the small house, leave light for Light
To be replenished each in peace and power,
Enter expectantly the living hour.

FRIENDS JOURNAL

Successor to *THE FRIEND* (1827-1955) and *FRIENDS INTELLIGENCER* (1844-1955)

ESTABLISHED 1955

PHILADELPHIA, JUNE 25, 1960

VOL. 6—No. 25

Editorial Comments

Under the Circumstances

HALFORD E. LUCCOCK, who writes a weekly humorous column in *The Christian Century*, once listed the devil's favorite Bible texts. These were passages, so he contended, which we most frequently abuse for intentions precisely contradicting their purpose; he called them "nice booby traps." The words of Jesus, "I have not come to bring peace but a sword," for example, have often been quoted in favor of militarism, although the "sword" obviously stands for the dissension which loyalty to Jesus may cause even in families. "For you always have the poor with you" has been, as Luccock said, "continuously twisted by knaves" to support the belief that the evil of poverty is set in the world as permanently as gravitation.

There are more such passages. Having also heard of the increasing volume of the devil's dictionary, we feel inclined to add at least one significant term to this doubtful "treasure." We refer to "circumstances." "Circumstances" invariably turn up whenever we need a general, convenient, or outright immoral excuse. Whether used in antiquity or in modern times, we too often sense in the word the vibrations of disloyalty. We can well imagine how Pontius Pilate, in answering his wife's plea for the august prisoner's life, stated emphatically that "under the circumstances" he simply had to sentence Jesus to death. It is not at all hard to imagine American and Japanese militarists defending Japan's rearmament as imperative "under present circumstances," although by the constitution which we imposed on Japan after the last war, rearmament is unconstitutional. Adenauer solemnly proclaimed in 1947 that Germany would never again have an army, but circumstances have now canceled this promise, as they also canceled President Roosevelt's vow at the start of the last war that "your boys will never be sent abroad." Emperor Haile Selassie, when appealing to the conscience of the world for assistance against Mussolini's invasion, was one of the first modern statesmen to learn that circumstances have a way of appearing first as minor and innocent excuses before they become major calamities. Neville Chamberlain thought that his Munich Pact with Hitler was the best he could achieve under the circumstances. The Allies permitted

Hitler to march into the Rhineland because of the unusual political circumstances surrounding this somewhat impetuous newcomer on the political stage.

Circumstances, then, are a major element in politics. There must be somewhere a secret Science of Circumstances, and we suspect that some governments appointing ministers without portfolio are entrusting them with all kinds of mischievous or nebulous circumstances.

Circumstances often account tragically for our personal disloyalties. They gladly serve as handmaidens of our hanky-panky psychology. David Riesman's *Lonely Crowd* pointed at this condition when dividing us—rather broadly, we thought—into "inner-directed" and "other-directed" or dependent people. How often has the man who long ago smoked his "last cigarette" or had his "last Martini" taken "just one more" because considering the circumstances, he couldn't very well decline! But political circumstances are, naturally, more disastrous.

Circumstances of all kinds now prevent nations from solving the tragic plight of millions of homeless refugees. Under present circumstances our President goes to the South only to play golf as though no major national crisis existed there. The excuses for violence in South Africa or in our own South quote always those ever-present circumstances. They usually are unusual, extraordinary, modern, unavoidable, varying, baffling, complex, compelling, unalterable, surrounding, dramatic, or unforeseen. Anyone will recognize in this diamond of facets the rhinestone glitters of a dime store.

Circumstances are convenient alibis for religious leaders, especially when they take the Bible literally but not too seriously. The sins, so characteristic of our age, are those of omission rather than commission, and circumstances can always be relied on to serve such omissions unflinchingly. Our security-minded generation resembles the servant in the Gospel who buried his talent for the sake of safety because this choice seemed best under the circumstances. Like him, those will be judged who think they can shift their loyalty from the Golden Rule to the golden calf whenever the weasel word "circumstances" suggests such elastic conduct.

Browsing through the pages of the Bible, we find exactly three entries of the word "circumstances" in both the Old and the New Testaments. None refers to it as an excuse or vague escape, but one of them reminds us of a supreme, religious duty. Paul once admonished us not to be overcome by evil but to overcome evil with

good. He may have had in mind the same circumstances that bother as well as please us so much these days. It was also Paul who gave us the one pertinent counsel for the victorious use of the term when he advised us to "give thanks in all circumstances; for this is the will of God in Christ Jesus for you" (1 Thess. 5:8).

Not by Proxy

From the Report of a Yearly Meeting Secretary

THE real strength of our local Meetings and Yearly Meeting is determined by the degree of spiritual life which exists in our Quakerism. Large membership or small is not an essential criterion of spiritual strength. A religion which basically satisfies the religious longings of the entire fellowship is one which finds its participants spiritually alert and dynamic. In New York Yearly Meeting we all need improvement in this area.

A satisfying religion is not something that can be pursued and claimed by mere inclination or intent. Satisfying religion is a reality, spiritual in dimension, and accessible therefore only to those who persistently practice spiritual exercise. There are too many of us seekers who are looking for the realities of the spiritual life in a desert. Naturally the springs of the spirit we hopefully seek become, as we approach them, but a mirage. We then become disillusioned and discouraged, and tend to blame others for the very spiritual weakness we possess.

The scapegoat is still much used in the Quaker realm, even in New York Yearly Meeting. We want very much to have a truly spiritual experience, but hope to find it in some miraculous manner by following certain isolated paths which range all the way from pure intellect to pure inertia. The life of the spirit can be experienced neither through the logic of the syllogism, nor by the emptiness of the vacuum, nor by any *one* thing which ranges between.

Following are a few requisites for achieving a spiritual life, as it seems to me after visiting with you across the Yearly Meeting. Occasionally we achieve. So often we do not!

(1) The recognition and acceptance of the fact that God *is*.

(2) The belief that every person is potentially a spiritual receptacle capable of encompassing the inner light, the Holy Spirit, the Eternal Christ, the God within.

(3) The knowledge that human conscience is *not*

synonymous with inner light, Holy Spirit, Eternal Christ, God within.

(4) The willingness, as Meister Eckhart suggests, to disown ourselves and follow our Lord the other half way.

(5) The understanding that as humans we are all imperfect. When those who have been recognized leaders in our groups demonstrate their human weaknesses and "let us down," we must learn to accept and love them as they are. We must not shun or cast them out because they are not in all dimensions as we had supposed or hoped.

(6) The assurance that religion is not a crutch by which we hobble to spiritual satisfaction. It is rather a way of life which leads, imperceptibly at times, towards the Eternal Reality which we as finite humans can never quite reach.

(7) The abandonment of self, including envy, jealousy, and pride.

(8) The determination to bear suffering with all the love, peace, poise, and power at our command.

(9) The realization that spiritual satisfactions for the Quaker and Christian are attainable only by those who have some knowledge and understanding of the Christ-concept of love, of God for man, man for God, man for man, and then only to the extent that such knowledge and understanding are implemented in individual daily living.

These suggestions are naturally not exhaustive; but if perhaps they point the way to each of us to achieve a more satisfying spiritual life, then that portion of the Society of Friends composing our Yearly Meeting will thereby become a more dynamic force in larger Quaker circles, in the whole Christian community, and in the entire realm of humankind.

The obvious are often the most frequently neglected facts. These thoughts therefore are just a reminder to each of us that we have a spiritual heritage in the Religious Society of Friends that we must not neglect if we hope to pass it on. We cannot do it vicariously or by proxy!

GEORGE A. BADGLEY

Migratory Labor, Anachronistic Economy

SOME Friends may not be aware of the conditions of migratory agricultural labor or of its pertinence to the Society of Friends, individually and collectively. So much of our membership is urban that it often seems difficult to bring this problem home. Nevertheless, considering the facts that so many Friends engage in business and that the Society of Friends prides itself on the high standard of its business dealings, the migrants' dilemma relates itself to us all, and there would seem reason to believe that a considerable number of Friends should feel personally concerned about it.

Throughout the United States more than a million workers migrate back and forth over several main routes, harvesting crops grown on large scale for use in canneries, by frozen-food packers, and for sale in markets. Some major stream of these migrants plays an important role in creating the prosperity derived from food production in every area of the United States where Friends are concentrated.

The conditions under which they work, and the wages they receive are comparable to those of the slums and workshops of industry in the beginning of the machine age. Another common factor between them is the employment of child labor.

Economically, the system is considered not sound but necessary, since it cannot be replaced by mechanization for at least another twenty years.

Migratory agricultural labor is derived from three chief sources: (1) domestic; (2) imported from the off-shore islands of Puerto Rico (technically classed domestic), Jamaica and other islands, and from Mexico; (3) illegal entrants, mostly from Mexico, known as "Wet Backs." The majority of these migrants are domestic. It is with the exploitation of these (and the Mexican "Wet Backs") that we are primarily concerned. The legally imported labor is brought in under controlled conditions of agreement with their governments, which protect them from most of the worst abuses suffered by the others. They are single men in the sense that they do not bring their dependent families with them. Their labor is contracted for and wages guaranteed. A good portion of their pay is sent directly to their families. The standard of living of their people in the homelands has been rising in recent years in consequence.

Just the opposite is true of our domestic and illegal workers. They work without contract or guarantee of any sort; with few exceptions they are underpaid, poorly housed, and transported dangerously. They are becoming more poorly educated. Many travel in family groups. Because of the difficulty in making ends meet and the

lack of care for babies, many tiny tots are in the fields with their parents; children of school age contribute substantially to the family income.

Abuses abound in every phase of the cycle of migrant employment:

Crew Leader Abuses: Recruiting of laborers is apt to be most informal. It is usually done by a "crew leader," a laborer who, through aptitude for leadership and business, has been able to manage a crew of workers, buy a used car and a used truck or bus or two, with sufficient funds left over to transport his crew, finance emergencies of the trip (repairs, bonds and bails for motor code infractions), including loans at interest to crew members when needed. Sometimes an employer (usually from a canning company or a group of farmers) will personally recruit his labor, or recruit through an agency. In any event the transportation and management of the crew are the responsibility of the crew leader. Included in the ménage as a rule are the families of some of the workers, ranging from three to eleven in number and from newborn to adult in age.

Many crew leaders are honest and do the best they can for the crew. A good many will take some advantage. An estimated 10 per cent could be regarded as criminal. Pennsylvania's Secretary of Labor and Industry, William L. Batt, lists their sins concisely (to quote a little short of verbatim): overcharging for meals and commissary food (50 cents for a loaf of bread, 25 cents for a bottle of "coke"), trading in illicit wines and liquor, operating gambling, marijuana, and prostitution rackets.

Only seven states have regulations for crew leaders. Pennsylvania is one. Delaware's Governor's Committee on Migrant Labor has formulated a bill to license crew leaders, with some regulatory provisions. This could be done uniformly by federal legislation.

Transportation Abuses: Migrants may follow the ripening crops from south to north, often specializing in certain fruits or vegetables (a worker who picks beans may refuse to pick potatoes). Others travel directly from the home state to the area where they will work for the season—from Florida to New York State, from Mississippi to Michigan, from Texas to Illinois. These long trips especially cause hardship to both crew leader and crew. There are no rest stops furnished, and they are not allowed in restaurants. The used trucks break down, causing delays of hours or days for repair; there are delays also for lack of equipment legally required by various state laws. Every year there are a few accidents in which trucks are demolished in highway colli-

sions, and the road is strewn with dead and injured. These delays increase the food problem on the trek.

Migrants take little food with them, and many have no money to buy any. The crew leader may have to procure food for them. There is no way to keep milk for babies so that after the one bottleful is used, a baby must subsist on carbonated soft drinks (quite possibly a boon under the circumstances).

We need federal interstate transportation regulations amended to apply to transportation of migrants, and we need uniform state transportation laws and vehicular regulations for migrants. We need government-maintained rest stops.

Housing Abuses: On arrival at their destination, migrants find their housing to be anything from well-constructed wood or cement-block barracks-type buildings with single-room units, furnished with bed(s) (usually four to six bunk beds) and clean mattresses, to barns or boxcars, unpartitioned and unfurnished except for loose straw to serve as bedding. Sanitary facilities are more or less adequate in keeping with the living quarters. Rarely is individual cooking equipment found. Commonly there are mess kitchens with tables and benches, and several stoves, on which families cook their individual meals in turn. At worst, cooking must be done on out-of-door fires.

Thirty of our states have no housing regulations for migrants. Of the remaining eighteen (Alaska and Hawaii are not included) some have only recently adopted housing codes. Since farmers cannot afford fine new or remodeled housing in a single year, they may be required to make specific improvements year by year until they meet requirements. Federal loans are presently inadequate for faster results. Mr. Batt has proposed that Congress "amend the federal housing laws to make available through the Farmers' Home Administration insured, long term, low interest loans for the construction and improvement of migrant housing . . . [to be] contingent upon the new or improved housing standards recommended by the President's Committee on Migratory Labor." At best, migrants' quarters are still usually single-room units, with perhaps a small cooking and eating room added. Some larger families rent an extra housing unit. There is no provision so far for decent family life with proper sleeping segregation of parents from older children or of adolescents by sex.

Wage Abuses: Migrants may be lured by unscrupulous crew leaders with false promises of large daily earnings which fail to materialize. There is no contract nor any guarantee that migrants will receive even the prevailing minimum wage rate for the time they work.

Too often this "prevailing" wage is determined by an agreement among the local farmers on what amount they will pay the migrants, and fixed below any wage that local labor will work for. Unable to get local labor for what they will pay migrants, they then declare a shortage of local labor and the need to import migrant labor.

Where migrants do receive a proper wage, it is on piece-work basis. When unfavorable weather interferes with work, there is no pay. Migrants may arrive on schedule to find crops retarded two weeks by cold, and are idle until the crop is ready. Droughts or prolonged summer rains have idled workers for a month to six weeks of the season. There is no unemployment insurance for them. When their funds run out, they must buy food on credit or with loans from crew leaders, whom they pay back with interest.

The crew leader, as manager of the crew, usually receives the crew's wages from the employer. He then pays the crew individually, deducting from the pay any rents or ground fees, and debts with interest. A dishonest crew leader can cheat easily at this point. He may further bilk migrants of their wages by making deals with grocery stores to give them the migrants' business, for a price. His price is obtained by overcharging the migrants. Mr. Batt suggests a remedy of wage abuse by amendment of "the Fair Labor Standards Act to provide realistic minimum wages" and "amendment of the Taft Hartley Act to provide collective bargaining rights for farm workers." This latter is strongly opposed by farmers and their organizations.

Child Labor: Partly an outcome of poor wages is the use of child labor in the fields. Since many fields are far from public roads, employers may wink at families' putting their children to work. Where employers forbid the use of youngsters, unless child-care centers are provided, some adults must remain in camp to oversee the children. In some camps there is too little chaperonage, and the children run wild. Where children are allowed to work, they may be used as soon as they have enough judgment for picking. Hence, six-year-old workers are fairly commonplace. In one camp a bright-eyed four-year-old was pointed out to me as a most proficient pea picker.

Whatever benefit might be expected from the fresh air and sunshine is counterbalanced by there being too much of it. The hours of work are much too long for children; they go without breakfast and have only a snack for lunch, the chief meal being supper. They go to the field tired from lack of sleep since, with no privacy, the night life of the camp prevents their getting the sleep they need.

Few states have satisfactory laws for agricultural child labor, migratory or otherwise. Some do not even offer the curtailment that would be afforded by enforcing their truancy laws for these children.

Health, Education, and Welfare: Morbidity statistics among migrants vary considerably from state to state. In general, migrants are not well-informed and motivated in matters of hygiene, sanitation, and diet. Seldom is refrigeration available to them. While growers are generous in allowing them unlimited consumption of vegetables, their diets are low in animal proteins and fats. Migrants are subject to overexposure to sun, rain, heat, and cold; may have no warmth available on return from a chilling rain, nor adequate dry clothing. Hence we find them prone to intestinal disorders, deficiency diseases, and upper respiratory infections, as well as accidents in faulty transportation.

States vary in health services to migrants so that screening of persons for tuberculosis and venereal disease depends on where they are. Some migrants may receive no screening, and some may be screened more than once in a season. Where health services are open to migrants, children are immunized. Some attempt is being made in a few states to work out uniform procedures and reciprocal services with records so that a screening in Maryland will be honored in Delaware, and treatment and/or immunizations begun in one state may be continued in another.

Who pays for medical care of the sick migrant is still a moot point. Their own funds will not go far. Most states have residency requirements for relief of any sort. Delaware's Department of Health waives these restrictions in favor of migrants, as far as health care is concerned. After a spectacular accident in Pennsylvania the company employer paid the hospital costs to keep the good will of the community. Since then the state of Pennsylvania has assured hospitals of reimbursement for any expenses sustained for migrant care where needed. These haphazard arrangements point up need for health insurance and compensation benefits for migrants, and recognition by states of the value of migratory labor with a view to waiving residence requirements for their relief. The latter, Mr. Batt feels,

would be furthered by increased federal aid to states for this purpose.

Educational needs are pressing for both children and adults. The latter need extension courses in home management and hygiene. The former need a chance to keep up their education. There is little arrangement for continuing education of children. They leave their home state as early as March or April. Few states enforce compulsory school attendance in the spring. In the fall, not only do some states' truancy laws not apply to migrants, but the children are actually unwelcome in the schools. In 1951, President Truman's Committee on Migratory Labor reported the average adult educational level to be fifth grade, but that trends were such it seemed doubtful if the children would achieve more than third-grade average. Those children who do attend school are handicapped by retardation from interrupted schooling, reading deficiencies, and emotional maladjustments. They have had no roots in any community and are at first distrustful of teachers and schoolmates alike. They require time for adjustment before they can make real headway.

Every year there are more summer schools set up by one agency or another, sometimes with the cooperation of the state, but even where we look with pride at the progress being made, only a small portion of the thousands of children needing supplemental schooling are getting it. Those areas in which summer schools have been established attract a good quality of migratory labor year after year. Surely, with the benefit we derive from them, we can afford to include summer schools in our public educational planning.

The care of preschool children while their parents work is a real problem. In a sense they are better off with their parents, but it is difficult to care for a baby adequately in a large field, and more than one small child, asleep from tiredness or boredom, has been crushed by a truck while lying hidden in the shade of the crop foliage. We need some systematic guarantee of adequate day care, supervision, and education of children of our migrant laborers.

It might seem pertinent here to call attention to the fine work of many groups which have shown interest

ALL men are of the family of God. No man is a "hand" to be kept in or thrown out of the economic life of the community as suits the needs of any system. The community is a fellowship wherein each man and woman should find a place of significant service and creative living. All are members, all share the duty and should enjoy the right of helping to determine its policies, whether political or economic, industrial or social. For its foundations rest on a democracy based on the brotherhood of man and drawing its reality from the Fatherhood of God.—From CHRISTIAN FAITH AND PRACTICE, London

in the migrants. The Council of Churches, through its Migrant Ministry, has done much missionary work and established many day care centers for preschool children. Individual churches and women's organizations, and citizens' committees and governors' committees have increased alleviation of many migrant discomforts. Citizens' committees have been most effective in needling governmental departments and legislative bodies to legislate reforms. Legislation on federal and state levels is a *must* to insure a fair deal for any laborers, including migrants. Alleviating and missionary work can and has been carried on for many years while the standard of living of the migrants has been going down instead of up. Now that some citizens are becoming

aware of the necessity of pursuing reforms guaranteed by legislation, we see isolated areas of improvement and some coalescence of states in cooperation with one another. These areas are still few, small, and tentative.

Because migratory labor is here to remain for at least another twenty years; because urban populations are as dependent on it as rural populations (since they do eat); because it requires urban interest as well as agricultural to get legislation needed for elimination of its exploitation; and because Friends are by tradition business idealists, this unique economic picture is displayed in the hope that Friends who did not know about it may become aware of the situation.

SARAH BISHOP

A Quaker Atlantic Charter

FREEDOM was of the essence of the Quaker way of life as it developed within the matrix of the Atlantic culture. It was both condition and consequence. If men were to seek and follow the leadings of the Inward Light, they must be free from outward coercion by church or state, free from the mental strait jacket of creed, from the imposed necessity of conforming to a prescribed ritual. And if they once opened themselves fully to the inshinings of the Light, they would find themselves heirs of the promise: "Ye shall know the Truth, and the Truth shall make you free." So wherever the Friends lived or traveled throughout the broad Atlantic world of the seventeenth and eighteenth centuries they sought to create and maintain an atmosphere of outward freedom not only for themselves but for all men. And in their own innermost lives they sought to abide in that freedom wherein the Inward Christ had made them free.

In both old and New England they insisted—sometimes with their lives—upon freedom of conscience. The achievement of religious toleration in England in 1689 owed something to the cogent writings of Friends like William Penn, for whom the Englishman's birthright was worth no more than a mess of pottage if it did not include "the free and uninterrupted exercise of our conscience in that way of worship we are most clearly persuaded God requires us to serve Him in." It owed even more to the example of thousands of faithful Friends who, in the time of Charles II, suffered pain and bondage even unto death rather than give over their right to look within for the Truth. In Pennsylvania in 1682 William Penn founded his "Holy Experiment" upon the principle that the religious conscience must be utterly free. Moreover, the "Frame of Government" in which he embodied the design of that notable experiment in

politics safeguarded the personal and political liberties of the freemen to a degree hardly approached anywhere else in the world of his time. And on both sides of the Atlantic Friends were in the forefront of the humanitarian crusade for the freedom of the Negro slave.

The basic freedoms which the Atlantic Community cherishes today—the freedoms summed up in the Atlantic Charter—are the products of many influences and long years of historical development. But in tracing their origins we cannot overlook the contribution of the Quakers.

Yet liberation from outward coercion and bondage did not exhaust the meaning of the term *freedom* for the Friends of the Atlantic Community. To "live in the Light," to bring one's life fully under the dominion of the Truth inwardly revealed, was to enjoy a further and paradoxical kind of liberty. It was a freedom to live one's life in perfect obedience to God's law as set down in Christ's Sermon on the Mount. Just as it was possible for Roosevelt and Churchill, in composing the Atlantic Charter, to translate the highest aims of the Atlantic Community into four great freedoms, so we may express the basic Quaker testimonies—simplicity, equality, community, peace—in terms of four inward freedoms: freedom from materialism, from the reliance upon *things*, which deadens the soul; freedom from pride, from an unwarranted sense of superiority, which leads to unjust discrimination among men; freedom from self-centeredness, which denies our interdependence as men; freedom from hatred, which leads to violence and war.

We of the Atlantic Community in the twentieth century are far from having realized these freedoms in our individual lives; nor can the Friends themselves, either in their early years or in these latter days, be said to have realized them fully. Yet, whatever their failures in prac-

tice, it was given them to glimpse a vision of perfection and, by striving to achieve it within the conditions of their culture, to hold it up as a goal for the Atlantic Community of their day and ours. That is the real historical significance of the Quakers in the civilization of the Atlantic world.

FREDERICK B. TOLLES

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Books

A ROMAN CATHOLIC IN THE WHITE HOUSE. By JAMES A. PIKE, in collaboration with RICHARD BYFIELD. Doubleday and Company, New York, 1960. 143 pages. \$2.50

Here is a book which deals with a subject of importance to all citizens of the United States in this election year of 1960. The author is the Bishop of the Episcopal Diocese of California. The collaborator is Canon Byfield of Grace Cathedral in San Francisco.

The nine chapters raise questions everyone needs to ponder, and the last sentence of the last chapter gives the reason for the book's writing: "The asking of the question is not bigotry. It is the exercise of responsible citizenship." A great deal of research went into this work. This reviewer is grateful for the book because it presents in an unbiased way the pro and the con of the entire matter. It is hard to single out any one chapter, for all of them treat of issues vital to our form of democratic government. Chapter two, entitled "Church and State," I found most helpful in clarifying my thinking.

In my limited knowledge I found two minor errors of fact. On page 58 "Archbishop John Ireland of Milwaukee" should read "of St. Paul." On page 140 in the Index the great American Cardinal is listed as "Gibbons, William, Cardinal." The entry should be "Gibbons, James, Cardinal."

I commend the book for the fairness of the way in which the issues have been brought out in the open and examined.

JOSEPH R. KARSNER

RELEASE FROM SEXUAL TENSIONS: Toward an Understanding of Their Causes and Effects in Marriage. By MARY STEICHEN CALDERONE and PHYLLIS and ROBERT P. GOLDMAN. Random House, New York, 1960. 238 pages. \$4.95

Does the title of this book suggest a treatise on sexuality, something designed for the professional? It did to me; I found it is not. It is a warm, understanding discussion of some typical marriage problems written for the person of any age who wants a better understanding of himself, his own marriage partner, and his marriage, and who desires to make a start on this undertaking by reading about other people who are just as human as he is.

Certain of the authors' basic assumptions are that sex is good, that marriage is more than sexual relations, that marriage is an "exciting adventure of progressive discovery," and

that it is possible to learn and unlearn by reviewing one's own life history.

The style of this counseling-book makes for easy reading, so easy that the reader may overlook the depth of the thinking and life experience behind it. There is a wealth of good mental hygiene between these covers.

Mary Steichen Calderone is a Friend. She is the mother of three, grandmother of two, as well as a school physician, member of the Board of the Mental Health Association of Nassau County, New York, Medical Director of the Planned Parenthood Federation of America, and a member of the Society for the Scientific Study of Sex. The coauthors, Phyllis and Robert Goldman, are writers on science who specialize in medical subjects.

ROSS ROBY, M.D.

About Our Authors

Barbara Coan is a member of Solebury, Pa., Meeting. "Experiment in Learning" records impressions she received several years ago as a participator in a Mexican work camp of the American Friends Service Committee. The sketch first appeared in the *Newsletter* of Solebury Meeting.

George A. Badgley is Field Secretary of New York Yearly Meeting.

Sarah Bishop, M.D., a member of Philadelphia Monthly Meeting, 4th and Arch Streets, and an attender of Wilmington Monthly Meeting, Del., is full-time medical examiner for the Wilmington Public Schools, Del. She is presently Chairman on Migratory Labor for the Delaware State Council of United Church Women and has represented this group on the Governor's Committee on Migratory Labor.

Frederick B. Tolles is the Howard M. Jenkins Professor of Quaker History and Research and Director of the Friends Historical Library, Swarthmore College.

On April 18 the Macmillan Company, New York, released a book by Frederick B. Tolles, *Quakers and the Atlantic Culture* (copyright 1960; 160 pages; \$3.95). "A Quaker Atlantic Charter" is the afterword to the book and is used with the permission of the Macmillan Company. The book is a collection of essays which have previously appeared, chiefly in historical journals. Frederick Tolles has added the foreword and afterword and a series of introductions to the essays.

Friends and Their Friends

On June 7 a group of Japanese Christians, all of whom occupy distinguished positions of leadership in the religious or educational life of their country, addressed a plea to President Eisenhower, asking him not to visit Japan "because of the unrest spreading among the Japanese people at present in connection with the Japan-U.S. Security Treaty which our government is anxious to ratify despite the opposition of the people." The letter urged the President to postpone his visit until a joint announcement by Japan and the United States can be made of "positive and concrete proposals for total

disarmament," which would make such a visit one of historic significance.

Among the 14 signers of the letter we find the names of two Friends: Iwao Ayusawa, Professor at the International Christian University, and Paul M. Sekiya, pacifist leader and correspondent of the *FRIENDS JOURNAL*.

Prior to the annual convention in June of the National Education Association at Los Angeles, Walter Ludwig sent a letter to the New York *Herald Tribune*, pointing out that the N.E.A. has consistently avoided taking a stand on racial issues. A member of Scarsdale Monthly Meeting, N. Y., Walter Ludwig is Past President of the Mamaroneck, N. Y., Teachers Association. The letter, published in the *Herald Tribune* for May 24, 1960, said in part: "During the past six years, no article, editorial or report on desegregation has reached the association's 704,255 members through the monthly *N.E.A. Journal* or *N.E.A. News*. Of the 1,000 publications listed in the official catalog, no survey, research study, pamphlet or leaflet deals with desegregation. Annually the N.E.A. spends nearly \$2,000,000 on research, press, radio, all publications. But no printed page, radio broadcast, TV program or next steps toward integration. Six annual conventions have been held since the court's decision, yet no convention theme, no guest speaker, none of the hundreds of panel discussions have dealt with the objectives, problems, procedures in achieving school integration. . . .

"As a life member of the N.E.A. and past delegate for New York State to the N.E.A. resolutions committee, I should like to see the Los Angeles convention this June take three steps: (1) affirm belief in desegregation as desirable public school policy and practice; (2) authorize the preparation of materials and programs to speed integration of children in the classroom and school teaching staffs, North as well as South; (3) move toward full acceptance of 30,000 nonwhite N.E.A. members now in thirteen segregated state associations of Negro teachers."

Important questions regarding erosion of basic freedoms of the American Bill of Rights are involved in the recent dismissal of a young Friend from a Senate cloakroom job, according to letters addressed to every member of the United States Senate and to Friends Meetings throughout the country by the Friends Meeting of Washington. The letters cited the following facts: "On May 3, William R. Martin, a 21-year-old George Washington University student and member of Friends Meeting of Washington, was dropped from his job as Assistant to the Secretary of the Senate Minority (Republican). The occasion of his dismissal was publicity regarding his signing, as Chairman of the Washington Young Friends, a letter which was sent to more than 22,000 high school students in the Washington area, informing them of the alternatives open to them under the Selective Service Act, and giving some discussion of the conscientious-objector position.

"A report of this letter in the Washington papers included no mention of William Martin's employment in the Senate cloakroom. Nevertheless, he was asked to resign. This action

was taken by the Senate Minority Personnel Committee without giving Martin a hearing and without having seen a copy of the letter he signed. Martin refused on principle to resign and was dismissed. He was told he could hold his own views but, as an employee of the Senate, he should not advocate them in this public way.

"Efforts to have William Martin reinstated, involving calls on some 20 Republican Senators by representatives of the Friends Committee on National Legislation and the Women's International League for Peace and Freedom, have not been successful."

A national preview of paintings from the State of Alaska by living Alaskan artists was sponsored by the Department of Commerce in Washington, D. C., in early June, 1959. On June 15 the exhibit was transferred for two weeks to the *Bulletin* Building, Philadelphia, and from there it will go for another two weeks to the Philadelphia National Bank, Broad and Chestnut Streets, Philadelphia.

The exhibit, now being shown as a gesture of thanks for the granting of statehood to Alaska, includes the work of artists from Ketchikan to Barrow and is circulated by the Farthest North Art Guild, Inc., Fairbanks, Alaska. An illustrated booklet lists and describes the 40-odd paintings in the exhibit, which were chosen from hundreds submitted from all over Alaska. "Spring," an oil on canvas is the work of Mary Ann H. K. Kegler, a member of Central Philadelphia Monthly Meeting who has lived with her family for nine years in Alaska. Currently President of the Farthest North Art Guild, Inc., she has exhibited also at the Fairbanks Winter Carnival and the Golden Days Art Exhibitions. Mary Ann Kegler compiled the page of acknowledgments for the booklet describing the present exhibit.

The Committee for Nonviolent Action, 158 Grand Street, Room 10, New York City 13, is organizing a "Polaris Action" at the New London-Groton, Conn., shipyard that will last until August 31, 1960. Details are available from the above address.

Letter to the Editor

Letters are subject to editorial revision if too long. Anonymous communications cannot be accepted.

Every day since July 1, 1959, a vigil has been kept at the gates of Fort Detrick, germ warfare research center at Frederick, Md.

Participants stand in silence, from 7 a.m. to 5 p.m. (in shifts), appealing through this vigil and through educational efforts for an end to preparations for germ warfare, and for repeated initiatives in the search for disarmament.

A sizeable number of the 1,000 participants have been Friends. Those planning to attend will wish to know that plans call for the vigil to end on Monday, July 4, with a special program over that weekend. For more information, write Vigil at Fort Detrick, 324 West Patrick St., Frederick, Md.

Frederick, Md.

CHARLES C. WALKER, Cochairman

Coming Events

(Calendar events for the date of issue will not be included if they have been listed in a previous issue.)

JUNE

21 to 26—New England Yearly Meeting at Bowdoin College, Brunswick, Maine. Addresses by Moses Bailey, George A. Scherer, Alexander C. Purdy. Worship, business, planning for the tercentenary. Young Friends and Junior Yearly Meeting.

24 to 28—Canadian Yearly Meeting at Pickering College, Newmarket, Ontario, Canada.

24 to July 1—Friends General Conference at Cape May, N. J. Main speakers: Bliss Forbush, E. Raymond Wilson, Courtney Smith, C. V. Narasimhan, Allan A. Hunter, Charles R. Lawrence, Robert C. Taber, Barrett Hollister. Morning lectures by Henry J. Cadbury, Moses Bailey, Howard H. Brinton, Clarence E. Pickett. Round tables. Junior Conference, Senior High School Conference, Young Friends.

26—Meeting for worship at Old Kennett Meeting, Route 1, a half mile east of Hamorton, Pa., 10:30 a.m.

JULY

14 to 21—Five Years Meeting at Earlham College, Richmond, Indiana. Addresses by Seth B. Hinshaw, Glenn A. Reece, Dr. Edwin C. Dahlberg, Douglas V. Steere, a group on "Africa Today and Tomorrow," and a group from overseas on "World Issues Facing Friends." Bible study, worship; business; conferences; workshops, with many distinguished Quaker leaders and speakers. Young Friends. Children's program.

16—Western Quarterly Meeting at Fallowfield, Pa., 10 a.m.

22 to 29—New York Yearly Meeting at Silver Bay, N. Y. Principal speakers, Henry J. Cadbury, Levinus K. Painter, George B. Corwin, Albert Bigelow, Fred and Inez Reeves, Lawrence Pickard. Junior Yearly Meeting.

BIRTHS

ROSENBERG—On May 20, to Albur M. and Esther Darlington Rosenberg, a daughter, ELEANOR ("ELLIE") LOIS ROSENBERG. The father is a member of Central Philadelphia Monthly Meeting, and the mother is a member of Woodstown, N. J., Monthly Meeting. The grandparents are Mr. and Mrs. A. Rosenberg of Coral Gables, Fla., and Charles and Eleanor Darlington of Woodstown, N. J., members of Woodstown Meeting.

PATON—On March 12, to James C. and Marjorie Pickett Paton of Bloomington, Indiana, members of Bloomington Monthly Meeting, Indiana, a son, SCOTT MICHAEL PATON. The maternal grandparents, Ernest and Pauline Pickett, are members of the Friends Church, Lynn, Indiana, and the paternal grandparents, Russell and Linda Paton, are members of Gwynedd Monthly Meeting, Pa.

MARRIAGES

REED—CARTER—On June 4, at Great Falls, Montana, BARBARA CARTER and PHILIP H. REED. The groom is the son of Esther Hayes Reed, formerly of Swarthmore, Pa., and grandson of the late J. Russell and Emma G. Hayes of Swarthmore Monthly Meeting, Pa.

SMITH—WADDINGTON—On June 4, in the Salem, N. J., Meeting House, MARY PANCOAST WADDINGTON, daughter of William M. and Mabel P. Waddington, and JOSEPH ASHTON SMITH, II, son of

Joseph A. and Frances Griscom Smith. The bride and groom are members of Salem Monthly Meeting, N. J.

DEATHS

ALLEY—On May 2, at Sarasota, Fla., after an extended illness, JESSE HAIGHT ALLEY, aged 81 years. He was a lifelong member of Oswego Monthly Meeting, Moore's Mills, N. Y. Interment was on May 8 at Lagrangeville, N. Y.

ENGLE—On May 29, at his home in Clarksboro, N. J., JAMES G. ENGLE. He was born November 2, 1875, near Mullica Hill, N. J., the son of Asa and Elizabeth L. Engle. He was a member of the Class of 1894 of Friends Central School, Philadelphia. James G. Engle was for many years Clerk of Woodbury Monthly Meeting, N. J. Surviving are his wife, Ruth Waddington Engle; a daughter, Emma Peaslee Engle; and a son, James Gardiner Engle, Jr.

FRENCH—On June 3, suddenly, at home in Yardley, Pa., PAUL COMLY FRENCH, aged 57 years, a member of Yardley Monthly Meeting, Pa. Following a career as a reporter, he served as Executive Secretary for the National Service Board from 1940-1946, and from 1946-1955 as Executive Director of C.A.R.E. Surviving are his wife, Dorothy Felton French; four children, Paul Comly French, Jr., of Emmaus, Pa., and Peter Kerr French of Richmond, Indiana (sons of the late Marie Kerr French), Bruce Comly French and Susan Lynn French; two grandchildren; and a brother, Dr. Clement French, President of Washington State University. A memorial service was held at Yardley Meeting on June 5.

HAMMOND—On June 4, suddenly, MYRTLE SPROWLES HAMMOND, wife of Clarence E. Hammond. She was a valued member of Rancocas Monthly Meeting, N. J., and will be greatly missed. Surviving besides the husband are three children, Howard Davis Hammond, Richard Hammond, and Helen I. Hammond.

NICHOLS—On May 15, suddenly, on his way home from Potomac Quarterly Meeting held that day at Hopewell, Va., WILLIAM HARVEY NICHOLS of Purcellville, Va., aged 72 years. He was a member of Goose Creek Monthly Meeting, Lincoln, Va., and served as its Treasurer for a number of years. He was a successful farmer and greatly enjoyed farm life. Surviving are two sisters, Mabel N. Lybolt and Mary E. Nichols; one brother, Edward E. Nichols; three nephews, Edward E., Jr., Milton A., and Kenneth E. Nichols, all of Purcellville, Va.; and one niece, Frances Annie Hendrickson of Rockville, Md. Three great-nieces and six great-nephews also survive.

STERN—On May 21, after a long illness, at his home in Fanwood, N. J., ARTHUR BUNTING STERN, aged 65 years. He had been a member of Rahway and Plainfield Monthly Meeting, N. J., since 1942; previous to that he was a member of the Meeting at 15th and Race Streets, Philadelphia. Surviving are his wife, Gladys Williams Stern; two daughters, Virginia Brown and Charlotte Rybkowski, both of San Francisco, Calif.; and two grandchildren.

Joseph J. Bailly

In the passing of our beloved friend, Joseph J. Bailly on Fifth Month 30th, 1960, the members of Marlboro Meeting, Pa., are most thankful and appreciative of having had his true friendship and keen interest in our small group and in the meeting house itself.

The roots of his tree of life seem to have been so deeply imbedded here that they will still grow in memory. Each of us can truly say, "The goodness of his religious faith shown as a bright light to all with whom he came in contact."

FLORENCE M. WEBB, Clerk

MEETING ADVERTISEMENTS

ARIZONA

PHOENIX — Sundays, 9:45 a.m., Adult Study; 11 a.m., Meeting for Worship and First-day School. 17th Street and Glendale Avenue. James Dewees, Clerk, 1928 West Mitchell.

TUCSON — Friends Meeting, 129 North Warren Avenue. Worship, First-days at 11 a.m. Clerk, Julia S. Jenks, 2146 East Fourth Street; Tucson MA 3-5305.

CALIFORNIA

CLAREMONT—Friends meeting, 9:30 a.m. on Scripps campus, 10th and Columbia. Edward Balls, Clerk, 439 W. 6th Street.

LA JOLLA—Meeting, 11 a.m., 7380 Eads Avenue. Visitors call GL 4-7459.

LOS ANGELES—Meeting, 11 a.m., Univ. Meth. Church, 4th floor, 817 W. 34th Street.

PALO ALTO—First-day school for children and adults, 10 a.m. Meeting for worship at 11. 957 Colorado.

PASADENA—526 E. Orange Grove (at Oakland). Meeting for worship, Sunday, 11 a.m.

SAN FRANCISCO—Meetings for worship, First-days, 11 a.m., 2160 Lake Street.

COLORADO

BOULDER—Meeting for worship, 10 a.m., 22nd and Pearl Streets. Clerk: Wolfgang Thron, HI 3-6161.

DENVER—Mountain View Meeting, 10:45 a.m., 2026 S. Williams. Clerk, SU 9-1790.

DISTRICT OF COLUMBIA

WASHINGTON—Meeting, Sunday, 9 a.m. and 11 a.m., 2111 Florida Avenue, N.W., one block from Connecticut Avenue.

FLORIDA

DAYTONA BEACH—Meeting, 11 a.m., First-days at 300 North Halifax Avenue. Information, Sarah Belle George, CL 2-2333.

GAINESVILLE—Meeting for worship, First-days, 11 a.m., 116 Florida Union.

JACKSONVILLE—Meeting for worship, 11 a.m., YWCA. Contact EV 9-4345.

MIAMI—Meeting for worship at Y.W.C.A., 114 S.E. 4th St., 11 a.m.; First-day school, 10 a.m. Miriam Toepel, Clerk. TU 8-6629.

MIAMI—University, Wesley Foundation, Sundays 7:30 p.m. Clerk, MO 1-5036.

ORLANDO-WINTER PARK—Meeting, 11 a.m., 316 E. Marks St., Orlando; MI 7-3025.

PALM BEACH—Friends Meeting, 10:30 a.m., 823 North A St., Lake Worth.

ST. PETERSBURG—First-day school and meeting, 11 a.m., 130 19th Avenue S.E.

GEORGIA

ATLANTA—Meeting for worship and First-day school at 10 a.m. 1384 Fairview Road, N.E., Atlanta 6. Phern Stanley, Clerk. Phone DR 3-5357.

ILLINOIS

CHICAGO—57th Street Meeting of Friends. Sunday worship hour, 11 a.m. at Quaker House, 5615 Woodlawn Avenue. Monthly meeting, 7:30 p.m., every first Friday. Telephone BUTterfield 8-3066.

INDIANA

EVANSVILLE—Meeting, Sundays, YMCA, 11 a.m. For lodging or transportation call Herbert Goldhor, Clerk, HA 5-5171 (evenings and week ends, GR 6-7776).

INDIANAPOLIS—Lantern Friends, 1040 W. 42nd Street. Meeting for worship and First-day school, 10 a.m. Telephone LI 6-0422.

IOWA

DES MOINES—South entrance, 2920 30th Street; worship, 10 a.m., classes, 11 a.m.

LOUISIANA

NEW ORLEANS—Friends meeting each Sunday. For information telephone UN 1-1262 or TW 7-2179.

MARYLAND

SANDY SPRING—Meeting (united), First-days, 11 a.m.; 20 miles from downtown Washington, D. C. Clerk: R. B. Thomas; telephone WA 4-3366.

MASSACHUSETTS

CAMBRIDGE—Meeting, Sunday, 5 Longfellow Park (near Harvard Square) 9:30 a.m. and 11 a.m.; telephone TR 6-6883.

NANTUCKET—Sundays 10:30 a.m., through July and August. Historic Fair Street Meeting House.

WELLESLEY—Meeting, Sunday, 10:30 a.m. at Tenacre Country Day School, Benvenue Street near Grove Street.

WORCESTER—Pleasant Street Friends Meeting, 901 Pleasant Street. Meeting for worship each First-day, 11 a.m. Telephone PL 4-3887.

MICHIGAN

DETROIT—Meeting, Sundays, 11 a.m. in Highland Park YWCA, Woodward and Winona. TO 7-7410 evenings.

MINNESOTA

MINNEAPOLIS—Meeting, 11 a.m., First-day school, 10 a.m., 44th Street and York Avenue S. Harold N. Tollefson, Minister, 4421 Abbott Avenue S.; phone WA 6-9675.

MINNEAPOLIS—Church Street, unprogrammed worship, 10:15 a.m., University Y.M.C.A., FE 5-0272.

MISSOURI

KANSAS CITY—Penn Valley Meeting, 306 West 39th Street, 10:30 a.m. Call HI 4-0888 or CL 2-6958.

ST. LOUIS—Meeting, 2539 Rockford Ave., Rock Hill, 10:30 a.m.; phone PA 6-0429.

NEW JERSEY

ATLANTIC CITY—Meeting for worship, 11 a.m., First-day school, 10:30 a.m., South Carolina and Pacific Avenues.

DOVER—First-day school, 11 a.m., worship, 11:15 a.m., Quaker Church Road.

HADDONFIELD—Meeting for Worship, 11:00 a.m. First Day, Lake St., Albert Wallace, Clerk.

MANASQUAN—First-day school, 10 a.m., meeting, 11:15 a.m., route 35 at Manasquan Circle. Walter Longstreet, Clerk.

MONTCLAIR—289 Park Street, First-day school, 10:30 a.m.; worship, 11 a.m. (July, August, 10 a.m.). Visitors welcome.

NEW MEXICO

ALBUQUERQUE—Meeting and First-day School, 11 a.m., 815 Girard Blvd., N.E., Albuquerque. John Atkinson, Clerk. Phone ALpine 5-9588.

SANTA FE—Meeting, Sundays, 11 a.m., Olive Rush Studio, 630 Canyon Road, Santa Fe. Jane H. Baumann, Clerk.

NEW YORK

ALBANY—Worship and First-day school, 11 a.m., YMCA, 423 State St.; Albany 3-6242.

BUFFALO—Meeting and First-day school, 11 a.m., 1272 Delaware Ave.; phone EL 0252.

LONG ISLAND—Northern Boulevard at Shelter Rock Road, Manhasset. First-day school, 9:45 a.m.; meeting, 11 a.m.

NEW YORK—First-day meetings for worship:

11 a.m. 221 E. 15th St., Manhattan Earl Hall, Columbia University
110 Schermerhorn St., Brooklyn
137-16 Northern Blvd., Flushing
3:30 p.m. Riverside Church, 15th floor
Telephone GRamercy 3-8018 (Mon.-Fri. 9-4) about First-day schools, monthly meetings, suppers, etc.

SCARSDALE—Worship, from June 12th through Sept. 4th, Sundays, 9:30 a.m., 133 Popham Rd. Clerk, William Vickery, 162 Warburton Ave., Hastings-on-Hudson, N. Y.

SYRACUSE—Meeting and First-day school, 11 a.m., YWCA, 339 E. Onondaga Street.

OHIO

CINCINNATI—Meeting for worship, 10 a.m., 355 West McMillan, Richard Day, Correspondent, WI 1-2419.

CLEVELAND—Meeting for worship and First-day school, 11 a.m., 10916 Magnolia Drive. Telephone TU 4-2695.

PENNSYLVANIA

HARRISBURG—Meeting and First-day school, 11 a.m., YWCA, 4th and Walnut Sts.

HAVERFORD—Buck Lane, between Lancaster Pike and Haverford Road. First-day school, 10:30 a.m. Meeting for Worship at 11 a.m.

LANCASTER—Meeting house, Tulane Terrace, 1½ miles west of Lancaster, off U.S. 30. Meeting and First-day school, 10 a.m.

PHILADELPHIA—Meetings, 10:30 a.m., unless specified; telephone LO 8-4111 for information about First-day schools. Byberry, one mile east of Roosevelt Boulevard at Southampton Road, 11 a.m. Central Philadelphia, 20 South 12th Street. Chestnut Hill, 100 East Mermaid Lane. Coulter Street and Germantown Avenue. Fair Hill, Germantown & Cambria, 11:15 a.m. Fourth & Arch Sts., First- and Fifth-days. Frankford, Penn & Orthodox Sts., 10:30 a.m. Frankford, Unity and Wain Streets, 11 a.m. Green St., 45 W. School House L., 11 a.m. Powelton, 36th and Pearl Streets, 11 a.m.

PITTSBURGH—Worship at 10:30 a.m., adult class, 11:45 a.m., 1353 Shady Avenue.

READING—First-day school, 10 a.m., meeting, 11 a.m., 108 North Sixth Street.

STATE COLLEGE—318 South Atherton Street. First-day school at 9:30 a.m., meeting for worship at 10:45 a.m.

TENNESSEE

MEMPHIS—Meeting, Sunday, 9:30 a.m. Clerk. William Hewitt, MU 3-9646.

TEXAS

AUSTIN—Worship, Sundays, 11 a.m. First-day school, 10 a.m., 606 Rathervue Place. Clerk, Priscilla Zuck, GR 7-3414.

DALLAS—Sunday, 10:30 a.m., Adventist Church, 4009 N. Central Expressway. Clerk, Kenneth Carroll, Religion Dept., S.M.U.; FL 2-1846.

HOUSTON—Live Oak Friends Meeting, Sunday, 11 a.m., Council of Churches Building, 9 Chelsea Place. Clerk, Walter Whitson; Jackson 8-6413.

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With Karoline Solnitz, M.S.S., Bryn Mawr, Pa., call LA 5-0752 between 8 and 10 p.m.

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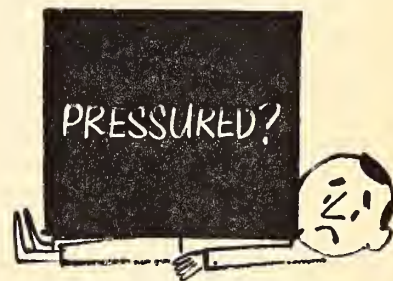
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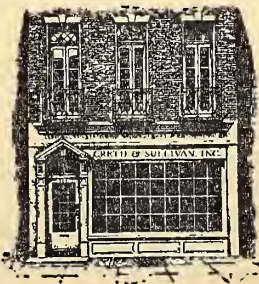
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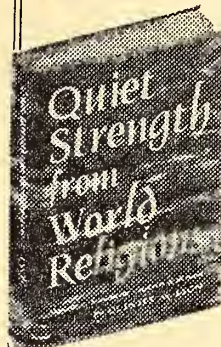
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A Quaker Weekly

VOLUME 6

JULY 9, 1960

NUMBER 26

LET this, and every dawn of morning, be to you as the beginning of life; and let every setting sun be to you as its close; let every one of these short lives leave its sure record of some kindly thing done for others, some goodly strength or knowledge gained for yourselves; so, from day to day, and strength to strength, you shall build up, by art, by thought, and by just will, an ecclesia, of which it shall not be said, "See what manner of stones are here," but, "See what manner of men."

—JOHN RUSKIN

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Moral Rearmament

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Friends in New Zealand

FRRIENDS from all over New Zealand assembled for their annual General Meeting from May 12 to 16 at Dunedin. We lived together in close fellowship in a student hostel, and felt we achieved unity if not always unanimity. We discussed a proposal that the New Zealand Society should assume the status of a Yearly Meeting in place of our present status as a Quarterly Meeting of London Yearly Meeting. While two Monthly Meetings unanimously supported this proposal, three were against it; and so it was not carried, though I think it is true that many support the principle in spite of adding the proviso "but not just yet." Virtually, we in New Zealand do often act independently and have developed ways of our own.

A search for a plan for more efficient reorganization of the working of the Society, which has been under discussion for two years, has now come to fruition. Adopted by the General Meeting, the plan will be a guide for working out the future.

Our tabular statement shows an increase of eight members, making a total of 575, including children and adults. Although we seem just to maintain our numbers, it now looks as if we were being more successful in retaining our young people.

Two attempts were made to effect closer official links between General Meeting and other spontaneous activities of Friends. Young Friends have an independent organization, but at times they seek the support and guidance of older Friends. In order to link them with General Meeting, we have appointed two women to act as liaison between the Young Friends and General Meeting. One of them is their own Clerk for New Zealand. Similarly, a committee of General Meeting was set up to keep Friends aware of proposed summer schools and their work. A proposal for a General Meeting Home Service Committee on the lines of that in England is to be further explored through our Monthly Meetings.

Our work for peace received prominence in planning and financial help. There was a keen discussion on how to oppose the military training which, though not compulsory, is very common in our secondary schools. Two Young Friends, aged 16, gave interesting opinions for and against a Young Friend's taking part in military training. In conjunction with the Christian Pacifist Society, we have now in operation a scheme for the display of peace posters on the chief railway stations in New Zealand, to the number of 70.

A Friend has given £1,000 to help Friends Service Council with European refugees, and much concern was expressed for the latter by members. Steps are being taken to sponsor some coming to this country. In their concern for refugees Friends are working in cooperation with the National Council of Churches, on whose central executive committee we have a representative. We are glad of this opportunity to develop our testimonies in unity with other churches. Interest in the work of the National Council is growing among Friends, and closer connection is being developed with it, as also with the East Asia Christian Church, to which the NCC is now linked.

General Meeting is to have a new Clerk, W. Neil Johnson, the son of Dorothy and John Johnson.

JOHN JOHNSON

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FRIENDS JOURNAL

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Editorial Comments

Attack upon the Liberal Churches

THE National Council of Churches of Christ in the U.S.A. (475 Riverside Drive, New York 27, N. Y.) has published a 32-page pamphlet entitled *The Truth*. In vigorous language and with sound judgment it protests the slanderous attacks of small, dissident Protestant groups which earlier this year accused the Protestant Churches of being handmaidens of communism or Communist techniques. These accusations were repeated in the Air Force Manual and subsequently withdrawn upon the protest of the National Council and its supporting groups, of which Philadelphia Yearly Meeting and the Five Years Meeting are a part. Among those accused of Communist leanings was Henry J. Cadbury, who is Honorary Chairman of the American Friends Service Committee.

Among the critics of the National Council the pamphlet lists Fulton J. Lewis, Jr., well-known radio commentator; J. Howard Pew, former President of the Sun Oil Company; and a small but active group of clergymen or laymen, including Major Edgar C. Bundy of the Air Force Reserve. Although the incident referred to appears closed, it is well to be informed and prepared for a similar flare-up, should one occur. (One hundred copies of *The Truth* cost \$10.00.)

Nonviolence

As reported in an earlier issue (FRIENDS JOURNAL, May 7, 1960, page 301), some groups working for integration in the South are applying the nonviolent techniques which we have come to associate with Gandhi's past struggle for India's freedom. Nonviolence is now rapidly becoming part of the American vocabulary, and we are witnessing the heroism of Negro groups whose self-discipline in the present campaign deserves our admiration. Nonviolence is positive and direct action without the use of force. Gandhi's followers spoke of it as "soul force" or "truth force" in the sense in which St. Paul uses the memorable phrase on "overcoming evil with good." It must not be confused with passive surrender. The risks implied in the use of this technique are as great as in the use of violence. The long-range promise for success is greater than the seemingly instan-

taneous effect of violence. At times only utter defeat seems the immediate result of nonviolence. But such moments are the ones to trust in the divinely inspired way of love. He who uses this technique must walk by faith, not by sight. How grateful we can be that our Negro leaders cherish these high ideals instead of resorting in anger and indignation to violence or the teachings of communism!

The 32-page pamphlet *A Perspective on Nonviolence* published by the Friends Peace Committee (1520 Race Street, Philadelphia 2, Pa.) calls this technique a "new breakthrough in human relations." Some groups in the South use the booklet as a guide. We strongly recommend it for private reading and study groups (25 cents; reductions for quantity orders).

In Brief

The Interior Department Appropriation bill, which includes the Bureau of Indian Affairs, has passed both the House and Senate. The total appropriation to the Bureau as passed by the Senate is \$122,721,000. This is an increase of \$7,254,000 over appropriations for 1960.

The average life expectancy for the American Indians today is 39. For one tribe, the Papagos of the Southwest, it is only 19, due to dysentery resulting from impure water.

The cornerstone was laid for a new Moslem mosque in Hamburg, Germany, which will cost \$300,000. It will be this city's second mosque, serving a total Moslem community of 3,000, many of whom are Germans.

Cigarette production for 1959 climbed to 490 billion, an increase of 4 per cent over 1958. Further increase is expected for 1960, when production is expected to exceed 500 billion. This increase continues despite mounting medical evidence linking smoking with lung cancer. Americans spent nearly \$6,100,000,000 on cigarettes last year.

Today we Americans spend twenty billion dollars a year for legalized gambling, while we spend a niggardly four-and-a-half billion for higher education. We also spend six-and-a-half billion dollars a year for tobacco, nine billion dollars for alcoholic beverages, and billions more on other nonessentials.

Caring Matters Most

THE LONDON Yearly Meeting Epistle two or three years ago dwelt on the need for local Meetings to care rightly for one another within the group as a needed personal service and as a preparation for the wider service of Friends. A Meeting that truly cares for all its members is apt to have children and young people happily joining in its worship and its work, as well as its First-day school. No one leaves its community or enters it without the Meeting's loving concern. Births, marriages, and deaths draw all together in ever-deepening love. Frequent simple meals together before or after some program of interest to all bind old and young in joyful, humorous fellowship.

Let no Meeting take such activities lightly as ephemeral pastimes. They are the warp and the woof of its very life. Only slightly larger than the family, the Meeting provides the first and most important experience in loving human beings other than relations, and as such it has very great spiritual possibilities. Here the pattern can be set for a lifetime of outgoing, loving concern for others and a long experience in practical Christian service.

The early Church was soon to be spoken of as "those who love one another," and Paul uses the Greek word *koinonia* (a close or loving community) several times in his letters to the young churches. As such, the Church has served one of the deepest human needs, that of belonging and being accepted by a group other than the family. The fact that this deep hunger can best be met by the Church, where love is practiced and nurtured, probably accounts more than doctrine, more than works, for the almost dramatic increase of members in the Church today. In the face of national insecurity, madly competitive secular life, failing family unity, and the confusion of most art, there is a crying out for certainty and beauty and warm human relationship. The Church and the Meeting can fill this need, and must fill it if they are to play their part in the salvation of the world.

The Society of Friends, by its very name and well-known system or organization for business and worship, stresses the fact that we need one another. There is good evidence that Quakerism has treasured this basic element from the beginning, and only when it was not sufficiently exercised did schism and theological warfare tear the Society asunder. George Fox knew the terrible possibilities of religious differences, and wrote and preached for over forty years that Friends should "know one another in that which is eternal" and "keep in that life and power that unites and heals." Persecution, imprisonment, long separations, loss of goods, and broken family

ties, all were tenderly noted and cared for by members generally. Responsible sharing of one another's concerns and burdens were then and still are a distinguishing mark of Quakerism.

I feel, however, that more might be done by Meetings in the day-by-day life of individual members, and especially among the women. In the Church, women particularly can find work and fellowship. Their lives are more circumscribed than the lives of men in the care of home and children, especially in these days of do-it-yourself domestic life. Well-educated young women have an increasing need for using their talents and exchanging thoughts with others in similar circumstances. Shopping pools and Parent-Teacher Associations are not enough. Perhaps a city job looks alluring, and more money would provide a substitute at home. Not many concerned Quaker mothers accept this way out. The Meeting might find a great potential strength and serve a real spiritual need if it had a Women's Meeting during the month. Such a Meeting could reach out to all its women members and attenders in love and understanding, getting them together for a brief program of mutual interest, some sewing, some singing, perhaps a little food and sociability. "Caring matters most."

For twelve years, while at Earlham, I participated in this kind of Meeting program, organized and loosely related through the United Society of Friends Women throughout the fourteen Yearly Meetings that make up the Five Years Meeting. I was a stranger and they took me in, literally. I learned there what "women's work" in the Church can be. And it can be a great thing. In no way lessening the many things they do together with men, women have their own work to do for which men have no time and need. The pastoral care of members in sickness or trouble, drawing in the lonely, the housebound young mother, raising money for material aid to the Meeting, locally and in its broad program in the world, and keeping one another in mind—these are the special opportunities for Meeting women who are in the grand tradition of Margaret Fell Fox and Elizabeth Guernsey Fry.

This kind of program is not just a sentimental indulgence of feminine enjoyment of sociability, though this has a therapeutic benefit if it truly recreates the spirit, as the Church is born to do. Old and young need each other, to be intimately related in spirit to one another, to build up "that of God" in one another. This is the intimate task of the Meeting, and I think Women's Meetings are part of the answer.

ELIZABETH W. FURNAS

The Meaning of Japan's Political Crisis

MANY of our news analysts and most of our press have interpreted the recent demonstrations and riots in Japan, which culminated in Prime Minister Nobusuke Kishi's cancelling his invitation to President Eisenhower to visit the country on a goodwill mission, as a singularly successful victory for world communism and a humiliating defeat for the prestige and policies of the United States. I, for one, take exception to this conclusion, which is based on several false assumptions and which is an oversimplification of a complex internal political and international situation.

In the first place, the demonstrations which first began to take on significant proportions after Prime Minister Kishi forced the United States-Japan Security Treaty through the lower house of Parliament shortly after midnight on the morning of May 20, 1960, are a symptom of the latest stage Japan has reached in its post-World War II development. Since its surrender to General Douglas MacArthur on September 2, 1945, in lower Tokyo Bay, Japan has already passed through the stages of military occupation and political tutelage under close American guidance.

It will be recalled that the occupation of Japan, almost exclusively by American forces, continued from September 1945 to April 1952, when the Peace Treaty went into effect. This was the period when Japan was completely demilitarized, when its people slowly emerged from the physical, emotional, and economic shock of defeat, and when the United States attempted to impose on its former enemy its own political philosophy, system of education, and many other basic concepts of life and practices. It was intended that this occupation would continue until there was established, "in accordance with the freely expressed will of the Japanese people, a peacefully inclined and responsible government." Thus these seven years saw the adoption of a new Constitution which provided for many of the basic human rights familiar to every American, gave Parliament complete legislative powers, including control over government finances, deprived the Emperor of all executive authority, distributed the land to those who worked it, and forbade the formation of a military establishment in Japan.

The successful manner in which Japan enthusiastically supported these reforms sponsored by the American occupation forces was one of the chief factors which led to the second stage of Japan's postwar development, the period of tutelage beginning with the Peace Treaty, which became effective in April 1952. Under this treaty and the first United States-Japanese Security Treaty which accompanied it, Japan was no longer treated as

an enemy but more as a partner. The occupation of the country under an American commander ceased; in return the United States was granted rights for military bases and for stationing troops to protect Japan from attack. But in this new period Japan was not completely independent. It knew that the Security Treaty, as well as its own safety, made it imperative that it follow the same foreign policy as that of the United States. It did not have to be consulted on how the American forces were to be used. Despite the provisions in the Constitution against a military establishment, it organized its own security forces, totaling about 250,000 personnel; yet these had been American trained and could not act independently of America.

This second period of tutelage was important in other respects. Under American sponsorship Japan joined the United Nations as a full-fledged member of that body. Economically the country began to recover from the effects of World War II and surpassed its pre-war activity. It again acquired an important segment of total world trade. While dreaming that many of its economic ills might be settled if it could work out agreements for extensive trade with Communist China, it became disillusioned when the Chinese Communists insisted that recognition of their status was a prerequisite to signing such agreements. Without bearing any of the brunt of the fighting or engaging in military operations in the Korean War, it profited noticeably from the war by supplying the American forces with materiel and services. In fine, Japan was far more independent than it had been under the occupation but still had not yet regained its complete sovereignty.

Finally, another important fact must be kept in mind if we are to understand the real significance of the present crisis in Japan. This is the strong belief of many Japanese—just how many is difficult to determine—that their country should follow a neutralist policy, and that continued alliance with the United States will only mean involvement in another war, which is the last thing they want. This group includes the Christian pacifists, many of the intellectuals, and many of the students who remember vividly the war years of their childhood. Since the Communists and Socialists also favor a neutralist policy and since the former have spearheaded and led the most violent of the recent demonstrations, the issues have become confused. Opponents of Mr. Kishi and the Security Treaty have been identified as Communists, and world communism has been given credit for a victory which does not exist.

What, then, is the real meaning of the recent polit-

ical crisis in Japan? Why did the entire Japanese press suddenly turn against Mr. Kishi immediately after he forced the new Security Treaty through Parliament, and why did the demonstrations mount in intensity against him and President Eisenhower's visit? It seems clear to me that these phenomena are much more the characteristics of a nation which is on the threshold of a new period of independence and is seeking to understand the true nature of the democratic process than one which has succumbed to world communism.

Prior to Mr. Kishi's blunder, everyone knew that the Socialists had been following obstructionist tactics in Parliament and had shown complete disrespect for the duly elected leaders of the government. At the same time, everyone hoped that Mr. Kishi's government would continue to respect the normal parliamentary processes, particularly at a time of crisis. When he resorted to the questionable tactics of calling a special midnight session of Parliament attended only by his party members and forced immediate acceptance of the treaty, the press correctly saw a real threat to the democratic process in Japan. Kishi had made a major political blunder, and it was clear he would have to resign. Thus the demonstrations began as anti-Kishi and anti-Security Treaty. When he insisted that President Eisenhower continue his plans to visit Japan, and the President indicated his intention of doing so, the vast majority of Japanese interpreted this visit as a direct attempt to support the Kishi government. In a very real sense, the President suddenly became involved in internal Japanese politics. The most humiliating aspect of this whole episode seems to me to be that our embassy in Tokyo was not able to predict what was likely to happen and thus made the President a victim of circumstances.

Naturally the Communists and Socialists capitalized on the anti-Kishi movement and were glad to see increasingly large numbers of persons demonstrating against the new treaty. This opposition has been strong enough to force Kishi out of office. It seems clear that new elec-

tions will be held in the near future. It is equally clear that many Japanese, even many who oppose Mr. Kishi and the Security Treaty, are ashamed of the violence of the demonstrations and of the fact that this violence forced the President to cancel his trip. Many of them, who otherwise might have voted for the Socialists because of their support of neutralism, may vote for the conservative Liberal Democratic Party under a new non-Kishi leadership. It is quite unlikely that the Socialists will gain a majority, but the Liberal Democrats will undoubtedly be returned to office.

The real test for American-Japanese friendship and for democracy in Japan is before us, not behind us. The issue is by no means settled. If we are impatient, if we insist that Japan must follow our foreign policy in every detail, that what we consider to be good for ourselves must be good for Japan and must be accepted by her, and that Japan is to be used for our own ends in the cold war with the Soviet Union, then we are playing into the hands of the Communists in Japan, Peking, and Moscow. Then the next elections in Japan will show that what turned out to be an anti-Kishi movement has in reality become an anti-American movement.

We must, on the other hand, recognize that Japan is entering a new stage of independence after World War II, that while the new Security Treaty gives Japan more power over its own destiny than the old one, many Japanese would prefer not to have any treaty at all, that the entire nation must not be condemned for the action of a few hard-core Communist leaders of the mob, and that these are natural outbursts of a nation struggling to understand the true meaning of the democratic process. If we can show an understanding patience and reiterate to the Japanese our faith in them, their good judgment, and the future of their country, then the present fiasco will have been a victory for closer and enduring friendship between our peoples and governments.

June 25, 1960

HUGH BORTON

*W*E know that Jesus identified himself with the suffering and the sinful, the poor and the oppressed. We know that he went out of his way to befriend social outcasts. We know that he warned us against the deceitfulness of riches, that wealth and great possessions so easily come between us and God, and divide us from our neighbors. The worship of middle-class comfort is surely a side-chapel in the temple of Mammon. It attracts large congregations, and Friends have been known to frequent it. We know that Jesus had compassion on the multitude and taught them many things concerning the Kingdom. He respected the common folk, appealed to them and was more hopeful of a response from them than from the well-to-do, the clever, and the learned. Yet he never flattered the workers, never fostered in them feelings of envy and hatred, and never urged them to press for their own interests ruthlessly and fight the class war to a finish. He called them to love their enemies and to pray for them that despitefully use them.—H. G. WOOD from *Christian Faith and Practice*, London

Main Issues in the Five Years Meeting Sessions

THE forthcoming Five Years Meeting of Friends (July 14 to 21) is yet another of those occasions when Friends "from everywhere" are represented and included. No other body of Friends in the world holds within its circle so much diversity in the practices and traditions that characterize Friends today. It is a remarkable phenomenon in the history of Friends.

The most important aspects of this or any other gathering of Friends are not in the announced topics—indeed, they cannot be, though the discussions reflect them. The basic questions are: What is *really* happening in the history of Friends as the Five Years Meeting sessions are held? What of these and other sessions will affect the record of this next century? We should try to see and lift some of these issues of our day into clearer view.

Within every conference of Friends are these deeper currents that are not explicit in the topics discussed. They are known in living, in fellowship, in service, and in the stir of mind and spirit that comes when Friends meet Friends.

One might well ponder the values of the many gatherings of Friends, particularly of "All Friends," whether in world, national, or area conferences. That there has been through them an increase of understanding, common experience, and union at the roots we can hardly doubt. It is on this level that the intangible, spiritual realities have been found, and these in the end write the history of Friends. Though not all gains are to be credited to conferences, there can be little fellowship or future with Friends *in absentia*.

Integration on the Deeper Level

The Five Years Meeting includes diverse bodies and practices. Although it is predominantly pastoral and programed in its membership, it has an increasing number of unprogramed Meetings. The pastoral form is on first impact shocking to some Friends of older traditions characterized by the open meeting on the basis of silence. The generally evangelical spirit of pastoral Meetings is rooted not only in the more recent historical influences from other Christian bodies and Christianity itself, but also in the first decades of Friends history. At both of these points, the pastoral and the evangelical, new insights and responses are being made. There are more appreciation and practice of silence in pastoral Meetings, and, it seems evident, more outreach and extension of Friends faith and practice on the part of nonpastoral Friends. Such is the value of meeting and sharing at the confluence of our diverse traditions. Creation is at work,

shaping the future of Friends, and the Five Years Meeting is one main area of this creation.

Concern for a message and a ministry among other Friends bodies has been quite noticeable, for instance, in the work of the American Friends Service Committee. In the first decade of that service it was often stated that we should so conduct our services that we could leave on short notice, with no visible Quaker order in our wake. We were content to leave people wondering why we had come and gone. We now give added emphasis to training for longer periods of service and communicating our message.

The meeting of traditions is also reflected in the work of Friends of the Five Years Meeting through the Board of Missions. Africa, Cuba, Jamaica, Jordan, and other fields present an important part of that work which now is being implemented by other Friends bodies. The sense of mission is being rekindled, and the scope of our responsibility is being broadened and deepened by this wider sharing within the Society of Friends. This growth of new life and spirit, which has also been reflected in the Friends World Committee, will be in evidence at the Five Years Meeting sessions.

The accent of the Five Years Meeting is on a Christian faith and dynamic as interpreted and experienced by Friends. Within this emphasis the evangelical concern is taking on new depth and new scope. The service concept is giving it more effect and significance, even while our service activities take on new zeal and emphasis. We are now too close to these changes, seen only in a short time-segment, which history will draw into a larger perspective.

Reviewing Our Peace Responsibilities

In a world where we at times seem to totter, not on the brink of conventional war, but on the brink of total disaster, we shall think anew our responsibilities and our testimony for peace as a creative way of life. We are called not merely to resist evil courses but to open new doors and ways to the healing forces inherent in men under God.

This call requires that we explore again the tributaries to peace or war, for each is part of the vast complex of life in which racial, economic, and cultural forces issue in good will or in strife. We may not find a way to stop dangerous trends on the summit and near-summit levels, but we can face our own failures and opportunities to practice good will next door. We have yet to see as local Meetings how far we often are in practice from the ideas we preach. On this issue all Friends should think and pray together in penitence and in a courageous turn upward.

In our peacemaking activities we have varied accents. Some of us are concerned to work on summit levels or

through the strengthening of the United Nations, convinced that peace will not come in a straight, unilateral approach in our "one world." Others are certain that the tributaries to war or peace are the available and most important areas; hence the concern for interracial problems. Still others feel that every war is in some basic sense a battle for bread and that technical assistance and projects of economic cooperation are of first importance. These and other accents are present-day expressions of our traditional peace testimony. They are all important, and we should distribute our forces on several peace fronts. We need to regain and to stand together on the basic principle of peace—a principle which we are in danger of forsaking in our general membership.

For a Prepared Ministry

One of the more recent movements, rooted in a long-time concern among pastoral Friends, is for a trained or prepared ministry. The coming of the pastoral pattern has required it. At the present time there are many young Friends receiving their training in seminaries of other church bodies. Hartford, Yale, Christian Theological of Indianapolis, Asbury, and others are such centers of post-graduate training. Friends of the Five Years Meeting have considered certain alternatives. Might we have a student hostel at an existing seminary where a Quaker professor might hold a chair in one of the departments and be a kind of resident pastor to pastors-in-training? The plan which now seems most likely is the setting up of a graduate school of our own at Earlham College. The details of this plan have been presented and are now available to those who are interested. Discussion of this plan will, no doubt, loom large in the forthcoming sessions, not so much in formal presentations as in ever-present informal conversations.

The need for a prepared ministry is of great importance, and both pastoral and nonpastoral Friends should see how definitely this affects the future of Friends. Remember, the alternative to a *prepared* ministry is an *unprepared* ministry! Ministry we shall have. The question is: What kind?

The concept of a graduate school for this purpose will focus mainly on pastoral ministry, but it will also include the wider range of ministry in all kinds of Friends Meetings and in many departments, such as Christian Education. Here is something new, exciting, and engaging for the thought and activities of all Friends.

The main issues, therefore, before the Five Years Meeting of Friends are the new creation among Friends which our diverse groups are inciting; the new ways of mission-service activities now in formation; the redefining of and regard for responsibilities of peacemaking;

and the preparation of mind and spirit for our new level of life—these are deep in the very nature of our present-day life. These are main issues for the Five Years Meeting.

ERROL T. ELLIOTT

Moral Rearmament

AN editorial in the British Quaker weekly *The Friend* criticizes the Moral Rearmament movement for using the name of William Penn in a pamphlet attacking political coexistence between Russia and the West.

Editor Bernard Canter, describing the MRA publication *Ideology and Coexistence*, which has been circulated in millions of copies, says that although Quakers apart from Penn are not mentioned in the pamphlet, "if they had been, the writers of this anti-Communist manifesto would surely have identified us Quakers as leaguers with Satan. For," he continues, "they have hinted as much of the American Methodists for having produced proposals for total world disarmament, the admission to the United Nations of the People's Republic of China, an end to conscription, curtailment of civil defense, and the establishment of Berlin as a free city under U.N. supervision."

The editorial says [that] "the pamphlet condemns all efforts at political peacemaking and efforts at reconciliation between East and West as displeasing to God. And Friends are constantly encouraging, and even themselves making, such efforts."

Bernard Canter goes on to object especially to use of the name of William Penn, seventeenth-century Quaker who founded Pennsylvania. The pamphlet claims that "William Penn put the alternative of Moral Rearmament or communism clearly when he said: 'Men must choose to be governed by God, or they condemn themselves to be ruled by tyrants.'"

The Quaker editor objects: "But all the argument in this pamphlet is tied to two assumptions—that God and anti-Communism are synonymous terms, and that governance of the world by God and MRA are also synonymous terms.

"In this setting, therefore . . .," continues Bernard Canter, "our beloved Founding Father becomes transmuted, and stands before us (and before the at least two hundred million citizens of various countries who have seen or will see this pamphlet) in a new guise, as a prophet looking ahead, from his far country which knew neither MRA nor Communism, and telling us to choose one and eschew the other."

—*Ecumenical Press Service*

About Our Authors

John Johnson is a Friend who lives in Sumner, New Zealand. "Caring Matters Most" is the talk Elizabeth W. Furnas gave on December 1, 1959, at a meeting of the Women's Problems Group, held in Race Street Meeting House, Philadelphia. Elizabeth Furnas is a member of Providence Monthly Meeting, Pa.

Hugh Borton, President of Haverford College, recently made his fifth trip to Japan, arriving the day before the

Security Treaty was forced through Parliament and staying through the following week. He was formerly Director of the East Asian Institute and Professor of Japanese at Columbia University.

Errol T. Elliott, our correspondent from the Midwest, Five Years Meeting, is minister of the First Friends Church, Indianapolis. He was for many years Editor of *The American Friend* and is a Vice Chairman of the Friends World Committee for Consultation.

Friends and Their Friends

Our readers are reminded of the biweekly publication of the FRIENDS JOURNAL during the summer. In case of doubt as to whether all copies have been received, please check the numbers of the issues on the title pages.

The National Association of Social Workers at its convention, held in Atlantic City, N. J., in June, awarded the Jane Addams Centennial Plaque to the American Friends Service Committee. Henry J. Cadbury, Honorary Chairman of the AFSC, received the plaque for the Service Committee. The presentation address was made by Melvin A. Glasser, Executive Vice President of the National Association.

Mary Hoxie Jones for the Publications Committee of the Friends World Committee, American Section and Fellowship Council, has announced the publication of two leaflets in Spanish. Translated by Domingo Ricart and printed in Mexico through the good efforts of Heberto Sein, they are *Los Testimonios Cuaqueros en la Vida Diaria* and *El Pacifismo Activo*. Copies of the booklet reporting on the Conference on Crime and the Treatment of Offenders are also available at 50 cents each. The announcement was made at a meeting of the Executive Committee of the Friends World Committee, American Section and Fellowship Council, held at Pendle Hill on May 21, 1960.

E. Raymond Wilson appeared on behalf of the Friends Committee on National Legislation before the Senate Appropriations Committee on June 24. He urged the Senate Committee "to appropriate the full amount authorized for the Development Loan Fund, the technical assistance programs of the United States, of the United Nations, and of the Organization of American States, the United Nations Children's Fund, United States and multilateral refugee programs, the Point Four Youth Corps, the Indus Basin development project, the Special Program for Africa, and malaria eradication."

Lewis and Sarah Benson of Haddonfield Monthly Meeting, N. J., will sail on July 21 to visit Friends in the British Isles and other parts of Europe. Lewis will give the opening address at the Conference of the Young Friends of Great Britain in York, and he and Sarah will attend the reunion at Woodbrooke. They will return home in October.

Emily Cooper Johnson, a member of Camden, N. J., Meeting and of the Board of Managers of the FRIENDS JOURNAL, is the Editor of the volume *Jane Addams: A Centennial Reader*, to be published in October by the Macmillan Company, New York. The book will contain a foreword by Justice William O. Douglas.

This anthology makes available the Nobel Prize Winner's extraordinarily fine writings, which carry all the more authority because a life of service to social welfare and international peace supported them.

More than 800 young people are scheduled to take part in American Friends Service Committee projects this summer. Ranging from Tokyo to Maine, the projects will offer a summer of service and study to people from high school through postgraduate levels. There will be 29 projects in the United States, 14 overseas work camps in Europe and Japan, and six community service units in Mexico and Guatemala. Students from Turkey, Greece, Denmark, India, Germany, England, Sweden, Haiti, and the U.S.S.R. will participate in Service Committee projects in Mexico and the United States.

J. Huston Westover, his wife Jane, and their two sons have moved from Whitesburg, Kentucky, to 2 Independence Road, South Acton, Massachusetts. After serving for five years in the Kentucky coal fields, Dr. Westover is joining the Acton Medical Associates. As he is Executive Secretary of the Friends Medical Society, the address of that organization changes to his new address.

Tim Plummer, Administrative Assistant to Norman Whitney, AFSC Peace Education Program Secretary, has announced that four peace caravans will travel this summer in northern California, southern Ohio and Indiana, northern Ohio and Michigan, and New York State. There will be 17 participants.

The Russell Elkinton family of Media Monthly Meeting, Pa., left the end of June for a visit to England and a motor tour of France. Russell Elkinton will present a paper at the International Congress of Internal Medicine to be held in Switzerland.

"The Quaker Approach to Contemporary Affairs" is the theme of the eighth annual week-long vacation-institute sponsored by the American Friends Service Committee, New England Region, from July 30 to August 6 at Geneva Point Camp, Lake Winnepesaukee, N. H. Dean of the institute is Russell Johnson, AFSC New England Peace Education Secretary. Leaders of the institute include Clarence Pickett, Norman Whitney, David Dellinger, Harrop Freeman, Morris Mitchell, Scott Nearing, Robert Pickus, Henry T. Yost, and James Avery Joyce. The cost for adults is \$48, with special rates for couples, students, and children. A full program is planned for children of all ages. For details, write Avon-at-Winni, AFSC, 130 Brattle Street, Cambridge 38, Mass.

The Rt. Hon. Philip Noel-Baker, noted British authority on disarmament, Member of Parliament, and winner of the Nobel Peace Prize for 1959, spoke at Race Street Meeting House, Philadelphia, on June 17. In his address, "1970 without Arms," he urged that peace be the responsibility of a world organization, stating that while disarmament is the major problem, it cannot be carried on outside of the context of international law and order. We must begin now, moving immediately, step by step, and not insist on perfectionist and foolproof situations.

During the afternoon of June 17 he was questioned by interviewers representing stations WCAU and WRCV-TV and was seen later that day on channel 3 of Philadelphia TV stations. Every bit of added tension makes the world more dangerous, he said, necessitating earlier, drastic reductions of armaments under international control. The arms race is a race no one can win. The development of new powerful nations will make the risk of a nuclear war even greater. It is high time we took the negotiations in Geneva seriously.

The public meeting, attended by about 400 people, was sponsored by the Friends Peace Committee of Philadelphia Yearly Meeting, with the assistance of the Middle Atlantic Region of the American Friends Service Committee.

Honorary Degrees

On June 18 Clarence E. Pickett was granted an honorary Doctor of Letters degree at the 73rd commencement of Drexel Institute of Technology, Philadelphia. Clarence Pickett, Executive Secretary Emeritus of the American Friends Service Committee, gave the commencement address on "The Atom and Life," in which he stressed the need to develop skill in the field of human values and in the spirit.

Clarence Pickett also received an L.H.D. degree from Brandeis University and an L.H.D. degree from William Penn College.

Judge Curtis Bok was granted an honorary L.H.D. degree at the 87th commencement of Swarthmore College on June 6. A member of Radnor Monthly Meeting, Pa., Judge Bok is one of the nation's distinguished jurists. In 1958 he was elected justice of the Supreme Court of the Commonwealth of Pennsylvania. Since 1937 the former Philadelphia attorney has served as president judge of the Court of Common Pleas No. 6 of Philadelphia County. In addition to his active practice on the bench, Judge Bok has also written several books on jurisprudence, including *The Backbone of the Herring, I, Too, Nicodemus, Problems in Criminal Law*, and *Star Wormwood*. Since 1924 he has served as Vice President and Director of the Curtis Institute of Music.

Three other recipients of honorary degrees at the Swarthmore commencement were Douglas Bush, English literature scholar; Milton Eisenhower, President of Johns Hopkins University; and astrophysicist Martin Schwarzschild. Five-minute charges by each of the recipients of honorary degrees replaced the traditional commencement address.

An honorary degree of Doctor of Humanities was con-

ferred on Esther B. Rhoads at the 130th annual commencement of Earlham College, Richmond, Indiana, on June 5. The degree was granted in recognition of the distinguished career Esther Rhoads has had for many years as a teacher in Japan. Recently she has served as tutor to the Imperial Household. The only student speaker was Melvin Keiser, who gave the benediction. Both Esther Rhoads and Melvin Keiser are members of Coulter Street Meeting, Germantown, Philadelphia.

News of the following recipients of honorary degrees will also interest Friends. Complete details are not available.

The Rt. Hon. Philip J. Noel-Baker: LL.D., Brandeis University; LL.D., Haverford College.

Hugh Borton: LL.D., Temple University.

Alexander C. Purdy: D.D., William Penn College.

Reactions to the Crisis in Japan

Observations regarding Japanese opposition to the treaty with the United States were given the Senate Foreign Relations Committee by Esther Rhoads on June 8, who testified at a public session on behalf of the Friends Committee on National Legislation. A correspondent of the *Baltimore Sun* wrote: "Miss Rhoads asserted that not just leftists but the great majority of Japanese are worried by the treaty as one that commits their country to the Western side in the East-West cold war.

"Claiming 40 years of experience in Japan, she said Japanese intellectuals and religious groups are opposed to the rearmament and would have their country depend for its security on the United Nations."

Four hundred Protestant and Jewish clergymen have signed a statement made public in June, urging that the United States reconsider the recently negotiated Mutual Security Pact with Japan. The statement, released by the Fellowship of Reconciliation, pointed out that such a treaty obligates Japan to build up sufficient arms for retaliation against any attack on U.S. bases and accordingly violates the Japanese Constitution adopted at the end of World War II.

Dr. Hachiro Yuasa, President of the International Christian University in Japan, in a report to the Board of Directors, whose members met in New York City in late June, stated: "There has never been and is not now any conscious anti-American sentiment or movement on the campus." Dr. Yuasa felt that the present disturbance in Japan "is due to a combination of complex, complicated, and even conflicting causes and circumstances. . . . The chief motive and central purpose of the current political activities on the part of our faculty members and students are to defend democracy in Japan and maintain peace in the world."

MARRIAGES

HARDIN-SHROPSHIRE—On June 19, at Ridgeway, Virginia MARY RUTH SHROPSHIRE, daughter of James L. and Rachel Shropshire, and DAVID H. S. HARDIN, son of George C. and Helen S. Hardin. The groom and his parents are members of Lansdowne Monthly Meeting, Pa.

MATLACK-YAUKEY—On June 18, at Florida Avenue Meeting

House, Washington, D. C., JEAN COMFORT YAUKEY, daughter of Jesse B. and Grace S. Yaukey of Bethesda, Md., and JAMES HENDRICKSON MATLACK, son of Robert W. and Elizabeth H. Matlack of Moorestown, N. J.

ROSIER-GILLESPIE—On June 11, in Camden, Del., Meeting House and under the care of Concord Monthly Meeting, Concordville, Pa., SUSAN PAXSON GILLESPIE, daughter of Sarah Temple Parks of Wyoming, Del., and ROBERT EDWIN ROSIER, son of Mr. and Mrs. Harry L. Rosier, Greensboro, N. C. They will reside near Guilford College, N. C.

TREADWAY-EDGERTON—On June 7, at Salem, Ohio, Meeting House, CAROLE MARIE EDGERTON, daughter of Virgil and Ethel Edgerton, of Salem Meeting, Ohio, and RAY THEODORE TREADWAY, son of Clay and Dorothea Treadway, of the Des Moines Valley Meeting, Iowa. The couple graduated from Earlham College on June 5 and are on the staff of the YMCA camp at Boone, Iowa, this summer.

60th WEDDING ANNIVERSARY

CLARK-BANCROFT—ROGER CLARK, of Street, Somerset, England, and SARAH BANCROFT were married on June 18, 1900, under the care of Friends, in the home of Sarah Bancroft's parents, William P. and Emma C. Bancroft, Rockford, Wilmington, Delaware.

DEATHS

BROWN—On June 23, at his home in Homedale, Idaho, BALDWIN F. BROWN. He was the son of the late Josiah Quimby and Mary K. Brown and a member of Cornwall Monthly Meeting, N. Y. Surviving are one son; four grandchildren; and two sisters, Alice B. Hume and Blanche E. Brown of Cornwall, N. Y.

BURTON—On June 7, HORACE H. BURTON, in his 84th year. A lifelong member of Falls Monthly Meeting, Fallsington, Pa., he was the son of the late John and Elizabeth Headley Burton. He was an officer of the William Penn Savings and Loan Association of Tullytown, Pa., for the past 60 years and had served as a member of Falls Meeting of Ministers and Elders. His kindly, practical philosophy will always be treasured by those who knew him. A memorial service was held at Falls Meeting House on June 12. Surviving are his wife, Alice W. Burton, and a son, John J. S. Burton, a student at Earlham College.

MARSHALL—On June 16, at his home, Marshallvale Farm, after a year's illness, J. ALBERT MARSHALL of Kennett Square and Buck Hill Falls, Pa. He was an active member of Kennett Monthly Meeting, Pa., which he always attended and supported. Surviving are his wife, Abbie Walter Marshall; two sons, Thomas E., 2nd, of Kennett Square, Pa., and J. Albert, Jr., of Wilmington, Del.; a half-sister, Dr. Florence Marshall of Hamstead, N. Y.; and seven grandchildren. The funeral was held at Kennett Meeting House on June 18.

RITTER—On June 11, suddenly, in Goodwin Park, Hartford, Conn., CHARLES J. RITTER, aged 62 years, a member of Hartford Monthly Meeting. Although he lived in Lyndhurst, N. J., for 36 years, Charles Ritter was a frequent visitor to Hartford, where his son, City Councilman George Ritter, and his family live. Hartford Meeting will miss Charles Ritter's radiant presence, but most of all he will be missed by his five grandchildren, Martha, Scott, Tom, Penn Jo, and Johnny, whom he brought faithfully to First-day school whenever he was in Hartford.

TREADWAY—On May 19, after a long illness, at the Union Printers' Hospital, Colorado Springs, BLAINE EDWARD TREADWAY, aged 54 years. Besides his wife, Dorothy Binns Treadway of Sandy Spring, Md., he is survived by two sons, Arthur B. of Stillwater Meeting, Barnesville, Ohio, and Blaine Edward, Jr., also a member of Sandy Spring Meeting.

TUNES—On June 18, at Pendleton, Indiana, SARAH DARLINGTON TUNES, in her 84th year, wife of the late Omar Tunes. She was the daughter of Ziba and Elmina Rogers Darlington and a faithful member of Fall Creek Monthly Meeting, Pendleton, Indiana.

Burial was in the cemetery near the meeting house. Survivors include a foster daughter, Della Krainer, four nephews and three nieces.

WINDLE—On June 2, SYLVIA MOORE WINDLE, aged 75 years, wife of Ernest G. Windle of West Chester, Pa. She is survived by her husband, three daughters, and nine grandchildren. Her children are Sylvia W. Humphrey of Bethany, Conn., Louise M. Mook of Boalsburg, Pa., and Anne M. W. Winner of Sunbury, Pa. A Friend by marriage and for 42 years, she was a valued member of High Street Meeting, West Chester, Pa., where she taught First-day school while her children were young, later interesting herself in the welfare work of Friends.

Paul Comly French

The untimely death of Paul Comly French, on Sixth Month third, leaves Yardley Monthly Meeting [Pa.] with a profound sense of loss. He was a leader in many aspects of Meeting life, and Yardley has been greatly enriched by his membership. His concern for his fellow man has been felt in all corners of the earth, and the fruits of his labors for peace and understanding will continue for years to come. His humanitarian works will be a living monument to him.

Paul French had a deep and abiding faith. He put this faith into action, and the world has been a better place for his being here.

His legacy to us is his fine example, and a challenge to carry on his unfinished work of making this a world where all men are truly brothers.

ELIZABETH W. HONEYMAN, *Clerk*

Coming Events

(Calendar events for the date of issue will not be included if they have been listed in a previous issue.)

JULY

14 to 21—Five Years Meeting at Earlham College, Richmond, Indiana. Addresses by Seth B. Hinshaw, Glenn A. Reece, Dr. Edwin C. Dahlberg, Douglas V. Steere, a group on "Africa Today and Tomorrow," and a group from overseas on "World Issues Facing Friends." Bible study, worship; business; conferences; workshops, with many distinguished Quaker leaders and speakers. Young Friends. Children's program.

16—New York-Westbury Quarterly Meeting, Post Avenue, Westbury, L. I., N. Y. Ministry and Counsel (business), 10 a.m., followed by a meeting for worship; business of Quarterly Meeting; picnic lunch outdoors, weather permitting; at 2 p.m., special worship session under Ministry and Counsel centered on theme "The Spiritual Basis of Our Quaker Meetings for Business."

16—Western Quarterly Meeting at Fallowfield, Pa., 10 a.m. and 1:30 p.m. Worship and Ministry, 9 a.m. Afternoon speaker, Louis W. Schneider of the American Friends Service Committee, "How Friends Can Express Their Testimony Today." Lunch served; baby sitting provided at Fallowfield. A program of activities for ages 5 through 12 at London Grove Meeting House, Pa., 9:15 a.m. to 3:15 p.m. Bring picnic lunch; beverage and ice cream provided.

22 to 29—New York Yearly Meeting at Silver Bay, N. Y. Principal speakers, Henry J. Cadbury, Levinus K. Painter, George B. Corwin, Albert Bigelow, Fred and Inez Reeves, Lawrence Pickard. Junior Yearly Meeting.

27—Millville-Muncy Quarterly Meeting at Elklands, Pa., 10:30 a.m.

30—Chester Quarterly Meeting at Providence, Pa., 3 p.m.

30 to August 6—Eighth Annual Avon-at-Winni Institute on the shore of Lake Winnepesaukee, N. H., sponsored by the American Friends Service Committee, New England Region. For families, students, adults; supervised children's program. Speakers, group discussions. Emphasis on the Quaker approach to personal, community, national, and international problems. Cost, \$48 for adults;

special rates for couples, students, and children. For details write Avon-at-Winni, AFSC, 130 Brattle Street, Cambridge 38, Mass.

31—Meeting for worship at Old Kennett Meeting House, Route 1, a half mile east of Hamorton, Pa., 10:30 a.m.

31—250th Anniversary of Quaker Worship at Richland in Quakertown, Pa. Meeting for worship, 10:30 a.m.; box lunch and social period, 12 noon to 2 p.m., followed by a program of commemoration, to which Richmond P. Miller will bring a message.

MEETING ADVERTISEMENTS

ARIZONA

PHOENIX — Sundays, 9:45 a.m., Adult Study; 11 a.m., Meeting for Worship and First-day School. 17th Street and Glendale Avenue. James Dewees, Clerk, 1928 West Mitchell.

TUCSON — Friends Meeting, 129 North Warren Avenue. Worship, First-days at 11 a.m. Clerk, Julia S. Jenks, 2146 East Fourth Street; Tucson MA 3-5305.

CALIFORNIA

BERKELEY — Friends meeting, First-days at 11 a.m., northeast corner of Vine and Walnut Streets. Monthly meetings the last Friday of each month, at 7:30 p.m. Clerk, Clarence Cunningham.

CLAREMONT — Friends meeting, 9:30 a.m. on Scripps campus, 10th and Columbia. Edward Balls, Clerk, 439 W. 6th Street.

LA JOLLA — Meeting, 11 a.m., 7380 Eads Avenue. Visitors call GL 4-7459.

LOS ANGELES — Meeting, 11 a.m., Univ. Meth. Church, 4th floor, 817 W. 34th Street.

PALO ALTO — First-day school for children and adults, 10 a.m. Meeting for worship at 11. 957 Colorado.

PASADENA — 526 E. Orange Grove (at Oakland). Meeting for worship, Sunday, 11 a.m.

SAN FRANCISCO — Meetings for worship, First-days, 11 a.m., 2160 Lake Street.

COLORADO

BOULDER — Meeting for worship, 10 a.m., 22nd and Pearl Streets. Clerk: Wolfgang Thron, HI 3-6161.

DENVER — Mountain View Meeting, 10:45 a.m., 2026 S. Williams. Clerk, SU 9-1790.

CONNECTICUT

HARTFORD — Meeting, 11 a.m., First-day school, 11 a.m., 144 South Quaker Lane, West Hartford.

DISTRICT OF COLUMBIA

WASHINGTON — Meeting, Sunday, 9 a.m. and 11 a.m., 2111 Florida Avenue, N.W., one block from Connecticut Avenue.

FLORIDA

DAYTONA BEACH — Meeting, 11 a.m., First-days at 300 North Halifax Avenue. Information, Sarah Belle George, CL 2-2333.

GAINESVILLE — Meeting for worship, First-days, 11 a.m., 116 Florida Union.

JACKSONVILLE — Meeting for worship, 11 a.m., YWCA. Contact EV 9-4345.

MIAMI — Meeting for worship at Y.W.C.A., 114 S.E. 4th St., 11 a.m.; First-day school, 10 a.m. Miriam Toepel, Clerk. TU 8-6629.

MIAMI — University, Wesley Foundation, Sundays 7:30 p.m. Clerk, MO 1-5036.

ORLANDO-WINTER PARK — Meeting, 11 a.m., 316 E. Marks St., Orlando; MI 7-3025.

PALM BEACH — Friends Meeting, 10:30 a.m., 823 North A St., Lake Worth.

ST. PETERSBURG — First-day school and meeting, 11 a.m., 130 19th Avenue S.E.

HAWAII

HONOLULU — Meeting, Sundays, 2426 Oahu Avenue, 10:15 a.m.; tel. 999-447.

GEORGIA

ATLANTA — Meeting for worship and First-day school at 10 a.m. 1384 Fairview Road, N.E., Atlanta 6. Phern Stanley, Clerk. Phone DR 3-5357.

ILLINOIS

CHICAGO — 57th Street Meeting of Friends. Sunday worship hour, 11 a.m. at Quaker House, 5615 Woodlawn Avenue. Monthly meeting, 7:30 p.m., every first Friday. Telephone BUtterfield 8-3066.

DOWNERS GROVE (suburban Chicago) — Meeting and First-day school, 10:30 a.m., Avery Coonley School, 1400 Maple Avenue; telephone WOodland 8-2040.

INDIANA

EVANSVILLE — Meeting, Sundays, YMCA, 11 a.m. For lodging or transportation call Herbert Goldhor, Clerk, HA 5-5171 (evenings and week ends, GR 6-7776).

IOWA

DES MOINES — South entrance, 2920 30th Street; worship, 10 a.m., classes, 11 a.m.

FAIRFIELD — Bible School, 9:30 a.m.; worship service, 10:30 a.m., DST. 1207 South 6th Street.

KENTUCKY

LOUISVILLE — Meeting and First-day school, 10:30 a.m. Sundays, Neighborhood House, 428 S. First St.; phone TW 5-7110.

LOUISIANA

NEW ORLEANS — Friends meeting each Sunday. For information telephone UN 1-1262 or TW 7-2179.

MARYLAND

SANDY SPRING — Meeting (united), First-days, 11 a.m.; 20 miles from downtown Washington, D. C. Clerk: R. B. Thomas; telephone WA 4-3366.

MASSACHUSETTS

CAMBRIDGE — Meeting, Sunday, 5 Long-

AUGUST

5 to 10—Baltimore Yearly Meetings, Stony Run and Homewood, at Western Maryland College, Westminster, Md.

Notice: Rancocas Meeting, N. J., during the summer and until September 11, inclusive, will convene at 10 a.m. each Sunday. An informal First-day school conducted by young parents will be held in the school building and on the lawn at the same hour for children not attending meeting for worship.

fellow Park (near Harvard Square) 9:30 a.m. and 11 a.m.; telephone TR 6-6883.

NANTUCKET — Sundays 10:30 a.m., through July and August. Historic Fair Street Meeting House.

WELLESLEY — Meeting, Sunday, 10:30 a.m. at Tenacre Country Day School, Benvenue Street near Grove Street.

WORCESTER — Pleasant Street Friends Meeting, 901 Pleasant Street. Meeting for worship each First-day, 11 a.m. Telephone PL 4-3887.

MICHIGAN

ANN ARBOR — Meeting at 1416 Hill, 10:30 a.m. to 11:30 a.m.; Adult Forum from 11:45 a.m. to 12:30 p.m. each Sunday.

DETROIT — Meeting, Sundays, 11 a.m. in Highland Park YWCA, Woodward and Winona. TO 7-7410 evenings.

KALAMAZOO — Meeting for worship, 10 a.m., discussion, 11 a.m., Friends' Meeting House, 508 Denner. Call FI 9-1754.

MINNESOTA

MINNEAPOLIS — Meeting, 11 a.m., First-day school, 10 a.m., 44th Street and York Avenue S. Harold N. Tollefson, Minister, 4421 Abbott Avenue S.; phone WA 6-9675.

MINNEAPOLIS — Church Street, unprogrammed worship, 10:15 a.m., University Y.M.C.A., FE 5-0272.

MISSOURI

KANSAS CITY — Penn Valley Meeting, 306 West 39th Street, 10:30 a.m. Call HI 4-0888 or CL 2-6958.

ST. LOUIS — Meeting, 2539 Rockford Ave., Rock Hill, 10:30 a.m.; phone PA 6-0429.

NEW JERSEY

ATLANTIC CITY — Meeting for worship, 11 a.m., First-day school, 10:30 a.m., South Carolina and Pacific Avenues.

DOVER — First-day school, 11 a.m., worship, 11:15 a.m., Quaker Church Road.

HADDONFIELD — Meeting for Worship, 11:00 a.m. First Day, Lake St., Albert Wallace, Clerk.

MANASQUAN — First-day school, 10 a.m., meeting, 11:15 a.m., route 35 at Manasquan Circle. Walter Longstreet, Clerk.

MONTCLAIR — 289 Park Street, First-day school, 10:30 a.m.; worship, 11 a.m. (July, August, 10 a.m.). Visitors welcome.

NEW MEXICO

ALBUQUERQUE — Meeting and First-day School, 11 a.m., 815 Girard Blvd., N.E., Albuquerque. John Atkinson, Clerk. Phone ALpine 5-9588.

ANTA FE—Meeting, Sundays, 11 a.m., Olive Rush Studio, 630 Canyon Road, ante Fe. Jane H. Baumann, Clerk.

NEW YORK

ALBANY—Worship and First-day school, 1 a.m., YMCA, 423 State St.; Albany 3-6242

UFFALO—Meeting and First-day school, 1 a.m., 1272 Delaware Ave.; phone EL 0252.

ONG ISLAND—Northern Boulevard at helter Rock Road, Manhasset. First-day school, 9:45 a.m.; meeting, 11 a.m.

EW YORK — First-day meetings for orship:
1 a.m. 221 E. 15th St., Manhattan Earl Hall, Columbia University
110 Schermerhorn St., Brooklyn
137-16 Northern Blvd., Flushing
:30 p.m. Riverside Church, 15th floor
telephone GRamercy 3-8018 (Mon.-Fri.
-4) about First-day schools, monthly meetings, suppers, etc.

CARSDALE—Worship, from June 12th through Sept. 4th, Sundays, 9:30 a.m., 33 Popham Rd. Clerk, William Vickery, 32 Warburton Ave., Hastings-on-Hudson, . Y.

YRACUSE—Meeting and First-day school, 1 a.m., YWCA, 339 E. Onondaga Street.

OHIO

INCINNATI—Meeting for worship, 10 m., 355 West McMillan, Richard Day, orrespondent, WI 1-2419.

LEVELAND—Meeting for worship and first-day school, 11 a.m., 10916 Magnolia rive. Telephone TU 4-2695.

OLEDO — Unprogrammed meeting for orship, First-days, 10 a.m., Lamson apel, Y.W.C.A., 1018 Jefferson.

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ARRISBURG — Meeting and First-day hool, 11 a.m., YWCA, 4th and Walnut Sts.

AVERFORD—Buck Lane, between Lan-ster Pike and Haverford Road. First-day hool, 10:30 a.m. Meeting for Worship at a.m.

LANCASTER—Meeting house, Tulane Ter- ce, 1½ miles west of Lancaster, off U.S. . Meeting and First-day school, 10 a.m.

EDIA—125 West Third Street. Meeting r worship at 11 a.m.

ILADELPHIA — Meetings, 10:30 a.m., less specified; telephone LO 8-4111 for mation about First-day schools.
berry, one mile east of Roosevelt Boule- vard at Southampton Road, 11 a.m.
ntral Philadelphia, 20 South 12th Street.
estnut Hill, 100 East Mermaid Lane.
ulter Street and Germantown Avenue.
ir Hill, Germantown & Cambria, 11:15 a.m.
urth & Arch Sts., First- and Fifth-days.
ankford, Penn & Orthodox Sts., 10:30 a.m.
ankford, Unity and Waln Streets, 11 a.m.
een St., 45 W. School House L., 11 a.m.
welton, 36th and Pearl Streets, 11 a.m.

TTSBURGH — Worship at 10:30 a.m., ult class, 11:45 a.m., 1353 Shady Avenue.

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MEMPHIS — Meeting, Sunday, 9:30 a.m. Clerk, Sumner Parker. BR 6-8391.

NASHVILLE—Meeting for worship, 10:30 a.m., Sundays, 2020 Broadway. Call CY 8-3747.

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AUSTIN — Worship, Sundays, 11 a.m., First-day school, 10 a.m., 606 Rathervue Place. Clerk, Priscilla Zuck, GR 7-3414.

DALLAS—Sunday, 10:30 a.m., Adventist Church, 4009 N. Central Expressway. Clerk, Kenneth Carroll, Religion Dept., S.M.U.; FL 2-1846.

HOUSTON — Live Oak Friends Meeting, Sunday, 11 a.m., Council of Churches Building, 9 Chelsea Place. Clerk, Walter Whitson: JACkson 8-6413.

VIRGINIA

CLEARBROOK—Meeting for worship at Hopewell Meeting House, First-days at 10:15 a.m.; First-day school at 11 a.m.

LINCOLN — Goose Creek United Meeting House. Meeting for worship, 11:15 a.m., First-day school, 10 a.m.

WINCHESTER — Centre Meeting House, corner of Washington and Piccadilly Streets. Meeting for worship. First-days at 10:15 a.m.; First-day school, 10:45 a.m.

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SEATTLE — University Friends Meeting, 3859A 15th Avenue, N.E. Worship, 10 a.m.; discussion period and First-day school, 11 a.m. Telephone MEIrose 2-9983.

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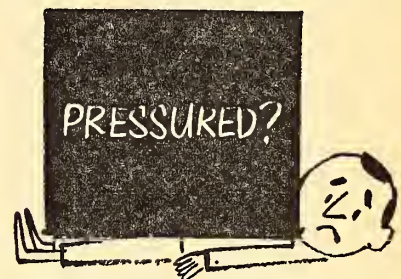
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FRIENDS JOURNAL

A Quaker Weekly

VOLUME 6

JULY 23, 1960

NUMBER 27

IN THIS ISSUE

*C*HRISTIAN charity is never possessive; it seeks not to bind but to release, to lend strength to another, to see the human situation through another's eyes, to think with another, to feel and to will on his behalf. It is more than unselfishness and self-denial, for it is the flinging of one's total resources on the side of another human being.

—HAROLD LOUKES

What Comes First?

. *by Mildred Binns Young*

Letter from South Africa

. *by Maurice Webb*

Internationally Speaking

. *by Richard R. Wood*

Quaker Cardiogram

. *Editorial Comments*

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The Camel of Jules, by Mary Sime

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PHILADELPHIA, JULY 23, 1960

VOL. 6—No. 27

Editorial Comments

Quaker Cardiogram

DURING last April and May *The Friend* (London) published a series of articles in which Eric Baker surveyed the state of the Religious Society of Friends in Great Britain. It was clear from the tenor of the articles that he was not permitting the "Mutual Admiration Factor which is such an endearing and misleading feature of the Society" to have play. Not at all was he throwing bouquets at Friends, and his penetrating analysis was far, far from encouraging. We knew, of course, before his articles appeared that membership in London Yearly Meeting had been declining for a number of years, although of late there had been again a small gain. Here at home many Friends in certain United States Meetings have expressed anxiety about the lack of growth or about the losses that have occurred. A summary of Eric Baker's articles appears, therefore, appropriate.

Eric Baker believes that British Friends have talked themselves "out of a job" by imparting to larger segments of the country their ideals or points of view. The number of peace groups has grown, and all major churches now have an active and vocal pacifist wing. Is the Quaker peace testimony still relevant to a world in which Mr. Khrushchev visits England and the United States, a world which from time to time sees in all countries huge mass demonstrations against atomic warfare? Or does our traditional Quaker peace testimony "begin to give off a faint but perceptive odor of staleness"?

In some recent instances our contribution to world problems has been negligible. Anglican priests are the leaders against South African *apartheid*, and young British Conservatives sparked the launching of the World Refugee Year. Friends are also becoming increasingly sceptical as to the effect of mailing petitions to the government or of arranging deputations. There is growing doubt in their ranks that individual pacifism is still the answer to our country's collective foreign obligations.

Similarly, our interest in social problems is still great, but there is no longer a distinctive Quaker social testimony. It is especially lacking in the field of industrial conciliation. What in 1960 will be for the Church the contemporary understanding of the biblical saying, "Sell

all thou hast . . ."? We have spoken of a moral equivalent for war. What is the moral equivalent of prosperity?

The temper of our Society has created a climate of opinion that controls our corporate activities and individual members so that (1) we take "delight in remaining small"; (2) we consider change and adaptation not a continuous process but "an operation of the last resort"; and (3) we experience a "bewildering uncertainty as to the kind of testimonies we should have in the future." On principle we are benevolently cautious. We quote the words and deeds of our spiritual forebears, and "by visiting the shrines of early Quakerism the present-day Quaker is able to enjoy the illusion of living dangerously while, in fact, he lives very comfortably, indeed." We are trying to fit the world and its problems into the Quaker committee structure, an institutional form of *rigor mortis*, instead of finding new ways for solving new problems. "No movement is saved simply by tinkering with machinery."

Apart from such more or less specific criticisms, Eric Baker implies that Friends indulge in looking backward and remaining vague about present-day issues. George Fox's remark that true Friends would "shake all the country in their profession ten miles about" no longer pertains to present-day Quakers. We are a well-meaning but average and diminishing group of citizens, with a fatal sense of complacency. We give great care to a satisfying fellowship but forget that the most satisfying fellowship "comes from discovering and then preaching a worth-while belief together." Friends must discover the "sense of the holy." Man must be "measured by that which is greater than he."

Much of Eric Baker's criticism is likely to pertain to some segments of American Quakerism, although we might wish for more concrete suggestions about the future course to be taken. Yet it is up to us to heed the challenge. Some of the self-criticism which Philadelphia Friends heard in their 1960 Yearly Meeting is peculiarly akin to that of our English Friend. And some of the statistics we read are disturbing enough. Philadelphia Yearly Meeting in 1775 had 30,000 members (the city's population in 1790 was 54,000). In 1828, one year after the Philadelphia schism, both Philadelphia groups to-

gether had 24,000 members (city population, 188,000). In 1950 Friends counted 16,600, while the population of the city was 2,071,000! In 1960 the united Yearly Meeting recorded a little over 17,600 members, with a gain of ten members in one year.

These figures must be evaluated with the enormous growth of the countryside (both suburban and rural) in mind. The 30-mile radius covering greater Philadelphia

and roughly Philadelphia Yearly Meeting implies comparative statistics that are even more discouraging.

We know that "statistics are not everything." But even in New Testament times the conversion of 3,000 new believers on Pentecost was recorded.

To ignore the warning implied in the statistics quoted here of one Yearly Meeting would be folly, as it would be more than unwise not to ponder carefully and at length Eric Baker's warnings.

What Comes First?

WHAT comes first? "Be still and know that I am God." This is axiom; this is where we begin. Space must be cleared in our lives for being still; for this stillness will not happen by itself. But note that at last the "still point of the turning world" is to become available to us in the midst of action. This comes when worship and activity are perfectly aligned and both turn round the same changeless center. We have seen and heard of this in the lives of saints. We have even felt it in the moments of our own fullness, which are set gem-like and rare among our meager days and years.

We begin by taking time, from even our most pressing concerns, to be still; but the change we long for is to know stillness as the very core and condition of activity. This is to have learned to "practice the presence of God," to "know each other in the things which are eternal," to "stand still in that which is pure."

The second thing is to see ourselves in that Presence. George Fox said: "Stand still in that which shews and discovers, and there doth strength immediately come." This is not easy or pleasant. We are tempted, and we are allowed to postpone it all our lives. We wake early in the morning, and there before we have time to ward it off stands the unrelieved image of ourselves. We must go back to sleep quickly or get up busily, lest we look at the image. Or we surprise it stark in a poem or book. Get on quickly with the story then, or turn the page. We will not look yet. And when we do look, how many aprons of fig leaves must we not hastily stitch together and retreat behind before at length we can bear to stand before the mirror of that Eye in which we must see ourselves with our unused powers, and ulterior motives, and sneaking hopes for exception, and fears of failure, and bottomless indolence, and towering self-esteem, and crippling sense of sin and futility. Then our conscience smites us.

Conscience is often derogated as being *only* this or that, *only* our social conditioning, *only* the response of the collective unconscious. Whatever it is, whether the

voice of God or something else, it has an authority that we ignore at the peril of our wholeness. Buber has said: "Each one who knows himself . . . as called to a work which he has not done, each one who has not fulfilled a task which he knows to be his own, each one who did not remain faithful to a vocation which he had become certain of—each such person knows what it means to say that his conscience smites him."

Out of the double exposure and the smiting of conscience, we then come to commitment. After that we are "owned men."

Modern man is much concerned about freedom, and we study freedom from many angles. A recent Pendle Hill essay was entitled "Begin with Freedom." If I understood it and its author aright, it could as well have been written "Begin with Bondage," or "Begin with Commitment." In one of his epistles George Fox exhorts his companions to "dwell in that which binds and chains and gives to see over the world." The freedom the mature person, the whole person, longs for is freedom within a framework of law. He wants to know where he is going, where he belongs—in the existential phrase "who he is." He wants to know the laws of his own being and he wants to obey them. "Great peace have they which love thy law," says the Psalmist.

The most fearful thing a person can know is the freedom that is utter separation. Freedom that moves within a framework of commitment is the exact opposite of separation. Separation is the freedom to *flap*, and is no freedom at all; it is to be not-free, to be at-the-mercy-of. Who does not feel a breath of antique terror when even a wheel, which might have run thousands of miles on its axle, has come "free" and, exhausting the little momentum it brought with it, begins to wobble toward its fall? One recalls from childhood games a kind of tingling horror which came when the top had used up the impulse got from the string or the spring, and it hesitated and toppled, no longer the shining dynamically poised and weightless entity it had been, but a bit of

poor painted wood or tin rolling at our feet, to be picked up and thrust into any dusty pocket.

One of the most gripping stories in the four Gospels is at the end of the Gospel of John. The disciples are having breakfast around a little fire on the edge of the Sea of Tiberias, and the risen Lord joins them. After he has three times said to Peter: "Feed my sheep," he says this also to him: "When you were young, you girded yourself and walked where you would; but when you are old, you will stretch out your hands, and another will gird you and carry you where you do not want to go." A parenthesis states what is meant by this; but since we are told that the story was added to the Gospel for reasons certainly not connected with historical accuracy perhaps we are entitled to make of it what we please. To me it says that from now on the volatile and unreliable Peter, the "creative" Peter, if I may use the term this way, was to be girt up in the strength of a commitment that would deny him much that he would naturally have chosen, and carry him triumphantly through much that he would naturally have shunned. Paul was to describe the form of this girding up as taking "the whole armor of God, that you may withstand in the evil day, and having done all . . . stand" (Eph. 6:13). In this armor Peter was no longer to be free as he had been before Jesus came; yet he was to act with immeasurably more freedom within the bounds of the new compulsion than ever he had when he was "free." For him the revelation of God in Christ was summons and sending.

So we have before us these three, in this order: the revelation of God which is the binding to our true center; the revelation of ourselves just as we are, yet called to an "impossible possibility"; and then the commitment, in which only there can arise true freedom. "All revelation," says Buber, "is summons and sending."

MILDRED BINNS YOUNG

The Camel of Jules

JULES, a small, extremely pretty, gray village clings to the top of a Galilean hill. In springtime the wide, rocky path winding up to it is flanked with wild flowers of every hue: purple anemones vie with poppies and a hundred other small flowers to smother the thorns that grow unobtrusively between the boulders, and the tall pollyhocks and madonna lilies bow their blessing. In the summer the hillsides are left bare, gaunt, and gray in the glare of the sun; the only sign of life is the occasional chameleon, which, with its great ugly head and swiveling eyes, darts from stone to stone, or the gloriously colored snakes that slither about.

By contrast, life within Jules is plentiful. In the huddled mass of limestone cottages refugees crowd in upon residents, and women bake their round wafers of bread, a foot in radius and thin as tissue paper, at the public ovens. All the people in Jules are Druses, a dignified and lovable folk. Small girls in high-yoked frocks, with full skirts to their ankles, dart swiftly about in play, betraying ankle-length pantaloons with frills at the hems. Most of the boys will have been roped in to work in the olive groves or tobacco patches on the hill slopes, and only in the evenings can one see much of them and of the men, who by then are relaxing in the shade of their cottages or of the huge mulberry tree in the middle of the village. Even the Arab-Jewish war passed by this isolated spot, except that refugees fled to it.

You can, then, imagine the excitement when the peace and quiet of this tranquil hilltop began to be shattered by our sputtering jeeps. Not until we had paid them dozens of visits could the women quite believe the jeeps were real. Wheeled traffic was almost unknown here, and was rare even in the nodal village of Kafr el Yussif, three miles below among the olive groves.

The children showed their joy vociferously. Their fearlessness of camels and of donkeys was transferred to jeeps. They hurled themselves at us in any awkward spot or ran to meet us at whatever speed we were approaching, and they fingered and explored my jeep whenever I left it while I worked. None of my attempted persuasion could stop them, but there was just one wise old Arab who appreciated my anxiety. One day when I had left the jeep, I saw him, surrounded by an awe-inspired group of children, *casting a spell over it!*

"The children will not dare to go near it now, unless you invite them. It is quite safe for you yourself," he told me seriously, and a crowd of awed children listened to his words.

From then onwards, although the children romped with me, the jeep *was* safe! My conscience, torn between safety and a more Quakerly purging of superstition, accepted, I fear, the former.

But one small, bright boy, Khalil, remembered the "unless" clause in the spell. On a dusty autumn day an Arab helper and I were climbing towards the village, and, on a wider stretch of the hill path we overtook Khalil on his camel. The great, ungainly beast wrinkled its nose at the sky, and Khalil, wiry and lithe and brown as a berry, with all the dignity of his nine years, looked down on us, I thought, in scorn. But dignity could not withstand the pent-up longing of months.

"Mary, will you give me a ride in your jeep?" he called.

"Yes, if I may ride your camel," was my thoughtless reply.

And then, in a flash of speed almost peculiar to the Arab and the chameleon, Khalil had slithered from that lofty hump and was perched, proud as Lucifer, cross-legged on the back corner of the moving jeep. His large, soft, brown eyes looked into mine as he pressed a thin leading cord into my hand.

"Here you are," was all he said.

I tried, of course, to make excuses. They were valueless. My Arab helper said firmly to me, "You have made a bargain. Now show the child that you can keep it. I can drive the jeep."

I dismounted, and patiently tried to persuade the camel to kneel. His look of contempt was shattering. His great, ugly teeth terrified me. He did not kneel. For some moments I tried in vain. The jeep, with Khalil facing backwards, was crawling cautiously ahead.

With a sense of gratitude that I was at least dressed for riding, I took a mighty spring, hoisted myself onto the camel's neck and thence onto his back, and so crawled to his hump. Safe from those teeth at last! I took the germ-laden rein from between my own teeth and urged my mount forward. Khalil called. Without that familiar sound I doubt whether the camel would have deigned to obey.

And so that day we entered Jules in proud procession, to the greeting of an even more than usually excited mob. I do not know who was more proud of his position, Khalil or I. Proudest of all, of course, was the camel. His neck was too long for him to swallow his pride!

Though all at first seemed well, the spell was broken. The camel had not bitten me; the jeep had not bitten Khalil. And what power has superstition against the power of logical reasoning? None with an intelligent, nine-year-old Drusish child!

MARY SIME

Internationally Speaking

QUAKER WAYS IN FOREIGN POLICY. By ROBERT O. BYRD. With a Foreword by Hans J. Morgenthau. University of Toronto Press, Toronto, 1960. 230 pages. \$5.00

WHEN some new disappointment, like the break-up of the ten-nation disarmament subcommittee, emphasizes afresh the extreme difficulty of persuading even peace-loving nations to attend seriously to the problems of making peace rather than of making propaganda against one another, one is thankful for a religious foundation for one's concern for peace. Religiously founded concerns are fairly durable, even under the shocks of stupidity and arrogant provocation.

Professor Byrd, in his history of *Quaker Ways in Foreign Policy*, gives an excellent exposition of the religious foundations of the Quaker peace testimony. Interestingly and correctly he shows the importance the Quaker attaches to right means and the distrust of the argument that ends justify the means. This argument may be the chief obstacle to solution of the perilous problems now confronting mankind. Professor Byrd's account is fresh and exciting in form, sound and accurate in substance, constructive in effect. It shows why Friends are concerned to abstain from war and to share in organizing peace.

Then, very interestingly, Professor Byrd proceeds to trace the development of the peace testimony. In the first enthusiasm of the Quaker movement the peace testimony was primarily an intuitive refusal, as shown by George Fox's reply to the offer of a commission in the parliamentary army in 1652 and by the 1660 loyalty declaration to Charles II (which said that, since Friends would not fight with carnal weapons for any cause, they

I DO not claim to know what should be done so that life and power may again stream through the body of the Society and our influence be as radical as our principles are. But I have this to say: that in our time the great principles of Quakerism are dimmed and diminished by worldliness which has crept up on us in disguise and is now hung round our necks like an incubus that we in no way know how to shake off. I have often been asked to join groups in discussions about "simplicity." I believe with all my heart in the sincerity of these groups, even as I believe in the reality of my own concern about the subject; but I have usually come away feeling that we had wasted our time. Nothing but a titillating gnawing of our conscience can result from such inquiries unless we perceive that there is no compromise we can make with worldliness, if we hope to offer a central ministry to the need of our time.

Someone has said that if God is not of supreme importance He is of no importance. This is suggested in Matthew 30: "He who is not with me is against me, and he who does not gather with me scatters." It is said unequivocally in Matthew 6: "No one can serve two masters; for either he will hate the one and love the other, or he will be devoted to the one and despise the other. You cannot serve God and mammon."—MILDRED BINNS YOUNG, Another Will Gird You: A Message to the Society of Friends, Pendle Hill Pamphlet 109, Pendle Hill, Wallingford, Pa., 1960

ould be trusted not to try to overthrow the king with arnal weapons). Then, in the fresh enthusiasm of the first half century, Quaker principles seemed likely to pread to all peoples, and William Penn and John Bellers could feel that the conditions of peaceful world organization were worth immediate attention.

In the eighteenth century, perhaps discouraged by the flagrant corruption of English public life as well as by the achievement of toleration, Friends tended to draw into themselves; to keep alive the hope of a world organized on Christian principles but to postpone to the infinite future its expected realization; to try to keep their own faith and practice pure, as a sort of pilot project; and to keep their own Society clear of all participation in war while avoiding cooperation even with others who shared their concern.

In the latter part of the eighteenth century and on into the nineteenth, Friends came to work with other nonconformists, first to get rid of the remnant of the disabilities which still kept dissenters from full equality with members of the Church of England in English life. From this grew up vigorous cooperation in the effort to abolish the slave trade, to effect educational and other reforms, and to form national peace societies, in England and the United States, to rouse public opinion to awareness of the evils of war and the importance of arbitration. Richards in England and Benjamin Trueblood in the United States were notable examples of individual Friends who took prominent parts in these nineteenth-century peace efforts. While individuals became thus active, the Society officially did little; but this is more an indication of freedom of organization than of lack of interest.

With the twentieth century's technological developments, war, besides being a sin, became recognizably a disaster and a problem. Friends intensified their relief efforts. They also found it increasingly difficult to refrain from participating in war as war came to include an increasingly large part of human activities and resources; so Friends are now concerned, as a natural development of the peace testimony, in trying to discover the necessary conditions of international peace and in helping to develop national policies and international institutions required for a harmonious world community.

The Quaker faith provides both motive and means. The sense of the divine spark in every person makes war a sin against basic religious faith. It suggests the method of replacing war by the search for mutually satisfactory solutions of common problems. It also provides confidence in the Creator's intention to have man develop in His own image and eventually learn to choose right rather than wrong.

Quaker Ways in Foreign Policy should be read by every Friend who is proud of his Religious Society and wants to understand its uniqueness, or who wants more light on how to bear himself as a Quaker in this baffling world. It should be offered to every inquirer and applicant for membership. It shows that peace is part of the business of the Society of Friends. The book is well-written, interesting, informative, stimulating—a delight to read.

July 1, 1960

RICHARD R. WOOD

Letter from South Africa

(Continued from page 422)

for the mass of African workers, and a relaxation of oppressive laws. Churches have expressed great concern. The Catholic bishops in a pastoral letter call for an ending of the color bar and rapid social integration. The Christian Council of South Africa (with which Southern Africa Yearly Meeting is affiliated), representing the English-speaking Protestant Churches, has called for the immediate ending of the "emergency," the restoration of the rule of law, and a judicial enquiry into the underlying causes of the disturbances. The World Council of Churches is gathering its eight member Churches in South Africa (three Dutch Reformed, four English-speaking, and one All-African) to consider earnestly together the implications of the Christian faith in South Africa at this time.

Together with anxieties as to the country's future, there is concern for the 1,500 or more detainees, black, white, and brown, who are still, after more than ten weeks, in jail, cut off from their families and denied all access to legal assistance.

In the face of their need and the need of their families, many left without parents or without means, there has been a heartening spontaneous creation of Detainees Relief Committees in many centers. The few scattered Friends in South Africa are working with these committees, visiting prisoners, comforting and bringing relief to families in distress, collecting funds. This work has been a demonstration of *togetherness* in the land of *apartheid*—Catholics and Methodists and Quakers, white and black and brown losing their separateness in the face of simple human need. Though the South African scene is dark, it is not without hope.

Durban, June 9, 1960

MAURICE WEBB

(Under date of June 29, 1960, Maurice Webb writes in part as follows: "The position has not changed greatly, but there is promise that 1,200 of the detainees will be released during the coming fortnight.")

About Our Authors

Maurice Webb, our correspondent for South Africa, is a member of the faculty of the University of Natal at Durban, South Africa.

The article "What Comes First?" is an excerpt from the recently published Pendle Hill Pamphlet 109, by Mildred Binns Young, *Another Will Gird You: A Message to the Society of Friends*, which was first given as a talk at Pendle Hill's 1959 Midwinter Institute. The biographical note in the pamphlet says: "Mildred Binns Young was born in Ohio and attended Friends schools and Western Reserve University. With her husband and three children, she lived for some years at West-town School, where Wilmer Young was Dean of Boys. They left there to work for 19 years in the South, under the American Friends Service Committee. Since finishing their project in South Carolina in 1955, they have been in residence at Pendle Hill." Mildred Young is also a member of the Board of Managers of the FRIENDS JOURNAL.

Mary Sime, a graduate of London University in geography and a member of Ratcliff and Barking Monthly Meeting, London Yearly Meeting, is spending her vacation in the United States and Canada. She is a member of the faculty of the Women's Training College, Kano, Northern Nigeria, having taught previously in England, Egypt, Palestine, and Africa. "The Camel of Jules" comes from the time when she was part of the AFSC reconciliation team which went into Galilee for six months. Later she went to Jordan for UNESCO as a specialist in a teacher-training venture set up for refugees.

Richard R. Wood, who writes "Internationally Speaking" for the FRIENDS JOURNAL, was for many years Editor of *The Friend*, Philadelphia.

Friends and Their Friends

Agreement has been reached, as was announced on page 333 of our issue for May 21, 1960, between the Committee of Youth Organizations of the Union of Soviet Socialist Republics and the American Friends Service Committee for the holding of an international seminar in the U.S.S.R. in August, 1960.

The AFSC has appointed as consultants Kenneth Boulding, Chairman of the Economics Department of the University of Michigan, and William Edgerton, Professor of Slavic Languages and Literature at the University of Indiana. Both are Friends.

The twelve American participants named by the AFSC are Carol Gayle, New York City; Leonard Horowitz, Baltimore, Md.; George Humphrey, State College, Pa.; David Kinsey, Richmond, Ind.; Elinor Murray, Chicago, Ill.; Helen Partridge, Canton, Mass.; John Rockefeller, IV, New York City; Barbara Ruch, Philadelphia, Pa.; Frederick Schulze, North Wales, Pa.; David Spencer, Swarthmore, Pa.; Donald Tucker, Barrington, R. I.; Kent Wilson, Washington, D. C. All are graduate-level students, and their fields of study range from mathematics and biochemistry to international relations and Russian-area studies.

Foreign students appointed by the AFSC are Subir K. Banerjee, India; Ernest Boaten, Ghana; Jack Davidchuck, Canada; Irmelin Hossmann, West Germany; Hide Ishiguro, Japan; and David Lazar, Israel. All have previously participated in AFSC seminars.

M. C. Morris, a Friend who has been Professor of German at Hiram College, Ohio, since 1950, has accepted a position on the faculty of Das Freundschaftsheim (Friendship House), Bueckeburg, Germany. This international center near Hannover, an adult school to prepare students for effective peace work, is devoted to the study of the problems of peace, world order, and human cooperation. At Hiram College Dr. Morris was instrumental in organizing the "Freiburg Term," a German course in which students traveled to Germany and were enrolled as special students at the University of Freiburg. Dr. Morris and his wife will leave in August for Bueckeburg.

Cecil Evans, General Secretary of the Canadian Friends Service Committee, will join the staff of the Quaker United Nations Program on August 22 as Program Associate. Cecil Evans' principal work will be in the social field. He will also be concerned with Far Eastern and disarmament questions. He will be one of four regular members of the program staff which is headed by Elmore Jackson.

Cecil Evans is a native of England and a graduate of Oxford University. After teaching in English schools, he went to Canada in 1953 and taught at Brandon College and the University of Toronto. He became General Secretary of the Canadian Friends Service Committee in 1956. He represented Canadian Friends as an observer at the 13th session of the General Assembly.

Robert O. Byrd, Clerk of Illinois Yearly Meeting, General Conference, and Eleanor Byrd have gone to Kampala, Uganda, British East Africa, where he will hold a Smith-Mundt lectureship in political science at the University College of East Africa. The lectureship was awarded by the U.S. Department of State.

The Puidoux Theological Peace Conference is to be held August 2 to 7, 1960, at Bièvres, near Paris. Its theme is "What in Regard to Society and State Authority, Is the Meaning of the Lordship of Christ?" Among the speakers are Bishop Tibor Bartha of Hungary; H. W. Bartsch, Ernst Wolf, Albrecht Schönherr, and Präses Joachim Beckmann of Germany; Hanne de Graaf of Holland; Albert Gaillard of France; Warren Groll, Harold Bender, and John H. Yoder of the U.S.A.; Richard Ullmann of England; Archbishop J. Klivit of the U.S.S.R.; and Douglas V. Steere on behalf of the Friends World Committee. The underlying question of this conference (as of the earlier two) will be: What is Jesus Christ seeking to say to Christians today about their relation to states which move ever nearer the most unspeakably sinful event imaginable?

Hertha Kraus, Associate Professor of Social Work and Social Research at Bryn Mawr College, Pa., and a member of Haverford, Pa., Meeting, is the Editor of the May, 1960, special issue of *The Annals*, published by the American Academy of Political and Social Science. It deals with "International Cooperation for Social Welfare—A New Reality." When the issue of which she was the Guest Editor was released, Hertha Kraus was honored at a dinner given by the Philadelphia Chapter of the National Association of Social Workers.

The summer work camp program for young people sponsored by the World Council of Churches will expand this year to include the Belgian Congo, Ghana, Kenya, and Southern Rhodesia. These international camps bring to 47 the total number of 1960 WCC camps. Seven will be held in the United States.

The Religious Heritage of America, an interfaith group emphasizing the spiritual basis of American democracy, presented its 1960 churchman awards (engraved plaques) at a dinner held in Washington, D. C., on June 16. Elton Trueblood, Professor of Philosophy at Earlham College, well-known author, and former Chief of Religious Information, United States Information Agency, was named Clergy Churchman of the Year.

Louise Wood, an American Friend who has served with the American Friends Service Committee in Europe for the past 14 years, has received a citation from Bryn Mawr College in recognition of her contribution to international understanding. She is the Committee's representative in Italy, where support is being given to a number of independent Italian organizations working to develop literacy and community awareness in that country. As recipient of the award, Louise Wood was one of 75 alumnae of Bryn Mawr College to be cited for distinguished work in a special field. The occasion was the 75th anniversary celebration of the college, one of the few in this country which has never granted honorary degrees.

Music students from three colleges and universities attended a one-day convention in Los Angeles on April 30 sponsored by the American Guild of Organists. A panel discussion, organ demonstration, recitals, and lectures were included in the program. Dr. Leslie P. Spelman, FAGO, Director of the School of Music, University of Redlands, spoke on "The Arts and the Church." He is a member of Redlands, Calif., Meeting.

On June 8 and 9 the annual Festival of Roses staged by the Metropolitan Rose Federation of the Delaware River Valley was held at Gimbels Auditorium, Philadelphia. Myrtle M. Wallen, bookkeeper and advertising manager of the FRIENDS JOURNAL, won seven awards, a first, second, third and honorable mention for roses displayed, and a first, second, and third for miniature arrangements. Myrtle Wallen is a member of Central Philadelphia Monthly Meeting.

The Friends Historical Library of Swarthmore College and the Department of Records of Philadelphia Yearly Meeting, 302 Arch Street, Philadelphia, Pa., will be closed as usual during the month of August.

Eleanor Roosevelt, Norman Thomas, Homer Jack, and Soviet Citizen Boris Karpov will be among the speakers at a week-long institute to be held this coming August by the American Friends Service Committee at the Homestead in Putnam County, New York. The title will be "Search for New Directions: a Quaker Approach to Contemporary Affairs." Other speakers on this program will include Henry Cadbury; Ajai Nitra, First Secretary of the Permanent Mission of India to the U.N.; C. S. Jha, Ambassador of India to the U.N.; Christopher Emmet, Chairman of Foreign Affairs Round Table on radio station WEVD; William Delano, insurgent Brooklyn Democrat running for Democratic nomination to the state assembly; Stewart Meacham, Director of Foreign Affairs Program, AFSC; and Robert Gilmore, New York City Secretary of AFSC.

The Homestead is situated in the Taconic Hills near Lake Mahopac, about fifty miles north of New York City. It is a rustic, comfortable, secluded place with facilities for swimming, tennis, shuffleboard, picnicking, and other summer diversions.

The dates will be August 13 to 20, and the cost \$52 per person, \$100 per couple, \$25 per child. The institute will be limited to 80 people. Brochures and registration forms are available from the AFSC, 237 Third Avenue, New York 3, New York.

Canadian Yearly Meeting

Canadian Yearly Meeting was held at Pickering College, Newmarket, Ontario, from June 24 to 28. A panel discussion by Friends from England, India, the United States, and Canada on "How Relevant Is Our Peace Testimony Today?" was a suitable opening for the Yearly Meeting.

Visiting Friends always bring added fellowship and inspiration. Among them were Curt Regen of Friends General Conference, Milton Hadley of the Five Years Meeting, and Winifred and Wilfrid Littleboy of London Yearly Meeting, both of whom were heard in an address on "Guidance." Doctors Edward and Vivien Abbott from Rasulia, India, gave an account of their work and the spiritual life of Friends in mid-India.

The Yearly Meeting suffers a loss in the departure of Cecil R. Evans, General Secretary of the Canadian Friends Service Committee, who goes to the work of the Quaker team at the United Nations.

We welcomed Levinus Painter in an inspirational address, the annual Sunderland P. Gardiner Lecture.

Young Friends, meeting at the same time, gave a needed balance to our gathering. We felt strengthened this year and in closer contact with Western Friends, especially through the presence of Keith Croak of Edmonton, Alberta, Meeting.

Periodicals Report Committee: A. HELEN LAWSON

Coming Events

(Calendar events for the date of issue will not be included if they have been listed in a previous issue.)

JULY

22 to 29—New York Yearly Meeting at Silver Bay, N. Y. Principal speakers, Henry J. Cadbury, Levinus K. Painter, George B. Corwin, Albert Bigelow, Fred and Inez Reeves, Lawrence Pickard. Junior Yearly Meeting.

27—Millville-Muncy Quarterly Meeting at Elklands (Route 154, near Wheelerville, Sullivan County), Pa. At 10:30 a.m., worship and business; picnic lunch. At 1:30 p.m. Charles Palmer will tell of recent experiences and progress of Friends in Costa Rica.

30—Chester Quarterly Meeting at Providence Meeting House, Media, Pa. Worship, 3 p.m., followed by business. John S. Child, Jr., who has been attending International School in Geneva, Switzerland, will tell of his impressions and experiences there. Picnic supper on the grounds, weather permitting; beverage and dessert provided.

30 to August 6—Eighth Annual Avon-at-Winni Institute on the shore of Lake Winnepesaukee, N. H., sponsored by the American Friends Service Committee, New England Region. For details see page 413 of our issue for July 9, 1960.

31—Meeting for worship at Old Kennett Meeting House, Route 1, a half mile east of Hamorton, Pa., 10:30 a.m.

31—250th Anniversary of Quaker Worship at Richland in Quakertown, Pa. Meeting for worship, 10:30 a.m.; box lunch and social period, 12 noon to 2 p.m., followed by a program of commemoration, to which Richmond P. Miller will bring a message.

AUGUST

5 to 10—Baltimore Yearly Meetings, Stony Run and Homewood, at Western Maryland College, Westminster, Md. Main speakers: George A. Walton, Mary Cushing Niles, Solomon Adagala, Wilfrid E. Littleboy, Charles C. Price. Young Friends and Junior Yearly Meeting.

6—Concord Quarterly Meeting at Middletown, Pa., 10:30 a.m.

6 to 14—British Young Friends Conference, York, England. Theme, "Living in a Non-Christian World."

7—200th Anniversary of Purchase Quarterly Meeting at Amawalk, N. Y., Meeting House. Meeting for worship, 10:30 a.m., followed by business; basket lunch, 12:30 p.m.; at 1:30 p.m., presentation of a play, "An Invasion of California," by Young Friends of Purchase Quarterly Meeting under the direction of David Anderson. Route by car to Amawalk Meeting: Taconic Parkway to exit at Underhill Road, then to Route 35 at Yorktown Heights, then to Quaker Church Road, up the hill a half mile.

Special Conference Issue

A special 24-page issue on the Friends General Conference held at Cape May, N. J., June 24 to July 1, will be published on August 6.

Featured: some of the main lectures, with a summary of all of them; sidelights of the Conference; round tables; morning lectures; age groups; photographs.

Cost per issue, 25 cents, plus three cents postage. (Confidentially, it's a tremendous bargain. You'll want it if you were there, and you'll need it if you weren't.)

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Friends Journal
1515 Cherry Street, Philadelphia 2, Pa.

10 to 14—Illinois Yearly Meeting, Friends General Conference, at Quaker Lane, near McNabb, Illinois.

13—Burlington Quarterly Meeting at Mt. Holly, N. J., 4 p.m.

13—Caln Quarterly Meeting at Caln, Pa., 3:30 p.m.

13—Abington Quarterly Meeting at Upper Dublin, Pa. Meeting on Worship and Ministry, 2:45 p.m.; meeting for worship, 4 p.m., followed by business; box supper, 6:30 p.m., with beverage and dessert provided by Upper Dublin.

14—Annual Reunion of Conscientious Objectors of Camp Meade, Md., World War I, at the Black Rock Retreat, on Route 472, four miles south of Quarryville, Pa. Morning and afternoon meetings; bring your own lunch. Everyone invited. For further details contact the Secretary, E. H. Gochbauer, 16 Rohrerstown Road, Lancaster, Pa.

15 to 19—Pacific Yearly Meeting at Willamette University, Salem, Oregon.

16 to 21—Iowa Yearly Meeting, Conservative, at Paullina, Iowa.

18 to 21—Indiana Yearly Meeting, Friends General Conference, at Waynesville, Ohio.

20—Bucks Quarterly Meeting at Falls, Pa., 10 a.m.

22 to 26—Conference for High-School-Age Young Friends at Camp Onas, near Rushland, Bucks County, Pa. Theme, "Is God Necessary?" Leaders, Carl Wise, Barbara Hinchcliffe, William Procter, Howard Brinton, Alexander Shapiro. Worship, study, discussion, work, recreation. Total cost, \$20.00. Send registration and three of the \$20 by August 1 to the Young Friends Movement, 1515 Cherry Street, Philadelphia 2, Pa.

Coming: Ninth Annual Pacifist Family Institute at Camp Union, Greenfield, N. H., August 27 to September 2. Leader, A. J. Muste. For further details and cost, write the Peace Section, AFSC, P.O. Box 247, Cambridge 38, Mass.

Coming: Annual Family Camp of the Foothills Association of Friends (Boulder and Denver, Colorado, and vicinity) at Camp Wilaha above Idaho Springs, Colorado, September 2 to 5 (Labor Day weekend). Theme, "Deepening the Spiritual Life of Our Meeting and Deepening Our Own Spiritual Lives." For further information write Matilda Michener, 7811 Wolff Court, Westminster, Colorado.

BIRTHS

EVANS—On June 11, to William E. and Lucretia Wood Evans of Crossville, Tenn., a daughter, DEBORAH SUSANNE EVANS. Her parents are members of Germantown Monthly Meeting, Philadelphia, and the new West Knoxville, Tenn., Monthly Meeting (Friends World Committee affiliation).

FURNAS—On June 13, to Seth E., Jr., and Marjorie Zimmermann Furnas of Waynesville, Ohio, a son, FREDERICK SETH FURNAS. His sisters, Ruth Ann and Marilyn Jean, his brother, John Edwin, and his parents are members of Miami Monthly Meeting, Waynesville, Ohio.

GILPIN—On June 7, to D. Brooke and Beatrice Willig Gilpin, their second child, a daughter, CAROLINE GILPIN. The father is a member of Marlboro Meeting, Pa.

LENK—On May 25, to Carl G. and Dorothy L. Lenk of West Chester, Pa., a son, CHARLES SCHON LENK. The mother is a member of Birmingham Monthly Meeting at Birmingham, Pa.

RENNER—On May 15, to Peter and Nancy Fairbank Renner of Philadelphia, a daughter, KATHERINE RENNER. Her parents are members, respectively, of Radnor Monthly Meeting, Pa., and of Rochester Monthly Meeting, N. Y.

THOMFORDE—On June 14, to Harold E. and Elinor Brosius Thomforde of Kennett Square, Pa., their third child and second son, EDWIN BROSIUS THOMFORDE. He is a birthright member of London Grove Monthly Meeting, Pa., where his parents and grandparents, Charles F. B. and Margaret W. Thomforde and Mahlon G. and Dorothy N. Brosius, are all members.

YARNALL—On May 29, to Stephen and Barbara Knoblock Yarnall of Rochester, N. Y., a son, **THOMAS FREEMAN YARNALL**. His parents are members, respectively, of Rochester Monthly Meeting, N. Y., and of Ithaca Monthly Meeting, N. Y. The family is now living at 3760 University Way, Apt. 102, Seattle 5, Wash.

MARRIAGES

CLAMPITT-DEUTSCH—On June 12, at Friends House, in care of the Des Moines Valley Meeting, Des Moines, Iowa, **HANNA DEUTSCH**, daughter of Emil and Regina Deutsch, and **PHILIP CLAMPITT**, son of Roy and Pauline Clampitt.

COPE-MEEKINS—On June 10, in Kennedyville, Md., **CATHERINE M. MEEKINS**, daughter of Mr. and Mrs. Charles A. Meekins, Kennedyville, Md., and **GERALD E. COPE**, son of William T. and Dorothy B. Cope, Kennedyville, Md.

HUNT-BOWIE—On July 2, at Swarthmore, Pa., Meeting, and under the care of that Meeting, **MARGOT BOWIE**, daughter of Dr. and Mrs. Morris Alexander Bowie of Swarthmore, and **ALAN REEVE HUNT**, son of Everett L. Hunt of Swarthmore. The bride and groom and the groom's father are members of Swarthmore Meeting. Alan Hunt is associated with the Philadelphia law firm of Duane, Morris, and Heckscher. He and Margot Hunt are living in Rose Valley, Pa.

JAMES-MARTIN—On June 4, in St. Margaret's House Episcopal Chapel, Berkeley, Calif., **ELAINE M. MARTIN**, daughter of August and Marion Martin and a member of Gwynedd Meeting, Pa., and **CARY A. JAMES**. Their new address is 93 Franciscan Way, Berkeley 7, Calif.

MITCHELL-WOODWARD—On June 25, at the Sylvania Presbyterian Church, Sylvania, Pa., **MARY LOUISE WOODWARD** and **NATHANIEL OLIVER MITCHELL**, son of Harry S. and Florence Mitchell and a member of Muncy Monthly Meeting, Pa.

PASSMORE-BOWMAN—On June 13, in the Helen Eisenhower Chapel, Pennsylvania State University, **ANN M. BOWMAN**, daughter of Mr. and Mrs. Samuel M. Bowman, Johnstown, Pa., and **ROBERT C. PASSMORE**, son of S. Ralph and Mary C. Passmore, West Chester, Pa.

MEETING ADVERTISEMENTS

ARIZONA

PHOENIX — Sundays, 9:45 a.m., Adult Study; 11 a.m., Meeting for Worship and First-day School, 17th Street and Glendale Avenue. James Dewees, Clerk, 1928 West Mitchell.

TUCSON — Friends Meeting, 129 North Warren Avenue. Worship, First-days at 11 a.m. Clerk, Julia S. Jenks, 2146 East Fourth Street; Tucson MA 3-5305.

CALIFORNIA

CLAREMONT—Friends meeting, 9:30 a.m. on Scripps campus, 10th and Columbia. Edward Ballis, Clerk, 439 W. 6th Street.

LA JOLLA—Meeting, 11 a.m., 7380 Eads Avenue. Visitors call GL 4-7459.

LOS ANGELES—Meeting, 11 a.m., Univ. Meth. Church, 4th floor, 817 W. 34th Street.

PALO ALTO—First-day school for children and adults, 10 a.m. Meeting for worship at 11. 957 Colorado.

PASADENA—526 E. Orange Grove (at Oak-land). Meeting for worship, Sunday, 11 a.m.

SAN FRANCISCO—Meetings for worship, First-days, 11 a.m., 2160 Lake Street.

COLORADO

BOULDER—Meeting for worship, 10 a.m.,

22nd and Pearl Streets. Clerk: Wolfgang Thron, HI 3-6161.

DENVER—Mountain View Meeting, 10:45 a.m., 2026 S. Williams. Clerk, SU 9-1790.

CONNECTICUT

HARTFORD—Meeting, 11 a.m., First-day school, 11 a.m., 144 South Quaker Lane, West Hartford.

NEW HAVEN—Meeting 9:45 a.m., Conn. Hall, Yale Old Campus; phone FU 7-1639.

NEWTOWN — Meeting and First-day school, 11 a.m., Hawley School.

DISTRICT OF COLUMBIA

WASHINGTON—Meeting, Sunday, 9 a.m. and 11 a.m., 2111 Florida Avenue, N.W., one block from Connecticut Avenue.

FLORIDA

DAYTONA BEACH — Meeting, 11 a.m., First-days at 300 North Halifax Avenue. Information, Sarah Belle George, CL 2-2333.

GAINESVILLE — Meeting for worship, First-days, 11 a.m., 116 Florida Union.

JACKSONVILLE — Meeting for worship, 11 a.m., YWCA. Contact EV 9-4345.

MIAMI—Meeting for worship at Y.W.C.A., 114 S.E. 4th St., 11 a.m.; First-day school, 10 a.m. Miriam Toepel, Clerk. TU 8-6629.

SCHRAMM-CAIN—On June 3, in the Third Unitarian Church, Oak Park, Illinois, **PATRICIA J. CAIN**, daughter of Mr. and Mrs. Howard Cain, Lake Charles, Louisiana, and **RICHARD P. SCHRAMM**, son of Harold J. and Florence J. Schramm.

SCHRAMM-CAMPUZANO—On May 28, at the deanery, Bryn Mawr College, Bryn Mawr, Pa., by Friends ceremony, **DIANA P. CAMPUZANO**, daughter of Mrs. Raymond West, San Pedro, Calif., and the late Carlos Campuzano, and **LAWRENCE P. SCHRAMM**, son of Harold J. and Florence J. Schramm.

DEATHS

JONES—On June 3, in West Chester, Pa., **JESSIE M. JONES**, in her 67th year, daughter of George L. and Minerva Armstrong Jones, late of Chester County, Pa. A consistent member of Birmingham Meeting (at Birmingham, Pa.), she contributed many hours to the development of the First-day School. Her attendance at the 1920 winter term of Woolman School bore fruit in her increased devotion to the Meeting. She was an Overseer and active in several fields. Her death is a great loss to the community.

KOSER—On June 28, at Northfield, N. J., **ELEANOR RICHARDS**, a member of Menallen Monthly Meeting, Flora Dale, Pa. She will be remembered especially for her many years of devoted service as Superintendent of the First-day School.

NEWLIN—On June 14, after several months of illness, in The Haven rest home near Lexington, N. C., **JAMES CURTIS NEWLIN**. He was born near Saxapahaw in Alamance County, N. C., November 7, 1896. He received the A.B. degree at Guilford College, the A.M. at Haverford College, and the Ph.D. at Ohio State University. He spent most of his life in educational work, with 28 years of teaching at Oakwood School, Poughkeepsie, N. Y. In October, 1959, because of illness, he and his wife moved to their new home south of Greensboro, N. C. He was a lifelong Friend, with membership at Centre Meeting, N. C., at the time of his death, where a memorial service was held on June 19. Surviving are his wife, Gene Wilson Newlin; five sisters, Alice Hoskins, Eliza Coble, Jennie Hardison, Anna May McCulloch, and Sadie Davis; and two brothers, Leland and Elbert Newlin.

MIAMI—University, Wesley Foundation, Sundays 7:30 p.m. Clerk, MO 1-5036.

ORLANDO-WINTER PARK—Meeting, 11 a.m., 316 E. Marks St., Orlando; MI 7-3025.

PALM BEACH — Friends Meeting, 10:30 a.m., 823 North A St., Lake Worth.

ST. PETERSBURG—First-day school and meeting, 11 a.m., 130 19th Avenue S.E.

GEORGIA

ATLANTA — Meeting for worship and First-day school at 10 a.m. 1384 Fairview Road, N.E., Atlanta 6. Phone DR 3-7986. Phern Stanley, Clerk, Phone DR 3-5357.

ILLINOIS

CHICAGO—57th Street Meeting of Friends. Sunday worship hour, 11 a.m. at Quaker House, 5615 Woodlawn Avenue. Monthly meeting, 7:30 p.m., every first Friday. Telephone BUtterfield 8-3066.

INDIANA

EVANSVILLE—Meeting, Sundays, YMCA, 11 a.m. For lodging or transportation call Herbert Goldhor, Clerk, HA 5-5171 (evenings and week ends, GR 6-7778).

INDIANAPOLIS—Lanthorn Friends, 1040 W. 42nd Street. Meeting for worship and First-day school, 10 a.m. Telephone LI 6-0422.

IOWA

DES MOINES—South entrance, 2920 30th Street; worship, 10 a.m., classes, 11 a.m.

LOUISIANA

NEW ORLEANS—Friends meeting each Sunday. For information telephone UN 1-1262 or TW 7-2179.

MARYLAND

SANDY SPRING—Meeting (united), First-days, 11 a.m.; 20 miles from downtown Washington, D. C. Clerk: R. B. Thomas; telephone WA 4-3366.

MASSACHUSETTS

CAMBRIDGE—Meeting, Sunday, 5 Longfellow Park (near Harvard Square) 9:30 a.m. and 11 a.m.; telephone TR 6-6883.

NANTUCKET—Sundays 10:30 a.m., through July and August. Historic Fair Street Meeting House.

WELLESLEY—Meeting, Sunday, 10:30 a.m. at Tenacre Country Day School, Benvenue Street near Grove Street.

WORCESTER—Pleasant Street Friends Meeting, 901 Pleasant Street. Meeting for worship each First-day, 11 a.m. Telephone PL 4-3887.

MICHIGAN

DETROIT—Meeting, Sundays, 11 a.m. in Highland Park YWCA, Woodward and Winona. TO 7-7410 evenings.

MINNESOTA

MINNEAPOLIS—Meeting, 11 a.m., First-day school, 10 a.m., 44th Street and York Avenue S. Harold N. Tollefson, Minister, 4421 Abbott Avenue S.; phone WA 6-9675.

MINNEAPOLIS—Church Street, unprogrammed worship, 10:15 a.m., University Y.M.C.A., FE 5-0272.

MISSOURI

KANSAS CITY—Penn Valley Meeting, 306 West 39th Street, 10:30 a.m. Call HI 4-0888 or CL 2-6958.

ST. LOUIS—Meeting, 2539 Rockford Ave., Rock Hill, 10:30 a.m.; phone PA 6-0429.

NEW JERSEY

ATLANTIC CITY—Meeting for worship, 11 a.m., First-day school, 10:30 a.m., South Carolina and Pacific Avenues.

DOVER—First-day school, 11 a.m., worship, 11:15 a.m., Quaker Church Road.

HADDONFIELD—Meeting for Worship, 11:00 a.m. First Day, Lake St., Albert Wallace, Clerk.

MANASQUAN—First-day school, 10 a.m., meeting, 11:15 a.m., route 35 at Manasquan Circle. Walter Longstreet, Clerk.

MONTCLAIR—289 Park Street, First-day school, 10:30 a.m.; worship, 11 a.m. (July, August, 10 a.m.). Visitors welcome.

NEW MEXICO

ALBUQUERQUE—Meeting and First-day School, 11 a.m., 815 Girard Blvd., N.E.,

Albuquerque. John Atkinson, Clerk. Phone ALpine 5-9588.

SANTA FE—Meeting, Sundays, 11 a.m., Olive Rush Studio, 630 Canyon Road, Sante Fe. Jane H. Baumann, Clerk.

NEW YORK

ALBANY—Worship and First-day school, 11 a.m., YMCA, 423 State St.; Albany 3-6242.

BUFFALO—Meeting and First-day school, 11 a.m., 1272 Delaware Ave.; phone EL 0252.

LONG ISLAND—Northern Boulevard at Shelter Rock Road, Manhasset. First-day school, 9:45 a.m.; meeting, 11 a.m.

NEW YORK—First-day meetings for worship:
11 a.m. 221 E. 15th St., Manhattan
Earl Hall, Columbia University
110 Schermerhorn St., Brooklyn
137-16 Northern Blvd., Flushing
3:30 p.m. Riverside Church, 15th floor
Telephone GRamercy 3-8018 (Mon.-Fri. 9-4) about First-day schools, monthly meetings, suppers, etc.

SCARSDALE—Worship, from June 12th through Sept. 4th, Sundays, 9:30 a.m., 133 Popham Rd. Clerk, William Vickery, 162 Warburton Ave., Hastings-on-Hudson, N. Y.

SYRACUSE—Meeting and First-day school, 11 a.m., YWCA, 339 E. Onondaga Street.

OHIO

CINCINNATI—Meeting for worship, 10 a.m., 355 West McMillan, Richard Day, Correspondent, WI 1-2419.

CLEVELAND—Meeting for worship and First-day school, 11 a.m., 10916 Magnolia Drive. Telephone TU 4-2695.

PENNSYLVANIA

HARRISBURG—Meeting and First-day school, 11 a.m., YWCA, 4th and Walnut Sts.

HAVERFORD—Buck Lane, between Lancaster Pike and Haverford Road. First-day school, 10:30 a.m. Meeting for Worship at 11 a.m.

LANCASTER—Meeting house, Tulane Terrace, 1½ miles west of Lancaster, off U.S. 30. Meeting and First-day school, 10 a.m.

PHILADELPHIA—Meetings, 10:30 a.m., unless specified; telephone LO 8-4111 for information about First-day schools.
Byberry, one mile east of Roosevelt Boulevard at Southampton Road, 11 a.m.
Central Philadelphia, 20 South 12th Street, Chestnut Hill, 100 East Mermaid Lane.
Coulter Street and Germantown Avenue.
Fair Hill, Germantown & Cambria, 11:15 a.m.
Fourth & Arch Sts., First- and Fifth-days.
Frankford, Penn & Orthodox Sts., 10:30 a.m.
Frankford, Unity and Wain Streets, 11 a.m.
Green St., 45 W. School House L., 11 a.m.
Powelton, 36th and Pearl Streets, 11 a.m.

PITTSBURGH—Worship at 10:30 a.m., adult class, 11:45 a.m., 1353 Shady Avenue.

READING—First-day school, 10 a.m., meeting, 11 a.m., 108 North Sixth Street.

STATE COLLEGE—318 South Atherton Street. First-day school at 9:30 a.m., meeting for worship at 10:45 a.m.

RHODE ISLAND

JAMESTOWN—Conanicut Meeting, 10:30 a.m., July 3rd through September 4th.

TENNESSEE

MEMPHIS—Meeting, Sunday, 9:30 a.m. Clerk, Sumner Parker. BR 6-8391.

TEXAS

AUSTIN—Worship, Sundays, 11 a.m., First-day school, 10 a.m., 606 Rathervue Place. Clerk, Priscilla Zuck, GR 7-3414.

DALLAS—Sunday, 10:30 a.m., Adventist Church, 4009 N. Central Expressway. Clerk, Kenneth Carroll, Religion Dept., S.M.U.; FL 2-1846.

HOUSTON—Live Oak Friends Meeting, Sunday, 11 a.m., Council of Churches Building, 9 Chelsea Place. Clerk, Walter Whitson; Jackson 8-6413.

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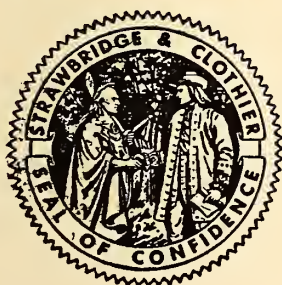
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Fourth Month 25th, 1960

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The Chace and Shoemaker Funds added \$4,500.00; thus \$10,000.00 was allotted for scholarship aid to 50 Friends children in the following* 13 Friends schools (grades 5 through 12):

2 at Abington	1 at Haddonfield
3 at Buckingham	1 at Lansdowne
3 at Friends Central	12 at Moorestown
1 at Friends Select	1 at Plymouth Meeting
11 at George	4 at Westfield
7 at Germantown	3 at Westtown
	2 at Woodbury

* All Friends schools can apply for grants. Scholarship aid is available for grades 1 through 4 from another source.

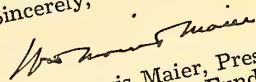
These 50 children and their schools are grateful to those who have made possible their attendance in a Friends school and the Friends Education Fund expresses thanks for its most helpful year, BUT . . . just think what you and I and each of the 8,600 Yearly Meeting families could do if we all sent even a small contribution in 1960.

Perhaps, then, every worthy Quaker applicant for scholarship aid could attend a Friends school. Whatever the amount, your contribution will be helpful.

In 1959, 14 Friends gave over \$100.00 each; 17 over \$25.00; 65 over \$10.00 and 346 gave from \$1.00 to \$10.00.

Use the enclosed envelope at your convenience. Whatever you send will help a Friends child attend a Friends school in 1960.

Sincerely,


Wm. Morris Maier, President
Friends Education Fund, Inc.

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— Howard H. Brinton

Dear Friends: This letter was mailed to all Yearly Meeting families, Fourth Month 25th, 1960. The response indicates that many Friends are concerned about the education of Friends children, yet \$3,000.00 is still needed to reach the 1959 expressions of your interest in the education of our children. Whatever you send will help a Friends child attend a Friends school in 1960-61.

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FRIENDS JOURNAL

A Quaker Weekly

VOLUME 6

AUGUST 6, 1960

NUMBER 28

Friends General Conference

June 24 to July 1, Cape May, New Jersey

The Basis of the Quaker Heritage, by Bliss Forbush

The Sense of Heritage, by Arthur E. Morgan

The Lectures, by Carl F. Wise

John 12:35, by Barbara Hinchcliffe

Bible and Quakerism Lectures

The Quaker Peace Testimony, 1660-1960

Cape May Sidelights

Young Friends

Senior High School Section

Junior Conference

Round Tables



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Cape May Sidelights

THE final official total registration of the 1960 Friends General Conference was 2,860. Of these, 719 were children in the Junior Conference, 311 were young Friends in the Senior High School conference, and 141 were young Friends of college age and over. Children under three were registered with their parents, and the total of adults and children under three was 1,689.

There were 31 guests from overseas, 22 of whom were sponsored by 27 Monthly Meetings and two Quarterly Meetings.



Theodore B. Hetzel

At the Registration Desk: Hali H. Giessler, Vice Chairman of the Senior High School Section, Lawrence McK. Miller, Jr., General Secretary, Friends General Conference, and Hannah Stapler, Assistant Secretary, Friends World Committee.

ings. These guests came from 13 different countries. Of the 31 guests, 13 were members of the Religious Society of Friends.

The Central Committee of Friends General Conference at its meeting on June 28, 1960, recorded the following minutes of acceptance of Green Pastures Quarterly Meeting: "Friends General Conference welcomes the affiliation of Green Pastures Quarterly Meeting with the Conference, as a mutually strengthening relationship, looking forward to affiliation through a Yearly Meeting. The very helpful nurture by the Friends World Committee, including formal recognition at Monthly Meetings, has been crucial in the growth of Green Pastures Meetings. The workshop in July on the preparation of the Quarterly Meeting discipline is noted as important in defining more thoroughly the working relationship among the Meetings."

The Meetings contained in the Quarterly Meeting are (Continued on page 454)

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FRIENDS JOURNAL

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Editorial Comments

For the Living of These Days

THE most impressive spiritual experiences of the many Friends attending Friends General Conference at Cape May, N. J., this year were again garnered, aside from the large public lectures, in the round-table discussions, with their preceding periods of worship, and the lectures on topics of the Bible and Quakerism. Some of the thinking of our speakers or teachers is reflected in the pages of this issue and will appear in subsequent issues. The reactions of Friends were of such infinite variety that we can speak only in terms of generalities—pleasant as they, fortunately, are—about the echoes that came from the hearts and minds of attenders.

Outwardly the Conference was a great success. But the best of lectures and discussions and the most pleasant hours of fellowship could never completely take from our shoulders the weight which time and history have placed there. Even the short interval of two years since the last Conference have clearly added to our concern for the world situation, the family of the Christian Church at large, and the many serious problems within the Religious Society of Friends. These short two years have intensified in many the painful realization that we no longer are living in a Christian civilization and that both the faithful in the Church and the unchurched seekers must avoid at all costs retreating into a ghetto of self-righteousness from which they comfortably condemn "this wicked world." We are called to live and work in the world, although it stubbornly insists on being increasingly independent of God's laws and Christ's message. This, in brief, is our challenge.

Friends are not spared the agony of realizing that they, too, are perilously affected by the secret agnosticism mushrooming under the surface of traditional compliance with the requirements of membership in Church and Meeting. Traditions in our own midst are breaking down, as became clear in more than one study group at the Conference. Questions of temperance versus abstinence; civil disobedience versus the traditional peace testimony that went with good citizenship; peace action versus conventional peace education; the escape into past history by proclaiming a "prophetic Quakerism" that stresses Fox's teachings but refrains from attempting

even an approximation of his daring living—these were some of the reflections which arose in the minds of Friends.

Churches of all persuasions are undergoing similar crises, but they can always fall back on the apparatus of their organizations to supply the illusion of continuity: the clergy, fixed creeds, and rituals. The entire membership of the Society of Friends is more exposed. We must now pay the price for the lay character of Quakerism and the lay ministry which we value so dearly, especially when we see it misused in meetings for worship. We are facing situations for which even the most impressive passages from George Fox's *Journal* cannot give a ready key, and many a group at Cape May was wrestling for new solutions.

While we were there, more—many more—satellites were circling the globe than two years ago. The number of unsolved problems has increased. And surely the world, including the Christian part of the world, is getting less humane by the day in its determination to perfect the most fiendish weapons. Our conventional black-and-white pattern of thinking no longer applies. No longer can we act as though all the wrongs were being committed by Communists and therefore believe that all we are doing must be right. Recent events have removed the last traces of this naive self-righteousness from our minds.

All truth pertains to the future, and we must no longer treat the past with the care and love which only the future deserves. The disintegration of our sense of community in the Church and in the Society of Friends is part of the decomposition of a society that spends every year more money and ingenuity on producing weapons and consuming luxuries than on the support of its religious and educational institutions. The Church—and we are included—is inescapably drawn into this whirlwind of confusion. Yet we know that there is also a sense of emerging newness.

Traditional religion must not become a tranquilizer in such a situation; nor must we degrade faith by forcing it into the role of an intellectual flirt. God's hand is on the Church, which has always claimed a monopoly

of His truth. Friends are part of this Church, which must at long last rise to obedience to God's will.

The beautiful but ambiguous emblem on the program of the Conference this year shows a family standing in the focus of light radiating from continents, or themselves radiating light all over the world in an over-

awing responsibility. The text under the picture speaks of "Faith—Service—Devotion—Discipline—Love—Courage." Not only will every one of these attributes be needed "For the Living of These Days," but they will be even more indispensable for the future, the only time worthy our best efforts.

The Basis of the Quaker Heritage

SIX years ago construction began in Baltimore on the Cathedral of Mary our Queen. Built at a cost of nine million dollars, it was said to be at the time of dedication last November the largest Catholic cathedral in the United States. Just to the north of the cathedral are Grace Methodist Church and the Church of the Redeemer. On the south, immediately adjacent to the Roman Cathedral, is Stony Run Friends Meeting. Here, as near neighbors, are the most simple and the most complex churches, and just beyond the representatives of two major Protestant denominations.

On Sunday morning very different interpretations of the Christian gospel are presented to worshiping congregations. In the Catholic Cathedral voices are hushed as the golden bell tinkles on the altar, marking for the believer the moment when the bread and wine used in the mass are transformed into the body of Christ, and God is in their midst. In the Episcopal Church the majestic lines of the Book of Common Prayer are repeated; in the Methodist Church a warm plea is made for those present to live, by the grace of God, a better life; while in the Friends Meeting silence falls that the unity and power of the Spirit may be known.

It is obvious that these four organized expressions of Christianity stress different facets of Christian life and thought. They are like members of the Church at Corinth who said, "I belong to Paul," or "I belong to Apollos," or "I belong to Cephas," or "I belong to Christ." In the medley of voices lifted from 200 denominations in the United States, what peculiar contribution does the Society of Friends make to the full chorus of the children of God? Where does our heritage lie?

The early Friends attempted to restore first-century Christianity. With other bodies of reformers who preceded them, the Friends held that Christians developed religious ideas and customs unknown to the first followers of Jesus. These additions Friends wished to remove and to return to what they believed was the pristine condition of the primitive church. Many outward garments of the church had already been discarded by predecessors of the Quakers. Luther and his followers did away with the pope, the mass, five of the seven sacra-

ments, images, and indulgences. Calvin redefined Christian ethics, and substituted presbyters and elders for bishops. The Baptists and Congregationalists made the Bible and the local body of worshipers the final authority, and further simplified the church service. The Quakers, most revolutionary of all, eliminated all sacraments and ritual, as well as the professional ministry.

George Fox and the early Friends believed they were reviving first-century Christianity, but apostolic Christianity was much more varied and complex than they knew. Friends recaptured some features of the primitive church and rejected others. It is their peculiar choice which makes them unique. This does not entirely explain why the Quakers are just as they are today but serves to show their connection with the distant past and the foundations on which they built.

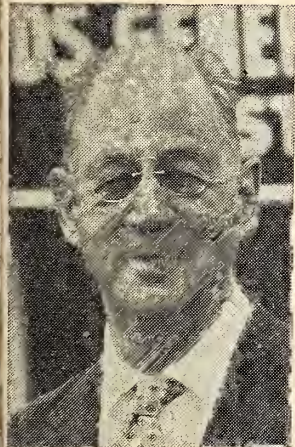
Christianity, as is true of all religions, is a synthesis it borrowed from the past, has repeatedly been reinterpreted, and, reaching new cultures, has been transformed. Statements of faith, organization, ritual, and ethical content underwent a process of growth. In the New Testament we find four distinct and different ways of explaining the new religious impulses which Jesus of Nazareth aroused. These are all parts of first-century Christianity, and in these four we find the basis of our religious heritage.

II

The first explanation came from members of the multitude who heard Jesus preach in the towns of Galilee and Judea but did not follow him to Jerusalem. These people were powerfully impressed by the dynamic personality of Jesus. They gladly heard his call to repentance and his assurance of the coming of the Kingdom of God. They recognized that Jesus was one who "spoke with authority," one who taught "not as the scribes." The masses saw in Jesus a new prophet, a man continually aware of the overshadowing of God, an individual dominated by the will of the Almighty, reflecting in his life the feelings God Himself was thought to entertain toward mankind.

These Jewish farmers and fishermen knew that there was a wealth of emotion in the prophetic experience

which gave to life a mighty ethical and spiritual drive. The divine seizure, when it came, was for the sake of increasing righteousness in the world and contributing to human welfare. Its end was a fuller realization of the sovereignty of God. Thus these Jews listened eagerly as Jesus condemned all unrighteousness and declared that a man's conduct was a matter of inward disposition—what a man thought, desired, and willed. Jesus taught



Theodore B. Hetzel

*Bliss Forbush,
Baltimore Monthly Meeting,
Stony Run*

that righteousness was demonstrated by love, purity, humility, forgiveness, mercy, and steadfastness under persecution. "Be ye perfect," he urged. The prophet of Nazareth preached, expected, and knew the things that were not. Whether he conceived them as coming in time or out of time, his hearers were not sure. Many believed that he looked for the new age to come by the power of God, suddenly and soon. Thus his work was chiefly aimed at reclaiming lives from evil, moving men to action, preparing people for entrance into the Kingdom of God.

These Galileans and Judeans believed that the words of Moses, as later set down in the book of Acts, were fulfilled:

"Moses said, 'The Lord God will raise up for you a prophet from your brethren as he raised me up. You shall listen to him in whatever he tells you . . .'" (Acts 3:22).

Later they remembered the only authority Jesus ever claimed was the authority of the Holy Spirit, which spoke through the prophets of old. These early listeners heard of the death of Jesus with sorrow, but not with surprise. His fate was not unlike that of other great teachers of Israel—of Isaiah and Jeremiah. They recalled, indeed, that he predicted this fate might be in store for him.

Followers of the prophets were accustomed to remem-

bering the oral teachings of the messengers who spoke with the seal of the living Spirit upon them. Those faithful Jews, like the disciples of Amos and Isaiah, kept the words of Jesus in their hearts and minds, repeating them to their children and friends. Among this group and other groups small collections of the Sayings of Jesus, as well as selected parables and short narratives concerning his actions, were written down. In time the sayings were strung together like beads to form our Sermon on the Mount; and parables were grouped together, as in the 15th chapter of Luke or the 25th chapter of Matthew. As followers of John the Baptist preserved his words and deeds for many decades, so the people of Capernaum and the surrounding country remembered the words, as well as the actions, of the Galilean teacher. Much later, when contention broke out between the Jews and Christians, this unorganized body of those who considered Jesus to be of the line of the prophets remained with the synagogue or were absorbed by one of the other expressions of Christianity.

The prophetic strain, with its emphasis on right living, gave the Jews the highest ethics of any ancient people. It reappeared and was further developed by Jesus of Nazareth, and has always been congenial to the Quaker mind. The prophetic hue was washed into Quakerism by its founder. George Fox wrote, "I had a fit opportunity . . . to shew that the Spirit of God . . . teacheth [men] to deny ungodliness and worldly lust, and to live soberly, righteously, and godly in this present world." As one of the religious bodies that sprang from the Puritan revolution, Quakerism embodied the new emphasis on personal ethics expressed by John Calvin in what has been called the middle-class virtues—reverence, chastity, sobriety, frugality, industry, and honesty. The requirements of those virtues are repeated in the queries of the Society of Friends, which occupy so many pages in our Books of Discipline.

But George Fox was not content with the personal virtues. As the prophets and Jesus called for a change of life in the nation, so Fox was concerned with the evil blight that was on the England of his day. He urged judges to act justly, he told tavern keepers that they should not let the people have more drink than was good for them, he protested the low wages given to farm laborers, he proposed that palaces and manor houses be given to the underprivileged and that rich abbeys become orphanages or homes for old people, he protested the enclosure act, he demanded that Quaker shopkeepers be honest in weight and measure and that they place a single price on each piece of goods they sold. The founder of Quakerism urged the abolition of capital punishment. He insisted that Friends should "live in

the virtue of that life and power that took away the occasion of all war." Coming to the Barbadoes, he saw slavery in all its ugliness, and urged "overseers to deal mildly and gently with their Negroes, and not use cruelty towards them, and that after certain years of servitude they would make them free."

The Society of Friends has not always responded to the prophetic urge. Quaker shipowners of Rhode Island brought hundreds of slaves to the colonies, and the rich plantation owners of Maryland and Virginia purchased them as field hands; while the wealthy merchants of Philadelphia and New York were pleased to have them as household servants.

But the Quaker conscience sooner or later was quickened to struggle against slavery, for right and fair treatment of the Indians and other minority groups, for international peace, and for good will toward all men. In our day it is sufficient to repeat certain words to recall what the Society has sought to do, even as we remember how often our efforts have failed and how weak our endeavors have been in proportion to what they should have been: the American Friends Service Committee, the National Council on Legislation, subsistence homesteads, work camps, care of refugees, feeding hungry children, conscientious objectors, better race relations, integration of schools and housing.

Long ago Jesus said, "You, therefore, must be perfect as your heavenly Father is perfect." George Fox wrote in his *Journal*, "Some thought I was mad because I stood for purity, perfection, and righteousness." Robert Barclay believed that through divine help a man might here and now become perfect. As Howard Brinton states in our day:

[The Quaker] is, indeed, a perfectionist in the sense that he believes that every man has within him the possibility and the duty to be wholly obedient

to the will of God as inwardly revealed, but even such complete obedience does not mean that the goal of life has been reached.

No man has ever lived a perfect life, unless it be the prophet of Nazareth; but Jesus has pointed the way. After great music has been composed it is meant to be played over and over again.

BLISS FORBUSH

(To be Continued)

The Lectures

FRIENDS General Conference at Cape May, New Jersey, started Friday, June 24, 1960, under auspiciously sunny skies. There was the usual flurry at the registration desk, and everywhere friends and relatives greeted one another joyfully. Barrett Hollister, Chairman of Friends General Conference, opened the first session from a stage adorned with weighty drapes and Friends. The Mayor of Cape May told us that he loved us and that the city was ours. Following an introduction, Bliss Forbush, retired Headmaster of Friends School, Baltimore, presented in "The Basis of the Quaker Heritage" a profoundly scholarly and informative analysis of the sources of Quaker faith and practice in the ethics of the Jewish prophets, the religion of Jesus, the religion about Jesus, and the Greek adaptation of Jesus for the Gentiles. The full text of his address begins in this issue and will continue in subsequent issues of the FRIENDS JOURNAL.

Saturday, June 25, began with smoother water and even clearer skies. In the morning the stage was filled with foreign visitors. Some were students whose visit had been sponsored by one or more Monthly Meetings, and some were visiting Friends, as diverse and widely separated geographically as the former Clerk of London Yearly Meeting and the native Friend from Kenya, whose Yearly Meeting membership now constitutes the largest in the world. Two or three visitors wore native costumes, a compliment that delighted many of those other Friends who are familiar chiefly with costumes native

So far as I have been able to find out, our government has never spent as much as one million dollars a year, in any year since World War II ended, directly on disarmament efforts in the office of the President, the State Department, and Congress combined. The staff of the Senate Subcommittee on Disarmament, after having done notable work under the chairmanship of Senator Huber Humphrey in hearings, studies, and reports, is now down in personnel to staff director, Betty Goetz, and two clerical assistants. Add up the number of full-time persons now staffing the two important Conferences in Geneva, the disarmament staff in the State Department, in the office of the President, in the Congress, and in the Defense Department, including planners, negotiators, and clerical help, and it would total somewhere between 50 and 75. The number in the Senate police force on the payroll of the Office of the Senate Sergeant at Arms is 138.

Many well-informed observers in Geneva and Washington believe that a test-ban treaty could be concluded in Geneva before Labor Day if the government in Washington were to give it the attention, the push, and the policies needed for negotiating the two dozen or so outstanding issues yet to be resolved.—E. RAYMOND WILSON, "1970 Without Arms!"

to Cape May. The foreign visitors were introduced individually by Charles Darlington.

After the introductions, Raymond Wilson satisfied a capacity audience with the kind of address Friends had been expecting from him, forthright, provocative, and pointed with specific suggestions for national and Friendly action. Mimeographed copies of "1970 Without Arms" distributed at the meeting were avidly received. Friends not able to be present will have the privilege of reading part of the address in the *FRIENDS JOURNAL*.

On Saturday evening President Courtney Smith of Swarthmore College in "The Liberal Arts and Quaker Colleges" discussed the contribution of Quakerism to the idea of a liberal arts college, a peculiarly American institution of higher education. Not directly geared to vocational training, it is at its best concerned more with the making of a man than with a working man. The virtues attributed to it are not always present; nevertheless, it has unique potentialities for their accomplishment. One is the nurture of the mind in an intellectual "community that cares." Every good liberal arts college should be committed to making the best of the young minds entrusted to its training. To this a Quaker college adds its faith in "that of God in every man" and its endeavor to realize that faith in terms of the quality of human lives.

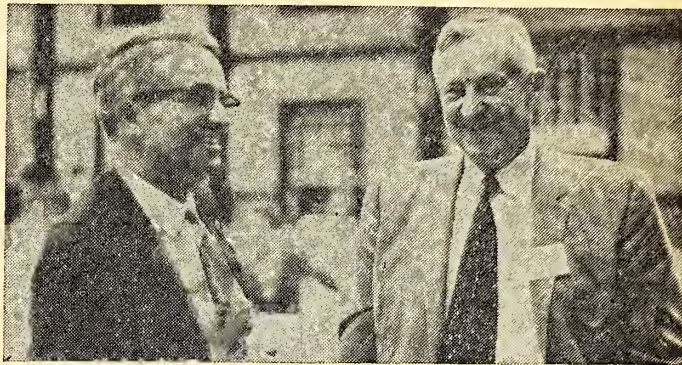
On Monday evening, June 27, C. V. Narasimhan, Associate Managing Director of the United Nations Special Fund, spoke to a large audience on behalf of the United Nations as the best channel for international humanitarian endeavor, especially in the administration of economic assistance to underdeveloped countries. In "The United Nations in a Changing World" he reminded us of the words of the United Nations Charter, that peace begins in the minds of men; and he affirmed the value of groups such as Friends in the continuing contest for men's minds. In spite of the preoccupation of every age with itself, he thought our age to be unique, both in its opportunities and its dangers. It has the capacity totally to destroy itself, but it also has the capacity to eliminate economic want and political subjection.

Although the U.N. is the best hope of the world, the resources at its disposal are pitifully inadequate. This year a mere \$72,000,000 must cover the demands of the entire world. We should look to disarmament, not only because nuclear war is unthinkable, but because even a five per cent reduction in armament expenditure applied to capital investment would more than satisfy the world's need. In the United Nations, we have a permanent summit conference, constantly available.

On Tuesday evening, June 28, the auditorium was almost more than comfortably filled. The large gathering was a tribute to Raymond Soares, who sang folk songs and helped the group in singing spirituals. For the address of Allan A. Hunter, minister of Mount Hollywood Congregational Church, Los Angeles, there was little difference in attendance except that the places of departing children were occupied by adults. Allan Hunter in "Toward First-hand Acquaintance with God" made a plea for the practice of the presence of God. Too often we assume that deity will not communicate, but in every

situation God the Communicator is present. One does not need to be a saint of world renown. Obscure people can have as profound experiences as the great ones.

Practicing the Presence consists of the equal halves of listening and acting. Five spiritual operations can be listed: one, observe the saint, the person who lets God through, who exists in every group; two, read (no man is better than the



Theodore B. Hetzel

Barrett Hollister, Chairman, Friends General Conference, and E. Raymond Wilson, Executive Secretary, Friends Committee on National Legislation

books he is willing to read); three, be a member of a prayer group; four, use the discipline of deep breathing and any other helpful yoga practice; and five, expect the results of action to be guided from beyond. The important thing is to make ourselves open and vulnerable to Him.

On Wednesday evening, June 29, Ellen Paullin, who led the singing each evening, graphically illustrated the population explosion by crowding 130 singing children on the stage. They performed delightfully under her contagious smile.

Charles R. Lawrence, Chairman of the Fellowship of Reconciliation, began his address. "The Homely Pacifist," by asserting that the pacifist must say *yea* to that which flows from the law of love. There are three elements in the pacifist position: the active concern for peace, respect for the other person, and the obligation to be well-informed. In each of these ways we must endeavor to deal with the peculiar characteristics of our time: the sense of alienation, which shows itself in a proliferation of abstractions, such as turning people into personnel; the feeling of powerlessness in the face of the magnitude of our task, leading to spiritual paralysis and a conviction of futility; and the growth of technology, which has forced pacifists to change their way of looking at a warring world. "When there are no noncombatants, conscientious objection has no meaning."

Pacifism is more than a pouring of oil on troubled waters. In politics it will watch records as well as words. At home it will be concerned with the proper training of children. It will know itself. It will respect conscience. It is easier, for instance, to pity the downtrodden Negro than to love the one who is standing up for his rights. In all groups there are unadmirable people, and "although we must love them, we don't have to like them."

Pacifism must beware of making mountains out of mole-hills, such as the play of children with guns, lest we make the children feel they had better keep the guns to protect themselves against their parents. A prerequisite of wisdom is to keep well-informed and to be wary of misinformation, such as subtle editorializing in news items. We will keep the lines of communication open in the home between generations. We will learn to listen in order to foster mutual respect. And we will watch our own motives with humility.

On Thursday, June 30, Robert C. Taber, Director of the Division of Pupil Personnel and Counseling, Board of Public Education, Philadelphia, addressed us on "Juvenile Delinquency—Whose Responsibility?" He asserted that if Friends will, they can play as quickening a role in the solution of this problem as in the past they played in the problem of the treatment of mental illness.

On Friday morning, July 1, Barrett Hollister, our able Chairman, spoke at the final session on "Friendly Aspirations." He urged us to surmount our pride in our reputation, to achieve unity of spirit, to learn to balance the infinite and the immediately urgent, and to live always under God's care and spirit.

After a short meeting for worship in which the silence, although insufficient, could be almost touched, the Conference concluded.

CARL F. WISE

Young Friends

THE Young Friends section of Friends General Conference met in Cape May, N. J., concurrently with the adult conference from June 24 to July 1, 1960. Included in the group were Young Friends from all over the East and Midwest and exchange students from International House, Philadelphia. The majority of Young Friends stayed at the Sylvania Hotel, where they took care of all the work, including the preparation of meals and room service.

Besides attending parts of the adult conference, where lectures and round tables were in progress on such subjects as juvenile delinquency, segregation, and the arms race, Young Friends had the chance to form their own informal discussion groups on current problems of today's youth. Speakers at the lectures, which were held both morning and evening, included such people as Henry J. Cadbury and Moses Bailey, on topics ranging from the Gospel of John and the Book of Job to liberal arts colleges and nuclear and other types of disarmament.

Not all the time was spent in serious pursuits, however, for all had a chance to swim, square dance, or sing songs of many lands. There were boat rides for those who wished them, and a bicycle could always be rented to explore the beautiful environs of Cape May. A playhouse and moving picture theatre offered fine entertainment.

All were sad to see the Conference come to an end, and many, including this reporter, are already looking forward to the next Conference two years from now.

WARREN RHODES

John 12:35

In Memoriam of Hiroshima, August 6, 1945

By BARBARA HINCHCLIFFE

It is evening in this pleasant park.
Milk-moustached children rollick in
A suburban bestiary of squirrels,
Robins, caterpillars, dogs, and spiders.
The ancient sun magic of slanting golden light
Through whispering leaves
Turns gold to emerald, till all
The air is aureate-green, a waterscape where
Leaves for waves
Flash green, quiver to silver,
Dazzle gold, gold, gold. Light
Ensorcelled all to beauty, order, peace. But

Hope is not triumph,
Nor courage virtue
Against a summer landscape. And I am aware
That earlier each day the darkening
Sky (a warlock's cloak) foreshadows
Summer's doom, predicts the imminence
Of chronic grayness and the end
Of dawn. Day
Dies slowly, dies daily, losing
Each day a particle of day,
A morsel of warm light.

What do I fear? A planet turned
Terra to Necros, a stench of total death?
No.
My fear's the ultimate horror of the nightmare,
The child's (oh, irrational) fear of dark —
Made plausible, made real at bright high noon.

As the light ebbs, I see
A planet neither day nor night, wrapped
In a shroud of dust, a cloud
Of vampires
Sucking men slowly dead, so men may live —
White maggots wriggling over broken lintels,
Feeding on slime, copulating
Mindlessly, living
Without music, without color,
Without speech.

Now the sun has dropped behind the tall houses.
The shadow at the park's edge
Has reached the children's swings. "Let's go,
Children, I want you home by
Dark."
(The shadow is already past the children's swings.)
"Hurry! Didn't you hear me? I said *hurry!*"

The Sense of Heritage

[No condensation can do justice to the tightly reasoned and effective illustrations by which Arthur E. Morgan showed, in the early part of his address, that in man there is a close connection between biological-environmental early conditioning and his intellectual and spiritual patterns. Even the great Christian heretics desired not to depart from the faith of their fathers but to restore their spiritual inheritance to its purity.]



Arthur E. Morgan,
Yellow Springs Monthly Meeting,
Ohio

Theodore B. Hetzel

Only a few men have permanently broken the bonds of early cultural conditioning, among them Spinoza, Bruno, and, to a considerable extent, Einstein. "Of the 70,000,000 unchurched in America, by very far the larger part are in that state because of absence of doctrinal conditioning, or because of weak or mixed or confused conditioning, rather than from critically and objectively examining their conditioning and finding it to be untenable." A widespread idea resulting from theological conditioning is that "our world has a perfect design or plan, and that tragedy and frustration are the results of human failure to realize our potentialities." Yet life in its manifold species of animals and plants "seems to find itself in an experimental world, with real risks, blind alleys and dilemmas, rather than in a world of clear and secure design. The near universality of a pattern of inheritance, either genetic or cultural, is not conclusive proof of its value . . . ethical and social evolution, though very fallible, has outrun biological evolution, and in some respects has left it far behind." The address continues.]

LIKE the other genetic traits I have just mentioned, the sense of heritage, of holding to early conditioning, which is generally strong in man, while it has been a vital necessity to human survival and well-being and is one of the greatest of human resources, is far from perfect. Yet in contrast to some other inborn traits, such as the impulse to procreate or the desire to achieve preferred status in human relations, the sense of heritage has not been under much penetrating criticism. We have not adequately brought it up for trial, and have not developed conditions and disciplines for it. We have tended to assume that it never betrays us.

It is a characteristic of the sense of heritage that it gives a feeling of confirmation to the attitudes and beliefs in which one has been early conditioned. It confers a conviction of having secure value, of inner evidence of certainty, of confidence, of having a secure footing. Any suggestion of departing from one's early and dominant conditioning seems to imply great loss of value, a loss of one's moorings. Therefore to question critically the attitudes with which one has been deeply and early conditioned is difficult, and seemingly inappropriate.

When human cultures were like islands with little intercommunication, there being no contrasting patterns in evidence, the importance of examining the spiritual heritage might not be very evident, except to persons of unusual penetration, like Bruno. Today the situation is rapidly changing. As contrasting cultures come into more active and more intimate contact, observation makes it evident that while each spiritual culture has in it much that is common to the others and which stands the test of critical inquiry, much of the doctrinal heritage of each culture, including our own, is insular and accidental, and cannot be sustained by critical examination, but only by falling back onto mystical experience, or on revelation. The elements which rely on such support are largely those which differ in different cultures.

If we could bring about what the Greek satirist Lucian imagined in his *Dialogues of the Dead*, and could arrange a conversation between Buddha, Al Ghazzali, George Fox, Martin Luther, and Mahatma Gandhi, we should find them discovering many common and precious elements in their several cultural heritages. These elements in general would be such as would be discoverable by sincere, clear-minded men everywhere. There would be other elements on which there would not be agreement. The Muslims and Christians could not agree to the doctrine of successive reincarnations; Buddha and George Fox would not agree that the Koran is the supreme, literally inspired message of God to men; Buddha, Gandhi, and Al Ghazzali would not accept the Apostles' Creed.

Today the world is becoming one cultural melting pot. There is likely to emerge, for a considerable time at least, a common, over-all pattern of belief and attitude. That pattern may be better or worse. Whether the great values of our heritage are kept or lost may depend in part on the manner in which we relate ourselves to the whole. If we cling to the insular and accidental myths and traditions of the Christian heritage, we may largely lose the opportunity to contribute to the coming great tradition, as classic Greece largely lost its opportunity.

It is a common trait of men to identify but not to discriminate in ideas and attitudes. The sense of heritage tends not to be discriminating, but to accept or to reject patterns as wholes. If our pattern includes prominent elements which rest on unsupported myth, tradition and mystical assurance, the whole pattern may be rejected. We have a profound

obligation to insure that the universal values of our heritage shall not be lost in that way.

And we shall do well ourselves to see values even where they are associated with elements we abhor. Trotsky is quoted as saying that no human movement can make great headway which does not make large emotional use of hate. Today we are seeing that assumption in active application. That doctrine has been associated with repudiation of supernatural revelation and mystic assurance as supports of patterns of thought and action. Possibly that association of ideas is accidental.

Eugene Field wrote of the mice who had two items in their creed. One was that it is well to beware of cats; the other, that the moon is made of green cheese. When some of the mice were killed by cats, their doctrine was confirmed, and thereafter they believed that the moon is made of green cheese.

I believe that the most objective, critical appraisal of the Christian heritage and those of other great religions will disclose very large elements of universality of excellence, and of beauty. I believe that the Christian fellowship and the Society of Friends have come upon great human and spiritual values which the world would be poorer if it should lose. I believe that these precious qualities have been associated with mythical and traditional elements which are not confirmed by objective, critical inquiry. I believe that both our genetic constitutions and our cultural conditioning tend to fix irrevocably upon us whatever deep conditioning we have received in early life, largely irrespective of the quality or congruity of the contents of that heritage, and that we have greatly underestimated the effort required to achieve freedom from that servitude.

The Christian fellowship through the centuries has been engaged, not often in really questioning what it has considered to be its basic assumptions, but rather in trying to achieve congruity within its own inherited pattern. It has not challenged its sense of heritage, though a world view today discloses that the sense of inner certainty on which it relies is like that which accompanies any intensively conditioned pattern of heritage, by Christian or other fellowship.

The Christian religion should come to see itself, not as the great spiritual tradition, but as one of the great, but fallible traditions.

What should be the course of action? The greatest heretics of the past have generally been men who saw a somewhat larger, more inclusive pattern of life and thought, and broke from their times to make their sense of heritage more inclusive and more nearly universal. Our present call is not to lose our sense of heritage, but to purify it, to refine it, and to give it inner consistency. But the culture, the world, and the truth with which we should try to make it consistent is not the relatively insular world of Christian culture, or of European culture, but the world of all mankind, of all fellowships, and of all truth. We must seek such conditioning that our sense of heritage will make us at home in the wide world of life and truth and feeling, and not just in our own cottage or creed or clan. Is not that the way to spiritual freedom?

ARTHUR E. MORGAN

Bible and Quakerism Lectures

THE Gospel of John," led by Henry J. Cadbury, Hollis Professor of Divinity Emeritus, Harvard University.

At the Conference in 1958 Henry Cadbury presented the religion of Jesus from the Sermon on the Mount. This year he discussed the religion about Jesus as narrated in the Gospel of John. The writer of this Gospel lived and wrote many years after the death of Jesus, but he was eager to picture the



Theodore B. Hetzel

Exhibit of the Religious Education Committee

character of Jesus, his life and sayings, to record what he, John, believed, and to make others believe as he did. To John, Jesus is a superlative character, the Messiah, anointed of God, a representative of God, belief in whom will bring eternal life.

John believed that the relationship between Christ and God was moral rather than metaphysical. Jesus was sent by God but subordinate to God. Jesus is doing God's work. God and Jesus share experiences and are not divisible. To abide in Jesus, to keep his commands, to love him, to know the truth is to know the Father. Through dramatic writing John wished to portray the life of the Word incarnate. We must read this Gospel with the realization that the figures and relationships are semifictional, the dramatization is put together to make people believe in Jesus.

The fact that 400 members of the Conference attended these lectures showed a great interest in biblical study and the appreciation that many feel in being able to hear a great scholar in this field. From Henry Cadbury we received enlightenment on the Gospel and inspiration for further study.

HADASSAH M. L. PARROT

"Job," led by Moses Bailey, Nettleton Professor of the Old Testament, Hartford Seminary Foundation.

The average attendance was over 100. Everyone felt these lectures were an outstanding feature of the conference.

The question comes to mind, "Who was Job?" All the anonymous people who had pain, troubles, suffering, and made life good for us. Potentially, he is all of us. He is of the character of those who tamed the animals and gave us

food and clothing, even though they were laughed at for their ideas; of those who are not adjusted to war and hate.

When Job lost his worldly goods, he cursed the day he was born. He continues the use of the curse for a whole chapter. This is the ancient Hebrew's way of eradicating evil. Chapters 4 to 27 are the core of the book. They are a debate between Job and his three friends. As each friend speaks, Job answers. Finally Job repents in dust and ashes and is renewed in strength.

We humans keep seeking, groping for something better in life—as when there is something on the top shelf.

Do not go to Friends meeting expecting to be better informed. We hope the ministry is intelligent. We go to meeting in silence, letting some of the more disturbing things go to the bottom. We come to meeting with a burden on our shoulders. How do we solve these things? Do not talk about sin. Give up a sense of shame. Go out of meeting saying, "Here am I. Send me."

KATHARINE C. NEPLEY

"The Quaker Journals and Their Significance for Us Today," led by Howard H. Brinton, Director Emeritus, Pendle Hill.

In introducing the subject of Quaker journals, Howard Brinton pointed out that these writings of simple Quakers who were called to the vocal ministry and who traveled among many Meetings are the most typical form of Quaker literature. They provide eloquent witness of personal religious experience as well as an accurate account of the development of early Meetings and early Quaker beliefs.

Almost every journalist records the period of his childhood and youth, which is marked by a period of innocence, a period of frivolity, and a period of inward conflict. In his mature years the average journalist started on his vocal ministry, which often involved considerable travel, recorded in his diaries and later in his journal. New Meetings were often formed through the inspiration these traveling ministers brought.

Both the journals themselves and the active questioning which followed the lectures made it clear that in recognizing, through these precious sources, historic Quaker concerns, modern-day Friends will be strengthened to continue the fight for rights which our predecessors so strongly supported.

Average attendance was in the forties, but the last day over 60 attended.

CYNTHIA J. WILLETT

"The Origin, Development, and Significance of Our Quaker Testimonies," led by Clarence E. Pickett, Vice Chairman, Friends General Conference, and Executive Secretary Emeritus, American Friends Service Committee.

These sessions, which were really discussions rather than lectures, reviewed the primary Quaker testimonies. Friends testimonies have arisen as outgrowths of sensitive spiritual lives from inward motivating concerns, not external legislation. Because religion is an inward experience, new testimonies or new interpretations of old testimonies may arise.

Simplicity may deal not so much now with language and dress as with the wise use of money in government and personal spending.

Striving for the simplicity of truth leads directly to the question of oath-taking, which becomes less nebulous in these days of loyalty oaths and anti-Communist statements.

The third session dealt with the questions of equality in race and class. Are we free of class distinctions? Are we welcoming our Negro friends? It may be more helpful than we think to invite Negro friends to meet with us.

In a world where there is no defense against modern war, there is need as never before for the peace testimony. Is refusal to pay taxes for support of war effort emerging as a new testimony in support both of purity of purpose in simplicity and as a peace witness?

Ideally a Friends Meeting provides a warm, strong fellowship for its seeking members. We are privileged to be a part of our Society.

FRANCES G. CONROW

Wind

By KATHERINE HUNN KARSNER

Whisper, leaves!

Breathe gently, grasses!

God in His gentlest humor passes.

Sigh, tall cedars!

Aspens, bow!

God is on purposeful errand now.

Tremble, forests!

Genuflect, grain!

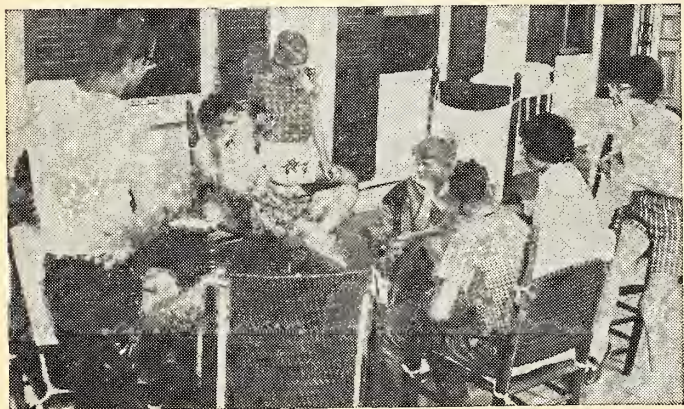
God is riding a hurricane.

LESS than three per cent of our youth come to the attention of our Juvenile Courts. The word "teen-ager" has become synonymous to many with the term "juvenile delinquent." Our young people very understandably rebel against such a negative attitude. We must encourage the press, and radio and television stations to give credit to the 97 per cent who are responsible and law-abiding youth. We must also press to substitute challenging programs to our young people in lieu of the disproportionate amount of time that is given to delinquency and crime.

Other than the family and the church, no social institution plays a more vital role in the development and growth of our children than do our schools. They hold a strategic place in our social fabric and play a vital role in molding the future of our nation. They reach nearly all children, intimately and daily, through the most formative years of their lives.—ROBERT C. TABER, "Juvenile Delinquency—Whose Responsibility?"

Senior High School Section

THE many sessions and activities of the Senior High School section at Cape May, N. J., June 24 to July 1, 1960, were attended by approximately 300 registrants from 96 Meetings in 16 states, of whom 236 (148 girls and 88 boys) were living at Congress Hall or the Windsor Hotel, with a staff of 19 adults. An average of perhaps 75, present on a day basis, shared also in the early-morning meditations on the jetty; and the small discussion groups, in which all participated, averaged about 20 members each, including a staff member as a resource



Theodore B. Hetzel

Members of the High School Section having an informal conversation at Congress Hall

person. Small groups took advantage of the opportunity provided for informal conversations with some of our speakers. Most of the talks gave evidence of the richness of the speaker's experience and of careful preparation so that the thought might be presented in the most meaningful way. These Senior High School students made a keen and appreciative audience, eager to learn what scientists, sociologists, and educators think of the problems we are all facing together.

From the beginning a real searching for an acceptable pattern "For the Living of These Days" was evident, together with an underlying seriousness of purpose, which did not at all diminish the group's high spirits and capacity for fun. The sense of real unity experienced during worship periods early in the week often lent a depth to new-found friendships which made shared recreation more spontaneous and enjoyable.

The captain of the boat which took our group sailing in the moonlight (in two groups on successive nights) remarked that he had never before taken out groups that had such a good time without trying to take his boat apart; and individual hotel employees, admitting initial misgivings, expressed amazement at the generally mature behavior of such a large number of teen-agers, with a minimum of obvious adult restraint.

It was apparent at the final evaluation session of the section, as well as in conversations with individual staff members, that to many boys and girls the highlights of the Conference were found in two general areas: the periods of gathered silence, when they could start to digest and assimilate the food for thought so abundantly supplied by our speakers; and

their own small discussion groups, where each could try to formulate and clarify his own emerging philosophy of life, comparing it with that of his contemporaries.

About a dozen of the young Friends published a four-page mimeographed paper called "Insights," in which are impressions, experiences, a lecture log, and even poetry.

Victoria Southwell of Lake Forest Meeting, Illinois, and a member of Willistown, Pa., Monthly Meeting, wrote in an independent evaluation: "The Cape May Conference impresses upon youth the convictions which will shape Quakerism in the future. As young Friends are reached by truth and faith, they tend to live with more meaning. The Conference brings to each individual some awakening, an invaluable experience. Being surrounded by Friends with mutual concerns and having these expounded with knowledge and sincerity are invaluable. Each day one's conscience is awakened to realities and pricked to action. . . .

"To be estranged from oneself and from the world around us is not living fully. The Cape May Conference of 1960 showed the first steps in overcoming isolation and ignorance. High School Friends especially seek for interests that will make them better people and let them view life, as Norman Whitney said in his address, with confidence and love."

ANNETTE S. KOWAL

Junior Conference

SEVEN hundred nineteen boys and girls from the age of three (the nursery group) to and including those entering ninth grade next autumn comprised the 1960 Junior Conference at Cape May.

The theme of the adult conference, "For the Living of These Days," was used also for the Junior Conference, but was interpreted in various ways to meet the needs of the different age levels comprising the children's section.

Group A, the preschool children, learned through play, songs, stories, and simple projects that their world is bigger than home and family. For a few brief hours each day they experienced this bigger world.

Group B, those entering second, third, and fourth grades in the fall, were most concerned with the idea that all men are brothers. This group used the Green Circle project, which in many different ways demonstrates that all men are fashioned in the same way, the materials differing only in color.

Group C, made up of those entering fifth, sixth, and seventh grades, concerned themselves with "Guideposts for Quaker Living," our Queries. One Query each day became the theme for the day. At each assembly an adult Friend helped to make the Queries more meaningful.

Group D consisted of young people who are entering eighth and ninth grades in September. They learned that "Living for These Days" must include an awareness and knowledge of both domestic and world problems. Since living must be channeled into service, this group met in each assembly Quakers whose lives of service show the ways—through community service; the Friends Committee on National Legislation; protests, such as civil disobedience and conscientious objection;

The Quaker Peace Testimony, 1660-1960

Some Suggestions for Witness and Rededication

I. For Individuals

1. Adjust your plans to devote yourself wholeheartedly during the period October 15-17 to prayerful meditation and to such leading as may arise from the corporate seeking to witness more effectively to the cause of peace.
2. Prepare yourself by studying George Fox's Journal or some other challenging writings on the ways of peace.
3. Observe a period of silence and fasting.
4. Write at least one letter to your local paper, to a representative in Congress, or to some other influential person, expressing your views on some application of our peace testimony in today's world.

II. For Local Called Meetings

Each Meeting should follow its own leading in planning its worship and witness for the three-day period, October 15-17, 1960. Effective corporate witness over a three-day period does not imply that every Friend need be present for the entire time.

Here are some detailed suggestions:

1. Every member's signature should be solicited for the Declaration, "The Quaker Peace Testimony, 1660-1960."
2. Set aside time for group meditation or prayer vigil.
3. Provide one or more periods for searching discussion of the witness for peace in the Meeting.
4. Provide for participation by young people and children.
5. Devote the worship period of each Meeting on October 16 and 23 to the Tercentenary Rededication, including a reading of George Fox's Declaration to Charles II and a reading of James Nayler's dying words on the spirit of peace.
6. Arrange a frugal meal together, donating the money saved to Quaker work for peace.
7. Gather voluntary contributions for presentation to the United Nations on October 24.
8. Appoint delegations to make personal visits with Congressmen, Senators, and candidates for such offices who may be available locally.
9. Send one or more members on the Pilgrimage to Washington.

III. For the Pilgrimage

We hope the Quaker Pilgrimage will bring 1,000 Friends to Washington, October 23-24. Monthly and Quarterly Meetings and concerned individuals are urged to help meet the expense of those who participate in the Pilgrimage. Quarterly and Yearly Meetings are urged to arrange group transportation by charter bus or plane.

The Administrative Committee will constitute the nucleus of a group of Overseers for the Pilgrimage. It is expected that others will be added to this group by the Yearly Meetings.

No one can foresee what may grow out of this witness, and nothing should foreclose subsequent or continuing corporate action sanctioned by the Overseers for the Pilgrimage. Friends should be sensitive to respond as the Spirit moves.

—From the Minute of Concern, issued at Friends General Conference, for Witness and Rededication to the Peace Testimony of the Religious Society of Friends

e American Friends Service Committee, etc. The young
ople in Group D responded well to all these facets of service
d amazed the speakers of the day with their intelligence
d eagerness to learn.

A week is a very short time. We hope, nevertheless, that
e further seeds of Quakerism sown during the Conference

will grow and flourish. May these children of ours find the
Father's will for them; may strength be given them to conform
only to the good; and may they learn to "walk over the earth
cheerfully."

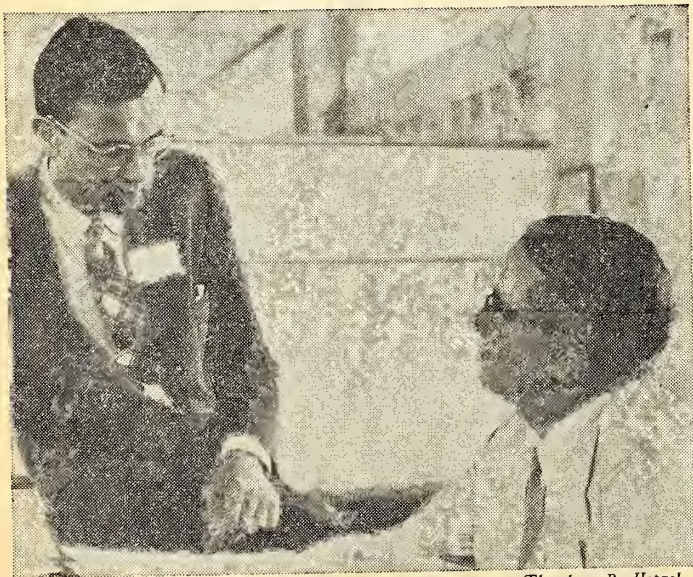
ISABEL M. HOLLINGSWORTH, *Chairman,
Junior Conference*

Round Tables

ALL of the following reports paid tribute to the 45-minute meeting for worship which preceded each session of the round tables. In the meeting for worship the group found guidance for its daily seeking and a spiritual basis for fellowship. One reporter said that the high point of the discussion group was the closing session of the meeting for worship. Another mentioned "the spiritual joy of real corporate communion." A third wrote, "Both discussion and worship were marked by a spirit of earnest search for ever clearer understanding of one another and for a true knowledge of the Oneness which sustains and harmonizes all diversities. The vocal ministry bore witness to individual visions of an all-embracing Wholeness which contains us all and enables us to know that while unity must begin at home, yet "home" is at the same time as small as the bodies which shelter our souls and as vast as the infinite universe."

The Local Meeting's Response to the Need for Personal Counseling. Chairman, Arnold B. Vaught, Executive Secretary, Baltimore Yearly Meeting, Homewood.

The layman's need of knowledge about psychiatric problems was clearly presented by Robert A. Clark of Friends Hospital, Philadelphia. "Friends are in each other's care," he said, listing the identifying factors of types of mental illness which usually require hospitalization, neurotic symptoms which usually can be improved outside the hospital, and the kinds of help that are available.



Theodore B. Hetzel

Lawrence McK. Miller, Jr., and Barrett Hollister facing a weighty decision

David Castle, minister of First Friends Meeting, Richmond, Indiana, underscored his belief that the work of a pastor is not primarily that of leading worship but of meeting human needs as they emerge in the human encounter with his members, helping them as he may from the pulpit. He said that there

was a great need for meeting actual problems with integrity, a feeling of community, and the constructive power of love.

Several examples of Quaker counseling services were presented—Monthly Meeting counseling hours by special committees; Yearly Meeting counseling services, with professional services available for all the Monthly Meetings included; and self-counseling groups which included textbook study and worship as well as therapy.

GRACE S. YAUKEY

Sharing Our Faith. Chairman, J. Barnard Walton, Field Secretary, Friends General Conference.

There was an average attendance of 33. The first discussion, "What We Share," emphasized the historical and personal aspects of the Quaker faith, as well as the belief in continuing revelation. The first meeting for worship attended by strangers is most crucial. Visitors should be warmly welcomed, registered in a visitors' book, and encouraged to return again.

Meetings must reach out and answer the intellectual struggles of students. An atmosphere of informality should be encouraged, and a program combining work, discussion, and worship is often effective.

Specific suggestions for radio and television program included documentary programs, messages taped during the meetings for worship as examples of what goes on in a Quaker meeting, question-and-answer programs, scripts prepared on the lives of famous Quakers, and the publication of our Queries, as well as selections from *Faith and Practice*.

BETTY HERR HALLINGER

Quaker Dialogue Training Workshop. Chairman, Rachel Davis DuBois, Former Director, Workshop for Cultural Democracy.

Twenty-seven persons participated in this workshop. The word "dialogue" is used in the sense of a group conversation and the term "Quaker" indicates that this is a conversation among Friends about Quaker living and seeking. The workshop aimed to train concerned Friends in the "Quaker dialogue method."

We entered at once into an experience of sharing memories, aspirations, and doubts concerning (1) worship, (2) the meeting for business, and (3) outreach. Our group was twice as large as a good Quaker dialogue group should be, and there was not time for all of us to say the many things which came surging into our hearts and minds. Yet it was a very fruitful experience for each person.

When Quaker dialogues are arranged by local Meeting participants must agree to attend faithfully no less than three two-hour sessions. Both individuals and the group find that these dialogues seem to speak to their condition as a Society of Friends.

FRANCIS HOLE

The Images of Man in Contemporary Literature. Chairman, Preston T. Roberts, Jr., Associate Professor of Theology and Literature, Federated Theological Faculty, University of Chicago.

There are three types of tragedy, classical Greek, Christian, and modern. In the Greek tragedy, the hero is not blamed for making mistakes. A Greek tragedy has a sharp downward course. In the Christian tragedy, the hero is usually a rather ordinary human being, strongly disposed to exaggerate his virtues. Something is gained as well as lost.

In the *Death of a Salesman*, a modern tragedy by Arthur Miller, Willie Lohman is a shattered man, pitiful and real; the last act he finally faces up to what he is, worth more dead than alive through his insurance.

In *Hamlet* the hero transcends his despair over himself and other people when he sees that all power and ends are not merely in himself.

In *Billy Budd* Melville shies away from dramatizing Billy Budd from the inside. He shows that rain falls on the just and the unjust, but with peculiar vengeance on the just.

In *Catcher in the Rye* Salinger takes as his main character a 17-year-old New York adolescent boy, Holden Caulfield, using typical adolescent jargon, which shocks some people. Though few Christian images or symbols are used (or if used, are derogatory), Holden is forced through life, by what happens to him, to the Christian way.

DOROTHY TROUTMAN

Friends' Opportunities for Service through Education. Chairman, Irvin C. Poley, Vice Principal Emeritus, Germantown Friends School, and Director, Friends Training Program for Teachers, Friends Council on Education.

Actual attendance rose from 97 to 138, with an average 103.

Irvin Poley stressed that we were studying educational aspects of religion and religious aspects of education. He opened children to gardens filled with life, rather than to sterile clay, and asked how far we are right in making school work difficult or easy, pleasant or unpleasant.

Eric Johnson said that for students of junior-high age, good teachers could channel into learning, and into development towards balanced adulthood, energy that might otherwise be squandered in the storms of adolescence. Friends discussed the need for a framework of discipline and values in education.

Wilmot Jones spoke of the less-than-able child. The group decided, in the discussion, that Friends have a responsibility toward such children, which they have not yet completely faced.

Richard McFeely's introduction to I.Q.'s was followed by a lively discussion on the nurturing of inner qualities of mind and spirit as well as the intelligence of children.

The course was stimulating, and most were greatly enriched by it.

MARY SIME

Consideration of the Quaker Message for Today. Chairman, John H. Curtis, Quaker Theological Discussion Group.

The discussions in this group, averaging 75 persons, quickly moved down to the basic questions of the nature of God and man, their relationship, and the message of God to man in this day.

Christine Downing introduced this subject in her discussion of the I-Thou relationship and the errors that creep in if either pole of this dialogue becomes overemphasized.

Lewis Benson followed with George Fox's call to a prophetic experience—the experience of hearing God's voice and obeying it, which is open to all. For Fox the light is always understood as God's Son speaking to God's people, the prophetic experience, the I-Thou relationship of hearing and obeying Christ.



Theodore B. Hetzel

Part of Section A (first grade group) of the Junior Conference. Adults from Friends Neighborhood Guild. This play parade visited each day one section of the Junior Conference.

Paul Lacey in his remarks on the meeting for worship as the core of our life together brought us face to face with man's ever-present desire to eliminate the great abyss between profession and practice. The true touchstone of a meeting for worship is not the quality of the speaking or of the silence, but "Did communion take place?"

Norman Whitney felt our response to challenges from outside our Society would have a determining effect on our future.

SARAH R. BENSON

Creative Relationships with Quaker and Other Christian Movements. Chairman, George A. Walton, former Chairman, Committee on Christian Unity, Friends General Conference.

There was a daily average of some 35 participants.

A panel consisting of Thomas R. Bodine of New England Yearly Meeting, Frances Warren of the Young Friends Committee of North America, and S. Brook Moore of Baltimore Yearly Meeting ably and with sympathy presented the problems with which the Five Years Meeting must work to achieve closer understanding and unity among its differing member Meetings.

George Walton outlined the history of the International Association for Liberal Christianity and Religious Freedom (IARF), which began largely as a movement from Unitarianism. Arthur E. Morgan then gave an impressive and inspiring vision of a religion of the future which would be able to free the human spirit from the limits of cultural patterns. (An excerpt from this address is printed in this issue.)

Anna Brinton, member of the General Board of the National Council of Churches, presented a convincing case for having Friends as members of this organization, and emphasized ways in which Quakers could have a positive influence within the National Council.

RACHEL FORT WELLER

Teaching Brotherly Love in an Age of Fear and Tension.

Chairman, Dorcas E. Ensor, Religious Education Committee, Friends General Conference.

Average attendance was 50. As one of our speakers, Bernard Clausen, pointed out, we live at a time when 90 per cent of the world scientists are engaged in research related to mass destruction. Norman Whitney, our first speaker, suggested that fear and the love of power are positively correlated and that absolute freedom from fear is only possible when we refuse to defend our possessions, our rights, our very lives. It was recognized that we have a need to overcome our own tensions and fears in order to become effective channels for brotherly love.

Isabel Hollingsworth, who presided at the next meeting, presented the following question for consideration: "What do you think leads a young man to make the decision to be a conscientious objector?"

On Wednesday through a role-playing incident Mary Esther McWhirter made us vividly aware of the problems of teaching brotherly love to the elementary-age child.

Quoting 1 John 3:18, "Let us not love in word or speech but in deed and in truth," Bernard Clausen helped us search for ways to teach brotherly love to junior- and senior-high-age boys and girls. Example and concrete action are decisive. As Gandhi declared, "Brotherly love needs no propaganda. Life will spread itself."

DORCAS E. ENSOR

Creative Teaching Techniques. Cochairmen, Elizabeth W. Ellis, Vice Chairman, Religious Education Committee, Friends General Conference, and Marie Boyle, Director of Religious Education, First Unitarian Church, Philadelphia.

Marie Boyle posed two stimulating questions at the first session. Discussing "What seems to you the biggest obstacle in group teaching?" helped individuals to understand basic problems and to accept the fact that some were insoluble.

The story-telling session began with an excellent demonstration by Betty A. Gravatt. A small group of four-year-olds scarcely noticed the group of 60 observers. Later she outlined methods for the effective use of the story in teaching.

Mary Jo Larsen in discussing craft techniques made the use of art an important teaching aid.

In the final session role playing was explored, with some attention given also to creative writing, choral reading, dramatics, and participation in a motion choir. Methods of leading discussions brought new insight into this important teaching technique.

Both the new and the experienced teacher was aided in these sessions.

ALTA M. REBER and REUBEN CLOSE

Meaningful Living in the Second Half of Life. Cochairmen, Muriel I. Chamoulaud, Chairman, Gerontology Commit-

tee, New York Yearly Meeting, and Florence D. Tobiesen, Chairman, Subcommittee on Planning for the Later Years, Social Service Committee, Philadelphia Yearly Meeting.

This round table repeatedly turned to what older Friends could do to help themselves, their Meetings, and their communities; the tone was bracing, and the keynote was service. The younger persons among the 70 or so who attended each day were the ones who pulled the talk back to aid for, as well as from, the aging.

Lowell Wright conceded society's obligation to older citizens as a result of taking away their jobs, deflating their savings, and educating them narrowly for work alone. Anna Brinton and Muriel Chamoulaud agreed that older Friends



Theodore B. Hetzel

Part of Section C, Junior Conference, Singing at the Pier

must share the burden of Quaker business. John Snyder and Dorothy Lee March urged them to maintain physical fitness for service. Florence Tobiesen repeated Lea Bartram's admonition to younger Friends not to do so much for the elderly that they lose their independence. Major problems of the aging are health, housing, and poverty. There should be a reassessment of the role of Friends boarding homes.

The oldest Friends present were Annabella Wister Wood 88, and John Mitchell, 92.

MARY GWYNNE SCHMIDT

Friends and Nonviolence. Chairman, Lawrence S. Apsey, Chairman, Peace Committee, Scarsdale, N. Y., Monthly Meeting.

Participants numbered from 40 to 70. True nonviolence is an inner condition of love, beauty, openness to truth. It is one side of human nature and within the power of all. It is realistic, recognizing the existence of conflict, but getting on with life in spite of conflicts. *Satyagraha* requires religious principle, compassion, courage, daring, honor, humility, patience, and discipline.

Group action requires clarity, integrity, and truthfulness both within the group and towards officials and the public. In its planning there should be corporate search, but in its execution the principles of leadership and loyal obedience are essential.

Nonviolent action is not always successful. What about martyrdom? There are two kinds of martyrs. One accep

consequences of his witness for principle; the other deliberately offers his body as a public example.

What about civil disobedience? Only intolerable laws should be disobeyed, and only with great discipline. To protest an immoral law is to do a distinct service to law and government, provided there is a scrupulous observance of just laws.

RACHEL DE LEEUW

The Developing Role of the United Nations. Chairman, Esther Holmes Jones, Accredited Representative to the United Nations for Friends General Conference.

One hundred Friends from 80 Monthly Meetings attended. Joining the discussions from the United Nations were C. V. Narasimhan, Under-Secretary, U.N., and Associate Managing Director of the U.N. Special Fund; and Dr. Mata Akrawi of UNESCO.

Edward Snyder of the FCNL, emphasizing that the great builders of the past have been the idealists, stressed the need for the development of a world of law, including a nuclear test ban, universal disarmament, and greater use of the World Court, through repeal of the Senate's self-judgment reservation. The ever-increasing need for public support of the U.N. was seen by Esther Holmes Jones, with the danger of new U.S. isolationism bypassing the U.N. due to the growing number of new members having independent policies. To increase support at the local level, Gladys Bradley, Alternate Representative to the U.N. for Friends General Conference, gave examples of her own community's programs and other ways in which Friends can act. Concerns emanating from Monthly Meetings were recounted, such as the Urbana-Champaign members' self-imposed tax of one per cent gross income as a contribution to the U.N.

ROY HEISLER

The American Indian Today. Chairman, Theodore B. Hetzel, Board Member, Indian Rights Association, and Chairman, Indian Subcommittee, Community Relations Committee, American Friends Service Committee.

Some 40 Friends discussed the activities of the government, of the Society of Friends, and of some other groups on behalf of the Indians, both now and in the past.

Of immediate concern is the Kinzua dam project, depriving Seneca Indians in New York of most of the habitable land on their reservation. An appropriation has been made which could make this a reality in spite of the seemingly superior Conewango dam site. Friends were urged to write gain to Congressmen, and New Yorkers should write also Governor Rockefeller.

It was suggested that Friends visit reservations in order better to understand the Indian and his culture, for on such knowledge all action must be based. The unique factor in the success of Quakers with Indians has been the Quaker practice of helping the Indian attain his goals rather than imposing ideas on him.

DEBORAH GOODYEAR

Quaker Concerns and Economic Issues. Chairman, Francis D. Tyson, Professor of Economics and Industry Emeritus, University of Pittsburgh.

Attendance varied from 70 to 95. Geoffrey Wilson of London Yearly Meeting, Economic Adviser to the Finance Section of the British Embassy, Washington, pointed out that our economy had provided the means for a full life through a continuing rise in productivity and income. He felt that the U.S., along with Western Europe, faces a crucial politico-economic choice in allocating resources and wealth.

The panel on "New Responsibilities in Matters of Economic Concern" was vital. Edward Behre, Chairman, reviewed the cooperative movement and described consumers' and producers' cooperatives. James Frorer presented management's critical comment; the tax issue was reviewed. Phases of cooperative activity were presented by Jesse Yaukey in terms of freedom and of effective leadership in social insurance and other new fields. Irving Hollingshead presented his own experience in Friendly ways with respect to new business problems and relations.

Canby Balderston, Vice Chairman of the Board of Governors, Federal Reserve System, in "Economic Growth without Inflation and with More Stability," impressively reviewed continuing unemployment; industrial overcapacity in Europe; and adverse balances of payments, as of trade.

HENRY BALIVET

Race Relations: New Perspectives in the Sixties. Chairman, Charles J. Darlington, former Chairman, Community Relations Committee, American Friends Service Committee.

William Bagwell, whose assignment with the Southeastern Office of the American Friends Service Committee has been in the field of school desegregation, talked about the role of young people in the recent sit-in demonstrations, aimed originally at desegregating public-eating facilities. He sees the sit-in as one of the most significant developments in desegregation since the 1954 Supreme Court decision. Some Southerners, including the Mayor of Atlanta, admit the move is in the direction of the American dream of freedom and equality for all.

G. Macculloch Miller, 2nd, teacher and civic worker in Burlington County, N. J., Margaret Collins, real estate broker, and George Otto, real estate developer and builder, described several approaches to making housing available on an integrated basis.

Richard Taylor of the Race Relations Committee, Philadelphia Yearly Meeting, discussed how Friends can relate themselves to the struggle of the American Negro to gain equality. We must be alert to changes taking place in society, he said, and face searchingly the personal considerations entailed.

VINCENT G. MATTER

Friends and Penology: A New Vision and a New Responsibility. Chairman, Edmund Goerke, Jr., Chairman, Prison Committee, New York Yearly Meeting.

What makes a juvenile delinquent? How can we as Friends stop this process? Have we the right to take a life for a life? These were some of the questions we considered. With the help of panel speakers such as Dick Bacon, Rosemary Good-

enough, Mike Phillips, and Dr. G. I. Giardini, we were helped to a fuller understanding of the problems of crime and treatment of offenders. The thought was stressed that as concerned Friends we need to take a leading role in sensitizing our Meetings to these problems.

We felt we were a group of dedicated people who were actively interested in doing something. Those of the group who knew little learned much from the more experienced; those who knew much learned from the less experienced. Many came away desiring to do all they could in the area of penology—to act.

ROBIN HERITAGE

Workshop in Community Peace Education, sponsored by the Middle Atlantic Region of the American Friends Service Committee in connection with Friends General Conference. Staff, Betty Hagedorn and Viola Scott, Middle Atlantic Region, AFSC; Alexander Stewart, Jr., Methodist Minister, Gowanda, N. Y.; George Willoughby, CCCO; Olcott Sanders; Charles Walker; Emily Parker Simon.

The group, seeking ways to act for peace, began its sessions with worship, followed by a digest of the day's news, given by Charles Walker of the Fellowship of Reconciliation, Philadelphia. The next hour was devoted to a basic lesson in group dynamics, led by Olcott Sanders, recently of the AFSC Information Services. The group divided in two committees for the second half of the session, each to plan a peace education program that would fit the needs and utilize the resources of two differing imaginary communities.

Such workshops as this, which provide techniques and materials, could be set up by Monthly Meeting Peace Committees on a regional basis. They would provide an excellent preparation for the focus on peace and disarmament throughout the Society in October.

BARBARA HINCHCLIFFE

From a 13-Year-Old's Letter

OUR speaker this morning was Bert Bigelow from the *Golden Rule*. He gave such an interesting talk that I would like to read his book sometime. . . . I think I will probably buy the copy of "Which Way the Wind?" Then B and D can read it, and we can have it for reference. . . . Tomorrow night I am going to see the exhibits. I'll look at the books, too, and see what they have.

I'm awfully glad I got to stay for the Conference for two reasons: (1) I'm enjoying it, but, more important, (2) I'm really thinking about the problems in the world. Our whole program is designed to stir us up, and it is certainly succeeding. . . .

This afternoon I went through the gift shops such as the Trade Winds shop. I saw lots of things I would have liked to buy, but I couldn't justify any of them, thinking about the Algerians and the rest of the world. So I won't have any souvenirs, and all I will bring back of interest is pamphlets and an improved mind. . . .

Yours palefacedly,
(unsigned)

Cape May Sidelights

(Continued from page 438)

Ann Arbor Monthly Meeting, East Lansing Preparative Meeting, Toledo Preparative Meeting, Saginaw workshop group (unorganized), Detroit Monthly Meeting, Birmingham Preparative Meeting, and Kalamazoo Monthly Meeting.

The Central Committee of Friends General Conference at its meeting on June 30 endorsed the sponsorship by its Peace and Social Order Committee of a nation-wide call to Friends for witness and rededication to the peace testimony. The Board of Peace and Social Concerns of the Five Years Meeting of Friends and the Young Friends Committee of North America are also sponsors of this call to rededication on the individual and Meeting level and to a pilgrimage of Friends to Washington, D. C., on October 23 and 24.

Mayor Carl Youngberg welcomed the Conference with sincere warmth, expressing the town's happiness that Friends were returning to Cape May after a moment of indecision.

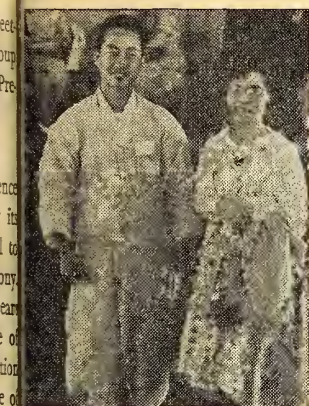
We noticed several improvements over arrangements in former years. Cape May had for the first time this year established a Convention Committee, headed by Mr. Mervin Kent. This committee had systematically made all advance arrangements for the use of our facilities, such as the solarium, schools and churches, and community centers.

The most welcome change concerned the facilities for the Senior High School section. The group was in Congress Hall Hotel and the Annex of the Windsor. In general, the city is to be commended for its imaginative planning in suggesting to us the use of public or semipublic buildings, including three Negro churches, whose hospitality was greatly appreciated.

The general Exhibit Room was well supplied with attractive and informative displays. The following groups were represented: Friends Neighborhood Guild, the Gerontology Committee; the Bible Association; Japan Committee; Workshop for Peace Education, the U.N. Subcommittee; Women's International League for Peace and Freedom; Friends and Prisons; Race Relations; Friends World Committee for Consultation; Polaris Action; New York Yearly Meeting (with beautiful color slides); Mercer Street Friends Center, Trenton, N. J.; Middle Atlantic Region, AFSC; Indian Affairs; Historical Library, Swarthmore College; Social Order Committee, Philadelphia; Woolman Hill Quaker Center; FCNL; AFSC and, last but not least, the FRIENDS JOURNAL.

Under the cheerful, friendly direction of Ellen Paullin conference attenders showed an increasing interest and competence in the hymn and song fests preceding the evening lectures. Ellen Paullin was heard to remark that Friends were not only enthusiastic but "beautiful" singers. Walter B. Felts supplied the effective piano accompaniment to the singing. Raymond Soares brought to Friends on Tuesday evening

a rich program of folk music and of spirituals, which was much enjoyed.



Theodore B. Hetzel

Yoon Gu Lee
from Korea, Honolulu Monthly
Meeting, and
Kazuko Kagami,
Tokyo Monthly Meeting

The Sunday night performance in the auditorium of the docudrama "Which Way the Wind?" by Philip C. Lewis attracted a large crowd. The presentation was excellent in fiction and staging and must have stimulated many in the audience to plan a similar performance at home. The players were at an unavoidable disadvantage because of the acoustics of the oversized room. It was, nevertheless, a memorable appeal for peace.

Directors of the play were Bob Sickinger and James F. Griffith. The cast consisted of Frank Freda, Lois Almen, Mel Haughwout, and Dan Prince. Responsible for the production were George Brobyn, Bill Eustace, and Lisette Diamond.

The text of the play is available from the American Friends Service Committee at one dollar a copy.

The program of Friends General Conference at Cape May this year offered no fewer than eight major lectures, one dramatic performance, 16 round tables, and four lecture series on the Bible and Quakerism. There were, in addition, numerous secondary arrangements for lectures, illustrated reports, films, and slides. A close look at the program will reveal that various interests or opinions in certain fields were well taken care of. Liberal as well as conservative or orthodox voices could be heard. The Program Committee, following its traditionally broad-minded policy in planning activities, had achieved a well-balanced set-up.

In view of this "embarrassment of riches" the attenders of the Conference did not always find it easy to make a choice of a round table or lecture group and then stay with it. One Friend offered a prayer of thanks for this "smorgasboard." It was, indeed, a richly supplied table, and the picking and nibbling of a few restless souls who went from one round table to another was a pardonable sin. Who would not wish for just such a small degree of omnipresence on such an occasion—if that were possible?

There were special afternoon occasions for welcoming overseas guests; for enjoying refreshments offered on behalf of

the Friends Committee on National Legislation; for honoring Esther Rhoads on her return from an extended assignment in Japan; for greeting World Council representatives Bliss Forbush and Preston T. Roberts, Jr.; for talking with Arthur E. Morgan about the International Association for Liberal Christianity and Religious Freedom; and for meeting Rita Morgan and Virginia Heiss, representing American Friends Service Committee activities abroad.

There were also committee meetings (the Central Committee of Friends General Conference and a number of others) which carried on the business of administering the continuing work of the Conference. If the Cape May Conference was a smorgasboard, then the Friends serving on the committees might be listed as dietitians, cooks, waiters, and dishwashers.

Special thanks are due the office force who served a public of several thousand visitors with unfailing courtesy and skill: Lawrence McK. Miller, Jr, General Secretary of Friends General Conference; Mary Middleton, Mildred Guyton, Barbara Graves, Bernice Nichols, and Hannah Stapler.

The Book Store did a thriving business, although Josephine Copithorne stated that sales were slightly below the 1958 level. The best sales hour was 9:30 to 10:30 p.m. This year's best-sellers were the new edition of the London Discipline, *Christian Faith and Practice*; Henry van Etten's *George Fox and the Quakers*; Elizabeth Gray Vining's *Return to Japan*; and Eric W. Johnson's *How to Live through Junior High School*. Juveniles for various age groups were in constant demand.

Margaret and Hi Doty's pamphlet tables offered at various times about 325 different items. Sales were quite satisfactory. Titles in greatest demand were *But You Can't Trust the Russians* (AFSC); the song, game, and dance booklets of the Cooperative Recreation Service, Delaware, Ohio; and the docudrama performed on Sunday night, *Which Way the Wind?* Because of the topics of two of the Bible series, the paperback editions of the Book of Job and the Gospel of John were also in great demand.

The school exhibits were all the more stimulating as Round Table 5 on Education met in the same room. The following institutions displayed their materials: Wilmington College; Friends Select School; Friends Seminary; Sandy Spring Friends School (at once prehistoric and prophetic, or visionary); George School (excellent pottery); William Penn Charter School (with an imaginative South Pacific project); Oakwood School; Guilford College; Westtown School; Moorestown Friends School (with an artistic presentation of Christmas); Baltimore Friends School (beautiful mosaics); Wilmington, Brooklyn, and Tokyo Friends Schools; and Friends Central School (remarkable Latin models). The Gwynedd Foulkeways also exhibited a building model in the same room.

The exhibit of the Friends General Conference Committee

on Religious Education presented a rich variety of materials used in various First-day schools, some of which is available from FGC. We saw games, dioramas, models, paper-cutting demonstrations, puppets, records, and reports from many Meetings. The AFSC had its children's programs on display.

About Our Authors

Bliss Forbush delivered "The Basis of the Quaker Heritage" as the keynote address at Friends General Conference, Cape May, N. J., on Friday evening, June 24, 1960. Not long before he was the recipient of many honors as he retired after 18 years as Headmaster of Baltimore Friends School. He was also Chairman of Friends General Conference for several years and is widely known as the author of *Elias Hicks, Quaker Liberal*, which was published in 1956. The lecture will be continued in later issues.

Barbara Hinchcliffe, a member of Green Street Monthly Meeting, Philadelphia, is on the staff of the Information Service of the American Friends Service Committee.

Arthur E. Morgan gave his address on "The Sense of Heritage" at the June 29, 1960, session of the Cape May round table on "Creative Relationships with Quaker and Other Christian Movements." The group was considering that morning the International Association for Liberal Christianity and Religious Freedom (IARF). Arthur E. Morgan, a member of Indiana Yearly Meeting, Friends General Conference, has served as President of Antioch College and as Director of TVA. He has in recent years been active in rural community work and at various times has been engaged in projects and commissions for foreign governments, notably on the Gold Coast and in India.

Carl F. Wise, a member of Reading Meeting, Pa., is retired from his position as teacher of English in the Philadelphia public and adult school system. He is a member of the Board of Managers of the FRIENDS JOURNAL.

Additional Cape May addresses will appear in later issues, space permitting.

We are greatly indebted to Theodore B. Hetzel for the photographs.

We have appreciated the cooperation and skill of the many reporters who have contributed to this issue. Regretfully, we have had to cut rather severely some of their reports in the desire to include an over-all picture and to give something like an equitable allotment of space to the various phases of Friends activities and concerns.

Coming Events

(Because of the lack of space we are not this time repeating calendar items previously listed for the coming month. See, therefore, page 430 of our issue for July 23, 1960, for details about other events in the period from August 6 to September 3.)

AUGUST

7—200th Anniversary of Purchase Quarterly Meeting at Amawalk, N. Y., Meeting House, 10:30 a.m.

7—Community Day at Solebury Meeting, Pa. Worship, 10 a.m.; Dr. Homer A. Jack, "1960—Africa's Freedom Year," 10:45 a.m.

10 to 14—Illinois Yearly Meeting, FGC, at Quaker Lane, near McNabb, Illinois. Participating, Barrett Hollister, E. Raymond Wilson, Barrington Dunbar, Norma Price, Charles Wright, Marvin Fridley.

15 to 19—Pacific Yearly Meeting at Willamette University, Salem, Oregon.

16 to 21—Iowa Yearly Meeting, Conservative, at Paullina, Iowa.

18 to 21—Indiana Yearly Meeting, FGC, at Waynesville, Ohio.

24 to 28—Young Friends of Mid-America Conference at Quaker Haven, Indiana.

26 to 28—Lake Erie Association at Camp Mary Orton, north of Columbus, Ohio, on Route 23.

28—Meeting for Worship at Old Kennett Meeting House, Route 1, a half mile east of Hamorton, Pa., 10:30 a.m.

Coming: Annual Meeting for Worship at Adams, Mass., September 11, 3 p.m., arranged by the Adams Society of Friends Descendants, Speaker, George E. Haynes, member of Newtown Meeting, Pa., and Superintendent of Pennsbury Manor, Morrisville, Pa.

MEETING ADVERTISEMENTS

ARIZONA

PHOENIX — Sundays, 9:45 a.m., Adult Study; 11 a.m., Meeting for Worship and First-day School. 17th Street and Glendale Avenue. James Dewees, Clerk, 1928 West Mitchell.

TUCSON — Friends Meeting, 129 North Warren Avenue. Worship, First-days at 11 a.m. Clerk, Julia S. Jenks, 2146 East Fourth Street; Tucson MA 3-5305.

CALIFORNIA

CLAREMONT — Friends meeting, 9:30 a.m. on Scripps campus, 10th and Columbia. Edward Balls, Clerk, 439 W. 6th Street.

LA JOLLA — Meeting, 11 a.m., 7380 Eads Avenue. Visitors call GL 4-7459.

LOS ANGELES — Meeting, 11 a.m., Univ. Meth. Church, 4th floor, 817 W. 34th Street.

PALO ALTO — First-day school for children and adults, 10 a.m. Meeting for worship at 11, 957 Colorado.

PASADENA — 526 E. Orange Grove (at Oakland). Meeting for worship, Sunday, 11 a.m.

SAN FRANCISCO — Meetings for worship, First-days, 11 a.m., 2160 Lake Street.

CONNECTICUT

HARTFORD — Meeting, 11 a.m., First-day school, 11 a.m., 144 South Quaker Lane, West Hartford.

DISTRICT OF COLUMBIA

WASHINGTON — Meeting, Sunday, 9 a.m. and 11 a.m.; Sunday School, 10:30 a.m., 2111 Florida Avenue, N.W., one block from Connecticut Avenue.

FLORIDA

DAYTONA BEACH — Meeting, 11 a.m., First-days at 300 North Halifax Avenue. Information, Sarah Belle George, CL 2-2333.

GAINESVILLE — Meeting for worship, First-days, 11 a.m., 116 Florida Union.

JACKSONVILLE — Meeting for worship, 11 a.m., YWCA. Contact EV 9-4345.

MIAMI — Meeting for worship at Y.W.C.A., 114 S.E. 4th St., 11 a.m.; First-day school, 10 a.m. Miriam Toepel, Clerk. TU 8-6629.

MIAMI — University, Wesley Foundation, Sundays 7:30 p.m. Clerk, MO 1-5036.

ORLANDO-WINTER PARK — Meeting, 11 a.m., 316 E. Marks St., Orlando; MI 7-3025.

PALM BEACH — Friends Meeting, 10:30 a.m., 823 North A St., Lake Worth.

GEORGIA

ATLANTA — Meeting for worship and First-day school at 10 a.m. 1384 Fairview Road, N.E., Atlanta 6. Phone DR 3-7986. Phern Stanley, Clerk. Phone DR 3-5357.

ILLINOIS

CHICAGO — 57th Street Meeting of Friends Sunday worship hour, 11 a.m. at Quaker House, 5615 Woodlawn Avenue. Monthly meeting, 7:30 p.m., every first Friday Telephone Butterfield 8-3066.

INDIANA

EVANSVILLE—Meeting, Sundays, YMCA, 11 a.m. For lodging or transportation call Herbert Goldhor, Clerk, HA 5-5171 (evenings and week ends, GR 6-7776).

INDIANAPOLIS—Lanthorn Friends, 1040 W. 42nd Street. Meeting for worship and First-day school, 10 a.m. Telephone LI 6-0422.

IOWA

DES MOINES—South entrance, 2920 30th Street; worship, 10 a.m., classes, 11 a.m.

FAIRFIELD — Bible School, 9:30 a.m.; worship service, 10:30 a.m., DST. 1207 South 6th Street.

LOUISIANA

NEW ORLEANS—Friends meeting each Sunday. For information telephone UN 1-1262 or TW 7-2179.

MARYLAND

SANDY SPRING — Meeting (united). First-days, 11 a.m.; 20 miles from downtown Washington, D. C. Clerk: R. B. Thomas; telephone WA 4-3366.

MASSACHUSETTS

CAMBRIDGE—Meeting, Sunday, 5 Longfellow Park (near Harvard Square) 9:30 a.m. and 11 a.m.; telephone TR 6-6883.

NANTUCKET — Sundays 10:30 a.m., through July and August. Historic Fair Street Meeting House.

WELLESLEY — Meeting, Sunday, 10:30 a.m. at Tenacre Country Day School, Benvenue Street near Grove Street.

WORCESTER — Pleasant Street Friends Meeting, 901 Pleasant Street. Meeting for worship each First-day, 11 a.m. Telephone PL 4-3887.

MICHIGAN

DETROIT—Meeting, Sundays, 11 a.m. in Highland Park YWCA, Woodward and Winona. TO 7-7410 evenings.

MINNESOTA

MINNEAPOLIS—Meeting, 11 a.m., First-day school, 10 a.m., 44th Street and York Avenue S. Harold N. Tollefson, Minister, 4421 Abbott Avenue S.; phone WA 6-9675.

MINNEAPOLIS — Church Street, unprogrammed worship, 10:15 a.m., University Y.M.C.A., FE 5-0272.

MISSOURI

KANSAS CITY—Penn Valley Meeting, 306 West 39th Street, 10:30 a.m. Call HI 4-0888 or CL 2-6958.

ST. LOUIS—Meeting, 2539 Rockford Ave., Rock Hill, 10:30 a.m.; phone PA 6-0429.

NEW JERSEY

ATLANTIC CITY — Meeting for worship, 11 a.m., First-day school, 10:30 a.m., South Carolina and Pacific Avenues.

DOVER—First-day school, 11 a.m., worship, 11:15 a.m., Quaker Church Road.

HADDONFIELD — Meeting for Worship, 11:00 a.m. First Day, Lake St., Albert Wallace, Clerk.

MANASQUAN—First-day school, 10 a.m., meeting, 11:15 a.m., route 35 at Manasquan Circle. Walter Longstreet, Clerk.

MONTCLAIR—289 Park Street, First-day school, 10:30 a.m.; worship, 11 a.m. (July, August, 10 a.m.). Visitors welcome.

NEW MEXICO

ALBUQUERQUE—Meeting and First-day School, 11 a.m., 815 Girard Blvd., N.E., Albuquerque. John Atkinson, Clerk. Phone ALpine 5-9588.

SANTA FE—Meeting, Sundays, 11 a.m., Olive Rush Studio, 630 Canyon Road, Sante Fe. Jane H. Baumann, Clerk.

NEW YORK

ALBANY—Worship and First-day school, 11 a.m., YMCA, 423 State St.; Albany 3-6242

BUFFALO—Meeting and First-day school, 11 a.m., 1272 Delaware Ave.; phone EL 0252.

LONG ISLAND—Northern Boulevard at Shelter Rock Road, Manhasset. First-day school, 9:45 a.m.; meeting, 11 a.m.

NEW YORK — First-day meetings for worship:

11 a.m. 221 E. 15th St., Manhattan
Earl Hall, Columbia University
110 Schermerhorn St., Brooklyn
137-16 Northern Blvd., Flushing
3:30 p.m. Riverside Church, 15th floor
Telephone GRamercy 3-8018 (Mon.-Fri. 9-4) about First-day schools, monthly meetings, suppers, etc.

PAWLING — Oblong Meeting House, Quaker Hill. Meeting for worship, 11 a.m. First days through August 28.

SCARSDALE—Worship, from June 12th through Sept. 4th, Sundays, 9:30 a.m., 133 Popham Rd. Clerk, William Vickery, 162 Warburton Ave., Hastings-on-Hudson, N. Y.

SYRACUSE—Meeting and First-day school, 11 a.m., YWCA, 339 E. Onondaga Street.

OHIO

CINCINNATI—Meeting for worship, 10 a.m., 355 West McMillan, Richard Day, Correspondent, WI 1-2419.

CLEVELAND—Meeting for worship and First-day school, 11 a.m., 10916 Magnolia Drive. Telephone TU 4-2695.

PENNSYLVANIA

HARRISBURG — Meeting and First-day school, 11 a.m., YWCA, 4th and Walnut Sts.

HAVERFORD—Buck Lane, between Lancaster Pike and Haverford Road. First-day school, 10:30 a.m. Meeting for Worship at 11 a.m.

LANCASTER—Meeting house, Tulane Terrace, 1½ miles west of Lancaster, off U.S. 30. Meeting and First-day school, 10 a.m.

PHILADELPHIA — Meetings, 10:30 a.m., unless specified; telephone LO 8-4111 for information about First-day schools. Byberry, one mile east of Roosevelt Boulevard at Southampton Road, 11 a.m. Central Philadelphia, 20 South 12th Street. Chestnut Hill, 100 East Mermaid Lane. Coulter Street and Germantown Avenue. Fair Hill, Germantown & Cambria, 11:15 a.m. Fourth & Arch Sts., First- and Fifth-days. Frankford, Penn & Orthodox Sts., 10:30 a.m. Frankford, Unity and Waln Strs., 11 a.m. Green St., 45 W. School House L., 11 a.m. Powelton, 36th and Pearl Streets, 11 a.m.

PITTSBURGH — Worship at 10:30 a.m., adult class, 11:45 a.m., 1353 Shady Avenue.

READING — First-day school, 10 a.m., meeting, 11 a.m., 108 North Sixth Street.

STATE COLLEGE — 318 South Atherton Street. First-day school at 9:30 a.m., meeting for worship at 10:45 a.m.

RHODE ISLAND

JAMESTOWN — Conanicut Meeting, 10:30 a.m., July 3rd through September 4th.

TENNESSEE

MEMPHIS — Meeting, Sunday, 9:30 a.m. Clerk, Sumner Parker. BR 6-8391.

TEXAS

AUSTIN — Worship, Sundays, 11 a.m., First-day school, 10 a.m., 606 Rathervue Place. Clerk, Priscilla Zuck, GR 7-3414.

DALLAS—Sunday, 10:30 a.m., Adventist Church, 4009 N. Central Expressway. Clerk, Kenneth Carroll, Religion Dept., S.M.U.; FL 2-1846.

HOUSTON — Live Oak Friends Meeting, Sunday, 11 a.m., Council of Churches Building, 9 Chelsea Place. Clerk, Walter Whitson; Jackson 8-6413.

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A Quaker Weekly

VOLUME 6

AUGUST 20, 1960

NUMBER 29

I *T was the vigorous pronouncements Jesus made on controversial matters that sent him to the cross. If he had confined himself to little Mickey Mouse morals, he would never have been heard of.*

—EDWIN T. DAHLBERG

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Letter from Turkey

. *by William L. Nute, Jr.*

Letter from New England

. *by Alison Davis*

**To Our Subscribers, Advertisers,
and Associates**

Conscientious Objectors in Germany

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Peace Walk in Los Angeles

THREE thousand people "walked for disarmament" in Los Angeles on July 9. Many were family groups and young people. Robert S. Vogel, Peace Secretary of the Pacific Southwest Regional Office, AFSC, coordinated the Walk.

To those responsible for the planning, the Walk was just a beginning, and the Los Angeles group is already envisioning a nation-wide "Walk for Disarmament" next Easter. This has become a traditional time for the gigantic Aldermaston march in England. Possibilities for similar walks in other countries can be explored with peace leaders in France, Japan, and elsewhere. "We have had major demonstrations in San Francisco, Los Angeles, Chicago, and other American cities," Robert Vogel pointed out. "But singly they cannot make the impact that a national and international effort, simultaneously undertaken, would make. So powerful an expression of people everywhere could not fail to be heard at policy-making levels."

Sponsors for the Los Angeles "Walk for Disarmament" included the American Friends Service Committee, the Board of Christian Social Concerns of the Southern California-Arizona Conference of the Methodist Church, Disciples Peace Fellowship, Fellowship of Reconciliation, Friends Committee on Legislation, Los Angeles Committee for a Sane Nuclear Policy, Methodist Youth Fellowship, Pacific Yearly Meeting Peace Committee (Southern Section), and the Women's International League for Peace and Freedom.

Linus Pauling and his wife, Helen, who is active in the Women's International League for Peace and Freedom, walked the five-mile route at the head of the march, which ended in a rally at Exposition Park. Rally speakers included Linus Pauling, General Hugh B. Hester (U.S.A., ret.), Annalee Stewart, National Legislation Secretary of the Women's International League for Peace and Freedom, and Robert Vogel. Chairman of the rally was John Anson Ford, a former Los Angeles County Supervisor. Dr. Pauling reminded his audience that the United States now has about 100,000 nuclear bombs and the Soviet Union about 50,000 nuclear bombs. This picture of the world's destructive power gave emphasis to the theme of Hugh Hester's talk that peace is the "paramount problem."

By-standers, questioned along the route, weren't so sure this kind of public demonstration would save the world. Some said they hoped it would; others thought such action wouldn't count for much in the seats of government. Some cheered the walkers on; others "knew they were Communists." Some pointed out, "You can't negotiate with the Russians"; others were willing to listen and accept printed material. Ten thousand handbills were passed out along the route, explaining who the walkers were and why they walked.

Part of the rewards of the Los Angeles "Walk for Disarmament" was finding people in the community who brought so much devotion and talent to the carrying out of a multitude of tasks. A filmed record made of the walk and rally, with interviews and opinions on a sound track, will be available through Lois Hamer, Fellowship of Reconciliation, 1205 West Jefferson Boulevard, Los Angeles 7, Calif.

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FRIENDS JOURNAL

Successor to THE FRIEND (1827-1955) and FRIENDS INTELLIGENCER (1844-1955)

ESTABLISHED 1955

PHILADELPHIA, AUGUST 20, 1960

VOL. 6—No. 29

To Our Subscribers, Advertisers, and Associates

THE Board of Managers of the FRIENDS JOURNAL has decided that beginning September 15, 1960, the FRIENDS JOURNAL will be published twice a month instead of every week. Publication dates will be the first and the 15th day of each month.

Of the total number of 24 issues per year, 16 will contain at least 20 pages, and eight will have 24 pages or more. Our present issues ordinarily have 16 pages. The loss of reading matter will, therefore, not be great.

The annual meeting of the Friends Publishing Corporation in 1959 authorized the Board of Managers to change to a semimonthly if and when the Board considered such a change necessary. Reluctantly and with a sense of real regret the Friends comprising the Board have reached the decision to change to an enlarged semimonthly. Production costs, especially printing and salaries, have risen sharply. The increasing competition of other media of communication has also influenced the Board in its decision. Furthermore, there has been the recommendation from a growing number of readers that we publish our paper semimonthly.

We hope that the enlarged issues of the future will satisfy those who desire longer articles. Additional pages also offer the possibility of greater variety of content in each issue.

The annual subscription price remains unchanged (\$5.00 per year; \$2.75 for six months; \$5.50 for foreign countries).

Those responsible for our publication have always been grateful for the moral and financial support which Friends, especially the Associates, have given the FRIENDS JOURNAL. We are counting on the loyalty of our readers everywhere and want especially to appeal to our Associates to continue their valuable support, without which the FRIENDS JOURNAL cannot be published.

We urge all Friends and Meetings to solicit more subscribers and encourage subscriptions by donating to new members and newly married couples a gift subscription from the Monthly Meeting. The reader of the FRIENDS JOURNAL is a better informed member of the Religious Society of Friends. Our testimony to uphold the lay ministry in our group makes it essential that Friends should be informed and thoughtful readers. Sample copies are available for free distribution.

Advertising matter, calendar items, and vital statistics ought to be in our office on the first or the 15th day of the month for the next issue.

When the Board of Managers received the resignation of William Hubben, our present Editor and Manager, to take effect on October 1, 1960, we invited him to continue as Editor of the FRIENDS JOURNAL on a part-time basis. He has accepted this position. The duties of a Business Manager, formerly carried by the Editor, will be assumed by a new appointee, N. Bush Clinton, of Gwynedd, Pa., Meeting.

Our Board of Managers, the Friends Journal Associates, and our staff will always be grateful for suggestions and helpful criticism of the FRIENDS JOURNAL.

For the Board of Managers:

ELEANOR STABLER CLARKE, *Chairman*

For the Friends Journal Associates:

BENJAMIN R. BURDSALL, *Chairman*

The Basis of Our Quaker Heritage

(The first two parts of this lecture appeared in the issue of August 6, 1960.)

III

THE first organized body of those who were later to be called Christians were the eleven apostles and other Jews who lived in and around Jerusalem or those who came down from Galilee to celebrate the Passover with Jesus. These men and women were close to Jesus. They went with him to the capital city with the hope that he would restore the ancient Kingdom of Israel and free the land from the hated rule of the Romans. They were not sure how Jesus would bring this to pass. Some felt that by his right of descent from the house of David he would bring about the expulsion of the Romans. This he would do in a manner similar to that by which the Maccabees had defeated the armies of Antiochus Epiphanes. During the last journey to Jerusalem, James and John requested that they might sit on the right and left hand of Jesus when he brought back the kingdom of his fathers. Instead Jesus was betrayed, arrested, placed on trial before the Jewish Sanhedrin, and, with the consent of the imperial authorities, put to death. The disciples scattered.

Two events soon followed which established the new religion, of which Friends are but one expression, one small part of the total complex called Christianity today.

Though the writers of our gospels suggest that Jesus hinted to the Twelve that he would triumph over death, the disciples were not looking for the reappearance of their leader but for a coup against the Romans and the political redemption of Israel. The resurrection appearances were a complete surprise.

There are several accounts in our New Testament of what took place. These accounts have many conflicting details, due to the fact that the Jews looked for a resurrection of the body and the Greeks looked for a resurrection of the spirit. However explained, Peter and the other apostles believed they had seen their risen master—and this is one of the best attested facts of ancient history. The secret of the conflicting accounts is found in a document written long before our four gospels, the Epistle of St. Paul to the Corinthians. Here the Apostle to the Gentiles wrote:

For I delivered to you as of first importance what I also received, that Christ died for our sins in accordance with the scriptures, that he was buried, that he was raised on the third day in accordance with the scriptures, and that he appeared to Cephas, then to the twelve. Then he appeared to more than five hundred brethren at one time, most of whom are

still alive, though some have fallen asleep. Then he appeared to James, then to all the apostles. Last of all, as to one untimely born, he appeared also to me (I Cor. 15:3-8).

There are five accounts of St. Paul's experience on the road to Damascus, and in each of these accounts it is obvious that Paul's seeing Jesus was an inward experience. He draws no distinction between what took place near Damascus and what occurred to others in or near Jerusalem. We must conclude therefore that Peter, James, the Twelve, and even larger groups passed through an experience similar to that of St. Paul. To those who received this inward vision, the assurance that Jesus survived death was given. With this assurance came an intense feeling of relief, joy, exaltation, of enthusiasm—and Christianity was born.

A second event followed. The disciples were gathered in Jerusalem to commemorate Pentecost, the anniversary celebrating the giving of the Law by Moses. As the followers of Jesus kept the feast, the Holy Spirit came upon them, and in their joy they gave ecstatic utterance to their feelings. Pentecost was a day of power, a day when the Spirit of God, which had descended upon the prophets of old, now descended upon the members of the new brotherhood. Those present bore witness through their religious enthusiasm, and many attenders were convinced. All believed that the prediction made by the prophet Joel had come true:

I will pour out my spirit on all flesh; your sons and your daughters shall prophesy, your old men shall dream dreams, and your young men shall see visions . . . in those days I will pour out my spirit . . . before the great and terrible day of the Lord comes (Joel 2:28-31).

Thus the formal beginning of the new religion appropriately took place on the very day that commemorated the giving of the Law, the birthday of the old religion which the new was intended to supplant. God spoke again, not through a single individual—as He did through Moses, Amos, or Ezekiel—but through a group.

The disciples and the new converts at Pentecost were all Jews, and with Peter's first sermon given on this occasion the work of interpreting Jesus began, a work that has gone on in every generation since that time. To an extent we pass from the religion of Jesus to the religion about Jesus.

From the Book of Acts we see that these disciples constituted a synagogue of the Jews, probably called the

Synagogue of the Nazarenes. The Book of Acts declares that

... day by day, attending the temple together and breaking bread in their homes, they partook of food with glad and generous hearts, praising God and having favor with all the people. And all who believed were together and had all things in common ... and distributed them to all, as any had need (Acts 2: 46; 44).

Since Jesus survived death and now entered upon a new phase of his mission concerning the Kingdom of Heaven, it was necessary to assign a title and office to him worthy of his new dignity. This was close at hand in the term *Messiah*, the anointed one, or, in Greek, *the Christ*. Those Jews who did not look upon the Messiah as a Maccabean duplicate regarded the Messiah as an agent of God, hidden in the heavens, who at the appropriate time would descend at God's command, with legions of angels, and rule the earth. At the end of the age the Messiah would separate the righteous from the ungodly and turn back the Kingdom to the perfect sovereignty of God.

Peter, spokesman of the Twelve, made the connection between the Carpenter of Nazareth and the longed-for Messiah in his first sermon:

"... Jesus of Nazareth, a man attested to you by God with mighty works and wonders and signs which God did through him in your midst, as you yourselves know. ... This Jesus God raised up, and of that we are all witnesses. Being therefore exalted at the right hand of God. ... Let the house of Israel therefore

know assuredly that God has made him both Lord and Christ . . ." (Acts 2:22, 32, 33, 36).

The theological term for this transformation of Jesus is *adoptionism*. Previously the expected Messiah was thought of as a divine being, an agent of God. Peter declared that Jesus, because of his utter obedience to the will of God, obedience which took him to the cross, had been adopted as the son of God and elevated to the office of Messiah. He would judge mankind and inaugurate the Kingdom.

Until this point the cross had been a stumbling block to the disciples. Although in their history the Jews had often experienced the suffering of the upright, they had no thought that their Messiah would tread the path of sorrow. The disciples discovered in the Servant passages of the Book of Isaiah—passages which till then had been interpreted as referring to a righteous remnant of the nation—a clue to the mystery. The death of Jesus was now understood as a part of the divine plan, the means by which Jesus entered upon his high office and brought salvation to his people.

Members of the new synagogue of the Nazarene continued to worship in the temple and faithfully kept the Jewish Law. They formed a brotherhood, a community, often sharing daily meals together and giving of their goods into the common stock. These Jewish-Christians were held in respect by other Jews, for there was nothing unlawful in their proclamation of the Messiahship of Jesus. It was only when Hellenistic elements were introduced that persecution began. Jewish-Christianity survived in Jerusalem for thirty years under the leadership

*M*OST of us can claim that we have escaped from the Sunday-School conception of Jesus, the immaculate white-robed figure. But I doubt whether any of us have yet fully outgrown the false background that was provided for that unreal figure—the gentle, sunlit countryside, the charming, romantic figures of Palestinian children, women with water pots, and bearded men in cloak and burnous. You can this very day stand on the mound that covers the ancient city of Jericho and watch the women coming to Elisha's well, dressed just as in the Biblical illustrations. You can look to the right down the green strip of the Jordan valley drenched in sunshine and see it in the stage setting for the Gentle Teacher. But look to the left and you see that the women are coming from a great, densely crowded mass of tiny huts, where thousands of Arab refugees from Israel live miserably and hopelessly on United Nations charity, proud and bitter. Under the sea of tiny roofs lives a large proportion of the half million refugees in Jordan, the continuing tragedy of one of the world's "irreducible dilemmas." If that is the kind of truth we must recognize in Palestine today—a situation full of evil and danger—how much more keenly we should be aware of it in the Palestine of Jesus's time! We cannot see him truly unless we see him moving about in a community seething with hatreds and torn with bitter conflicts. It was not only a matter of Jew against Roman, but Jew against Jew. Judea was an occupied country and "collaborators" were many. From the very district whence Jesus came there were organized groups of men pledged to their assassination. Suicidal fanaticism, treachery, fratricide, and infanticide were common experiences. How absurd it is in view of this to think of the statements of Jesus as though they were made to a congregation of Anglican bishops or a group of Quaker social workers.—From the *Creative Imagination* by KENNETH C. BARNES, Swarthmore Lecture, 1960 (George Allen and Unwin, London, England)

of James, the brother of Jesus; it was in conflict with St. Paul in Palestine and Asia Minor, but died out soon after the destruction of Jerusalem in 70 A.D.

There is much in our heritage which has come from Jewish-Christianity. Like the group who gathered in the upper room in Jerusalem, we have stressed community. We wished to be a unified, closely knit body, not just a collection of individuals. We are called a Society of Friends because we think that the bond of love is stronger than our varied opinions on economic, political, and religious matters. At our best, as in the early days when many Friends were in prison for their faith, and in the not-so-distant period when we supported the conscientious objectors, we shared in common a measure of our worldly goods. It is to make this unity more comprehensive that some Yearly Meetings of varied backgrounds have recently joined, while others have remained apart for fear that too great a diversity of religious thought and practice would make a true community an impossibility.

Jesus agreed with the Pharisaic Jews as against the Sadducean Jews that the life of the individual did not terminate here on earth. As the visions of the risen Jesus changed the sadness of the early disciples to joy, so the great majority of Friends believe, as do other Christians, that God does not permit the human soul to be destroyed. No Friend has expressed this more beautifully than William Penn, who wrote:

They that love beyond the World cannot be separated by it. Death cannot kill what never dies. Nor can spirits ever be divided, that love and live in the same divine principle; the root and record of their friendship. If absence be not death, neither is theirs. Death is but crossing the world as friends do the seas; they live in one another still. For they must needs be present, that live and love in that which is omnipresent. In this divine glass, they see face to face; and their converse is free, as well as pure. This is the comfort of friends, that though they may be said to die, yet their friendship and society are, in the best sense, ever present, because immortal.

BLISS FORBUSH

(To be Concluded)

Peace

By TERENCE Y. MULLINS

Peace is the turbulence of fevered soul awakened from its madness to a strange fair violence, with sanity its goal.
Peace is destruction which will rearrange the elements of life to vital whole.
Peace is transvalued growth, transfigured change.

Letter from Turkey

IT'S all your fault the water's turned off," said the landlord to me last fall. It's the fault of you Americans." If this allegation startles you, you are no more surprised than I was. When I got my breath and was able to catch up with my landlord's logic, I put it down in my little book to write you about it, for it says a lot about Americans abroad, the Romans of the modern world.

My landlord, who is also my neighbor and my friend, and who at the moment was piqued at being unable to water his lawn, figured it this way: Ankara—and Istanbul, too—has been in a rage of street rebuilding and altering. It has slowed down considerably by now, but last year it was almost impossible to get around town without driving over unfinished stretches of road, often with no detour available. Some streets were raised a yard or two, others lowered, many widened. Meanwhile the householders' water supply in large districts of town would be turned off save for a few hours out of the twenty-four. Rightly or wrongly it was widely supposed—I never ran the matter to earth—that the water failures were related to the road work. Some people felt that street revision on so grand a scale was out of proportion to the real needs, and resources, of the city. The United States has been pouring millions of dollars' worth of aid into Turkey. "Why," demanded the landlord, "do not the Americans insist that the Turkish government spend its money wisely and properly, as a condition of such aid? Do we not need an adequate water supply more than fancy boulevards?"

Be it noted that no American aid has been earmarked for street repair, so far as I know. I don't say that the Americans who administer aid to Turkey never make any suggestions about how Turkish economic affairs might be managed. I know that such discussions do take place, very discreetly. But they know how easy it would be to provoke a howl of protest at foreign interference in the nation's own private affairs if they became too blunt or too specific in their criticisms.

The landlord was not really sore at Americans. He was, as many citizens are in many countries, annoyed with his own government, rightly or wrongly. And he regarded American gifts and loans as aid and support of whatever his government does. This may or may not be justified, but it is the way a good many people tend to think who are not in sympathy with the party in power. One may be sure that many of the same people who take this line would also scream the loudest that the government was selling the nation's sovereignty for foreign gold if such suggestions were very freely given and accepted.

The other side of the coin is the American isolationist. Unfortunately, not all American isolationists stay in America; some of them come, or are sent, to places like Turkey, where they make no secret of their resentment that the Turks do not manage their affairs exactly the way these Americans would like to see them run. They do not understand why the Turks are not prostrated with gratitude, and they still less understand the normal rough and tumble of politics which may make a newspaper play up an anti-American story as an indirect way of sniping at the party in power. They would like to see the aid programs scrapped and themselves allowed to return whence they came.

The truth, of course, is more complicated than either of these viewpoints recognizes. American aid is not intended as charity; nor is it intended to purchase puppet governments. If the Turks are not fawning with gratitude, as the naive American sometimes seems to expect them to be, it is by no means true that they are ungrateful; but they do know that American aid is in American interest, and that the Turks also have a contribution to make to the alliance. Fortunately, there is on the American side, at least, a continuous program of orientation as to the nature and purposes of the relationship between the two countries and as to how better to understand Turkish customs and feelings. American journals and news-magazines which pay no attention to Turkey unless something spectacular occurs, and then only to report the surface happenings with little understanding of their inner causes and meanings, only make harder the building of good will.

No one could understand the American South today who had never heard of the Civil War and the Reconstruction, although few now living actually remember those periods. Yet they still induce an element of irrationality in contemporary behavior and attitudes. Turkish history has a similar obstacle to understanding, even when the foreigner approaches with genuine intelligence and good will, so long as he expects to encounter completely logical reactions. This bit of the Turkish national attic is the memory of the capitulations, the systems of rights and privileges enjoyed by foreigners in Turkey up until the foundation of the republic in 1923.

Ironically, these concessions were first granted at the height of the Ottoman Empire in the sixteenth century to the then much punier states of western Europe, but they set a precedent for such relations in later times. They not only furnished a basis for commercial enterprises but transferred to consular agents wide powers for the civil government of their own nationals on Turkish soil. As Turkey waned in power and Europe grew, the

capitulations protected the foreigner in behavior of astonishing arrogance. This is still bitterly remembered, and while any nation resents an invasion of its own sovereignty, Turks are particularly sensitive to even the hint of such intrusion. The foreigner today therefore sometimes hears the cry of "No capitulations!" on occasions when the relevance may seem to him rather shaky. For this reason the American representatives here must be exceptionally careful not to appear to be dictating Turkish internal policy.

Yet most Turkish-American relations, personal or official, are conducted in no such prickly atmosphere. It is true that too many Americans seem to have no tact whatever about expressing their distaste for the country to which they are assigned, and too many Turkish journalists play up our countrymen's less endearing characteristics, but certainly on the whole one encounters friendliness and hospitality.

The absence of any significant amount of latent hostility to foreigners is demonstrated in the current crisis, in which a struggle for power between the two main parties has led to riots and martial law in Ankara and Istanbul. Nowhere have I heard the slightest tendency for either side to blame the Americans; nor has the general excitement and unrest led, so far as I have heard, to any antiforeign expressions of any sort.

I am reminded of a piece in the *Friends Intelligencer* some years ago, an imagined sequel to the Good Samaritan story, in which the Samaritan finds himself saddled with all sorts of problems that arose out of his initial kindness. Americans can rightly be proud of a lot of good deeds performed in this as in other countries. We have helped develop not only a fine highway system but the organization for keeping it maintained and extended. We are helping with a big program of adult literacy training. We have advisers and helpers working devotedly in a host of other constructive ways that have no direct military significance whatever. One activity that I heard of recently with especial pleasure (from a high American official associated with the Central Treaty Organization) has been the stimulus toward mutual acquaintance and cooperation between the Middle East members of the pact—Turkey, Iran, and Pakistan. Through CENTO we have not only helped these countries directly but have helped them to work more closely with each other in an active and practical way in communications systems and border customs.

"With all thy getting get understanding," says the book of Proverbs. All our good works tend to be frustrated unless we can understand the people with whom we share this uneasy planet.

May 15, 1960

WILLIAM L. NUTE, JR.

Letter from New England

New England Yearly Meeting

A LOVING spirit radiated from the 300th session of New England Yearly Meeting, held June 21 to 26, at Bowdoin College, Brunswick, Maine. Four hundred and three gathered there for inspiration, encouragement, and renewed enthusiasm.

The Yearly Meeting of Ministry and Counsel, meeting on the first day, brought forth a concern for inspirational leadership. Does each Friend so order his life that he may be ready to witness to spiritual leadings in meeting? Is time set aside for inner discipline, devotion, and reading? Do Friends go to meeting with their cups filled and running over, or do they merely go to hold out an empty cup? The spiritual health of Meetings requires that all members contribute their various talents to the ministry.

With this concern in mind, Friends heard the opening address by Moses Bailey of Hartford Seminary Foundation on "Teacher of Righteousness." Never were there words good enough to talk about faith, but we can, like Jesus, find some words and perform some deeds, appropriate to our time and place, which will spread our message. This is the work of Yearly Meeting week. To this end we must cultivate keen imaginations.

In an effort to speak in words of our time, a committee was formed to revise and up-date the Book of Discipline.

A call for imagination came also from the Field Secretary, Louis Marsteller, who was concerned because Friends are known only for their good works and their pacifism. "Only in the light of our faith can our work and testimonies be understood." Alexander Purdy added that many "prepared persons" in our communities, ready for our message, should be sought out and brought to our meetings. The need for such outreach is supported by a statistical report showing a slight loss of members. Although many old Meetings are dwindling, most new ones show vitality and growth.

Much interest was aroused by the report on the continued need for prison reform. Friends were encouraged to visit their local prisons or jails, where conditions are very likely to need the help of concerned spiritual laymen.

Other concerns included opposition to capital punishment and a need for establishing normal relations with the mainland Chinese. New England Friends joined with Friends General Conference, Five Years Meeting, and the Young Friends Committee of North America in plans for two peace weekends, October 15 to 17 and 23, 24, commemorating the 300th anniversary of George Fox's witness against war.

Turning to the many-worded business of the committees, to the deeds too large for individual Meetings—schools, camp, centers, missions—Friends spent long hours discussing projects, budgets, and procedures.

Energetic enthusiasm marked each area of effort. The beautiful conference center in Deerfield, Mass., Woolman Hill, has been living up to the dreams of those who six years ago envisioned a revitalizing influence emanating from that

peaceful spot. This summer a work camp of 22 high school students started remodeling the barn for use as a dormitory. Young people will also be learning Quaker ways at Friends China Camp in South China, Maine. Oak Grove School in Maine carries forward Friends' interests with an impressive group of foreign teachers and students. Moses Brown and Lincoln Schools in Providence continue their high standards of secondary education. The Meeting School in West Rindge, N. H., recently finished its third year of study, work, and family living as "a practical use of the spirit and essence of Quakerism." The newest Yearly Meeting venture, Beacon Hill Friends House in Boston, student residence and Quaker Center, is developing rapidly.

Other works are going forward in cooperation with Five Years Meeting, Friends General Conference, American Friends Service Committee, Friends Committee of National Legislation, Friends World Committee, and Fellowship Council. Reporting for these groups or joining in fellowship were such well-known Friends as George and Lucile Sherer, Wayne and Elizabeth Carter, Elizabeth Kirk, J. Barnard Walton, Horace and Laurette Stubbs, Richard Wood, Spahr Hull, and Edward Behre.

A thoughtful group of 30 Young Friends met throughout the week, with leadership from Spahr Hull, Wayne Carter, and others. In the process of revising the pamphlet *Peace Is a Way of Life*, they developed their own testimony of peace. The Junior Yearly Meeting was most active and gay with 86 children; their study of the peace testimony resulted in a friendly letter to the children of Japan. A beautiful and moving evening of poems, plays, dances, and music was given to the adults by all the young people.

All the spiritual needs and longings repeatedly expressed by Friends throughout the week were summed up in a challenging address by Samuel Miller, Dean of Harvard Divinity School, who strongly appealed to Friends to cultivate their traditional inner life.

That the interest in the spiritual life is so widely felt by New England Quakers indicates that the Society is rediscovering the power which comes from within.

ALISON DAVIS

Conscientious Objectors in Germany

IN the frequent discussion of the newly formed German army there is seldom mention of the 1960 law about civilian alternative service for conscientious objectors. The bill states that such alternative service must not exceed the length of military service, restrict freedom of conscience, or have any connection with military service. Personal preferences regarding the type and time of the service are to be taken into consideration.

By the winter of 1959-60 it was estimated that 1,500 draftees had been recognized as C.O.'s. In the course of this year the first 100 will be called up for alternative service. This service, which must contribute to common welfare, includes work in hospitals, nursing or vacation homes, low-income building projects, schools, churches, or similar labor.

Emergency situations caused by floods or forest fires, the regulation of water supplies, street or road building, etc., are projects to be considered. Private establishments may ask for C.O. labor if they serve a useful and charitable task. The C.O. can also seek employment himself with a suitable organization. The Labor Department must approve and will supervise such employment.

Private organizations must pay to the Labor Department about DM 250.00 a month to cover the pay (DM 2.00 per day), board, room, work equipment, etc. Unfortunately, many hospitals and charitable organizations are unable to make this contribution.

One of the concerns of the Mennonite Center at Kaiserautern is to find job possibilities for C.O.'s, and German Friends are in close contact with the Center. A Central Office for the Rights and Protection of Conscientious Objectors is also receiving applications for workers from private establishments and organizations which have suitable jobs to offer.

Books

THE RIDDLE OF ROMAN CATHOLICISM. By JAROSLAV PELIKAN. Abingdon Press, New York and Nashville, 1959. 272 pages. \$4.00

Jaroslav Pelikan was awarded a B.D. at Concordia, and a Ph.D. at the University of Chicago at 23. He now teaches historical theology and serves as a Lutheran minister. He is coeditor of the 55-volume edition of Luther's works in English announced for completion in 1965. He is Departmental Editor of Religion of *The Encyclopedia Britannica* and has contributed its articles on Mary and Jesus, which have been received with satisfaction by both Roman Catholic and Protestant clergy.

When this man writes a book promising to solve "the riddle of Roman Catholicism," and the Abingdon Press distinguishes it with a prize award of \$12,500, and then issues it decked in garments of glory, with impressive dust jacket, dignified cover, and beautifully designed pages, I am eager to read it.

He solves the riddle by recounting the long history of the church accurately and analyzing its genius fairly. The concern for identity (by creedal exactness) and for universality (by world-wide appeal) must impress a Friend, though we have traditionally shied away from both ideas. The volume is magnificent.

It is marred by typographical errors which interrupt and baffle us in the midst of our eager word-for-word pursuit of its inspiring thought.

As for me, I turn back to American politics, ready to examine my vote in the light of this book.

BERNARD CLAUSEN

OUTH OF THE ANGELS. By JESSAMYN WEST. Harcourt, Bruce and Company, New York. 564 pages. \$5.75

Jessamyn West's new novel, *South of the Angels*, is set in 1916 in a large desert tract in South California, where a motley

crowd of new settlers have moved to build their homes. Although there are four Quaker characters, the novel is by no means a Quaker novel. Only one of these persons is a recognizable Quaker type with his sober patience, pacifist outlook on the war then raging, and friendliness to the Mexicans. The book, racing through birth and death, love and passion, murder, and the disasters of the weather, at the end achieves a degree of peace.

LYDIA C. CADBURY

THE MAN IN THE MIRROR. By ALEXANDER MILLER. Doubleday and Company, Garden City, N. Y., 1958. 186 pages. \$3.95

It is to the phenomenon of increasing self-obsession in this age of psychoanalysis that the Professor of Religion at Stanford University is here addressing himself. Disturbed by the contemporary undergraduate's frequent absorption in his own personality to the exclusion of social concerns, Dr. Miller depicts brilliantly the loveless and self-defeating nature of concentration on self and seeks to show some of the ways whereby life may attain deeper meaning through what he terms the "transmutation of selfhood." (The original meaning of the word *salvation* itself, he points out, was "to be extricated from . . . sinful preoccupation with the self.")

So far so good—and, at its sparkling best, even better than good. But nonetheless this is a curiously baffling book, written in part with infectious humor and all-embracing sympathy, and in part with a tendency to theological hairsplitting that makes heavy going for the reader who does not share the author's conviction that Trinitarian doctrine is the one valid answer to all man's quandaries. Yet, for all his insistence on strictly orthodox Presbyterianism, Dr. Miller takes sharp exception to the pious "God has spoken: it is no longer necessary to think" school of thought.

Indeed, not only does he himself find it necessary to think, but he has the gift of phrasing his thoughts so epigrammatically as to cry aloud for quotation. "The more diligently the self is explored," he writes, "the less of self there is to explore. . . . By its concern with itself the self destroys itself."

Granted a desire to avoid this self-destruction, however, "No self is ever delivered from itself by a simple determination to be selfless. . . . It must be broken by forces stronger than its own idolatrous principle. . . . The true self comes to its full stature . . . in profound participation in all the concerns of men."

Yes, this is a stimulating book, even if sometimes a difficult one.

FRANCES WILLIAMS BROWIN

LEADERS OF NEW NATIONS. By LEONARD S. KENWORTHY. Illustrated by Sam Kveskin. Doubleday and Company, New York, 1959. 336 pages. \$3.50

FREE AND INEXPENSIVE MATERIALS ON WORLD AFFAIRS. By LEONARD S. KENWORTHY and THOMAS L. KENWORTHY. World Affairs Materials, Brooklyn College, Brooklyn 10, N. Y. 73 pages. \$1.00 in cash; \$1.25 if billed. The general apathy of the public to world affairs and the

United Nations is largely due to a lack of a sense of personal involvement and to a dearth of information presented in terms of human interest. Leonard Kenworthy has again contributed to meeting these needs for better understanding with this collection of biographies of fourteen leaders of new nations in Africa and Asia. Through the lives of Nehru, Nkrumah, Nasser, and others, with whom he had personal contact, he gives a vivid picture of their nations and peoples, and the perspective necessary for understanding them. From a leader's school experiences and hobbies to the political and economic problems facing the new nations, a personal interest is created in the reader, of high school age and up.

Materials on World Affairs is a bibliography of materials obtainable for 50 cents or less from various organizations, on the world in general, United States foreign policy, the United Nations, individual nations, and special materials for teachers and group leaders.

ROY V. HEISLER

About Our Authors

Bliss Forbush delivered "The Basis of the Quaker Heritage" as the keynote address at Friends General Conference, Cape May, N. J., on June 24, 1960. He has been the Chairman of Friends General Conference for many years and has just retired after 18 years as Headmaster of Baltimore Friends School. He is widely known as the author of *Elias Hicks, Quaker Liberal*, published in 1956. The lecture will be concluded in our September 3 issue.

William L. Nute, Jr., M.D., our regular correspondent from Turkey, is on the Staff of the Child Health Center, Ankara, Turkey. He is a member of Central Philadelphia Monthly Meeting.

Alison Davis, a member of Hartford Monthly Meeting, Conn., attends Storrs Meeting at the University of Connecticut.

Friends and Their Friends

Rutgers University, New Brunswick, N. J., has discontinued compulsory ROTC.

The Isaac T. and Lida K. Johnson lecture *Rain on the Mountain*, which Douglas V. Steere gave at the recently held Five Years Meeting, is available from the Five Years Meeting of Friends, 101 Quaker Hill Drive, Richmond, Indiana. Mail ten cents for postage.

James M. Read, United Nations Deputy High Commissioner for Refugees, has been selected as President of Wilmington College. He will assume his new duties on October 1. The appointment brings to a close Wilmington's 18-month-long search for a successor to Dr. Samuel D. Marble, who left Wilmington in 1959 to become President of Tri-County College, now under construction near Saginaw, Mich.

James and Henrietta Read are members of the Friends Meeting at Gwynedd, Pa.

The American Friends Service Committee has announced the appointment of John E. Pixton, Jr., as field director of their Algerian Refugee Program in Morocco. He left August 1 for Oujda, Morocco, which is in the area of the greatest concentration of refugees at present. He will be joined there by his wife, Laurama Pixton, and their three children. Laurama Pixton will assist in the work with the refugees. John Pixton is Assistant Professor of History at the Ogoritz Campus of Pennsylvania State University in Abington, Pa.

The Pixtons are members of Upper Dublin Monthly Meeting, Philadelphia Yearly Meeting.

A recent Pendle Hill Pamphlet is *A Therapist's View of Personal Goals*, by Carl Rogers (32 pages; 35 cents). Carol Murphy writes about it as follows: "Professor Rogers is a psychologist and psychotherapist who has been developing a psychotherapeutic theory and practice more akin to Quaker ways than are most scientific methods of dealing with personal problems. Dr. Rogers outlines an approach to ethics based on his observations of how his clients grow toward maturity in the counseling relationship. He concludes that when a person is able to trust an inner directiveness, he moves away from outward conformities and false fronts, and is able to become what he genuinely is. Instead of acting according to rules, he acts intuitively according to the needs of each unique situation. . . .

"Dr. Rogers writes with a minimum of technical jargon. Although he avoids religious language, it should not be too difficult for the reader to find parallels between this therapist's view of personal goals and the nonlegalistic ethics of Jesus and of the early Friends who trusted to their Inward Guide."

The Friends Meeting of Washington, D. C., has decided to establish a scholarship fund for Quaker students from Africa to be available in September, 1960. A sum of between \$800 and \$1,000 (depending on personal circumstances) is considered a minimum amount per applicant per year, and is meant to supplement college scholarships and personal earnings. This fund will be administered by the Mary Walcott-Lucy Foster Educational Fund Committee.

Willard Pyle Tomlinson, a member of Swarthmore, Pa. Meeting, has signed a contract with Exposition Press of New York for publication of his book *Those Wonderful Teens*. The book contains a foreword by former Olympic champion Glenn Cunningham.

Extra copies of our Friends General Conference issue of August 6 are available. The price is \$2.50 for ten copies (single copies are 28 cents). Please enclose payment with your order.

FRIENDS JOURNAL

1515 Cherry Street

Philadelphia 2, Pa.

The *Newsletter* of Media, Pa., and Providence Monthly Meetings writes that Paul and Philip Furnas were seriously injured in an accident in Berne, Switzerland, on May 24. Phil was struck by a bus as the Furnas family waited at a street crossing. His leg was badly smashed and he received an open skull fracture. Paul's back was fractured in two places when he fell while helping to carry Phil to the sidewalk. Paul is made a remarkable recovery and can now get about with a cane. Phil's critical condition was such that only modern medical skill was able to save his leg from amputation. We regret that it will be a long and painful period before Phil will be out of the hospital. The Meeting expresses its love and sympathy to the Furnas family during this difficult time. Paul and Betty hope to return home shortly.

Clayton L. Farraday, Head of the Upper School of Friends Central School, Philadelphia, Pa., and Dean of Boys, has been selected by the Board of Foreign Scholarships of the U.S. Department of State to participate in the International Educational Exchange Program, under the Fulbright Act, for the academic year 1960-61. He will spend the year as a member of the teaching faculty of the King Edward VI Grammar [High] School in Norwich, England. A member of the faculty of the King Edward School, Brian V. Cave, will spend the year as an exchange teacher at Friends Central School. Mr. Cave will teach classes in biology and general science.

The meeting for worship in the Camden, N. J., meeting house takes place during the summer months from 9:30 a.m. to 10:30 a.m. each Sunday.

There is one more chance to help save the Seneca Homeland and to uphold our treaty of 1794 with the Seneca Nation. House Joint Resolution 703, introduced by Representative James E. Haley, Chairman of the House Subcommittee on Indian Affairs, directs the Secretaries of Interior and Army to investigate and report on alternatives to the Kinzua plan. At hearings on H. J. Res. 703, Arthur Morgan showed from public records that no careful study has been made of the Conewango plan either by the army engineers or by any private firm for them. Kinzua would give only 40 per cent flood protection whereas Conewango would give 100 per cent. We suggest to send communications to Representative Haley and your own Representative in support of H. J. Res. 703.

The Friends General Conference office, 1515 Cherry Street, Philadelphia, is the depository for a number of fine articles of clothing left by Friends at Cape May. If the clothing is not claimed by September, it will be given to the American Friends Service Committee.

Lyle E. Tatum, of Riverton, N. J., left July 7 for Southern Rhodesia, to assume the position of American Friends Service Committee representative in the Central African Federation. He is accompanied by his wife and 12-year-old son. In his new position Lyle Tatum will continue the work of seeking

ways to implement the traditional concern of the AFSC for negotiation and reconciliation in areas of tension and conflict.

Lyle Tatum has been for several years the Executive Secretary of the Middle Atlantic Region and Acting Secretary of the American Section. Besides his service on numerous AFSC committees, he is Cochairman of the Central Committee for Conscientious Objectors. He is a member of Haddonfield Monthly Meeting, N. J.

Vigil at Fort Detrick

About 160 people participated in the anniversary weekend, July 1 to 4. By means of the long Vigil line, widespread distribution of the new leaflet, an information booth downtown, ads in the paper, several front-page stories, and person-to-person contact the message was spread to additional people.

The daily Vigil line at Fort Detrick, Frederick, Md., was closed at 2 p.m., July 4, with about 90 people walking from the Vigil site to Hotel Frederick, where, in prophetic address, Milton Mayer called them to a deeper sense of personal responsibility. Previously Bert Bigelow had discussed the nature of nonviolent action, and Edward Snyder and Charles Walker had indicated the significance of political action.

Thus ended a year of heat, cold, snow, rain, mud, wind—it was a year in the life of the body.

The appeal to stop preparation for germ and gas warfare continues unabated. Plans call for face-to-face talks to people in Frederick and other parts of the country.

Meanwhile the Vigil at the entrance to Fort Detrick will be maintained 10 hours each day on Friday, Saturday, and Sunday—and on other days only if there are groups making advance registration. The first weekend Vigil was held with 12 people from Maryland, Illinois, Vermont, Delaware, Pennsylvania, and the District of Columbia as participants. It was like starting all over again after four days with no Vigil line.

For further information address Lawrence Scott, 324 West Patrick Street, Frederick, Md.

Coming Events

(Because of the lack of space we are not repeating calendar items previously listed for the coming month. See, therefore, page 456 of our issue for August 6, 1960, for details about other events in the period from August 20 to 28.)

AUGUST

26 to 28—Lake Erie Association at Camp Mary Orton, north of Columbus, Ohio, on Route 23. Theme: "Search and Commitment."
28—Meeting for Worship at Old Kennett Meeting House, Route 1, a half mile east of Hamorton, Pa., 10:30 a.m.

SEPTEMBER

10—Salem Quarterly Meeting at Mullica Hill, N. J.; 10:30 a.m.
11—Annual meeting for worship at Adams, Mass., 3 p.m., arranged by the Adams Society of Friends Descendants. Speaker, George E. Haynes.
15—Haddonfield Quarterly Meeting at Medford, N. J.; 3 p.m.
17—Haverford Quarterly Meeting at Old Haverford, Pa.; 4 p.m.
17—Philadelphia Quarterly Meeting at Fourth and Arch Streets; 5 p.m.
24—Conference of Overseers of Philadelphia Yearly Meeting. Consideration of the functions and responsibilities of Overseers. Fourth and Arch Streets; 1:30-4 p.m. Details later.

DEATHS

DANN—On July 25 at Salem, Oregon, **LYRA MILES DANN**, at the age of 66, after a long illness. Besides sharing in her husband's field of sociology, her own career included teaching and deanship at Pacific College, Newberg, Oregon, and teaching at Guilford College and Oregon State College. She will be deeply missed by her friends and co-workers in Quaker projects at home and abroad. Lyra and Robert Dann spent their sabbatical year in 1946-47 on a tour of Quaker visitation to Australia and New Zealand. In 1956-1957 they were hosts at the Friends Center in Honolulu.

Survivors are her daughter, Dorothy Dann Bower, Pittsburgh, Pa.; a sister, Algie I. Newlin, Guilford, N. C.; a brother, Ross Miles, Salem, Oregon; two grandsons and a granddaughter.

JINNETT—On July 18, in the Forest Hills Rest Home, Goldsboro, N. C., **HENRY T. JINNETT**, in his 88th year. After retirement from long years of faithful service at Abbotts Ice Cream Co., Philadelphia, Pa., he lived during most of his later years at the Friends Center, Arch Street. He endeared himself to many by his gentleness and his kind and thoughtful services. Interment was at Old Bethany Meeting, near his childhood home.

JONES—On June 17, **WALTER A. JONES**, aged 89, at his home in Mullica Hill, N. J., after a lingering illness. He is survived by his

widow, Elnora V. Jones; three daughters; several grandchildren, and a sister, Mrs. Ella Morgan.

He had been a successful farmer, bank president, and assessor in Harrison Township. In his later years he was a faithful attendant of Mullica Hill Meeting.

SAILER—On July 9, in her home at Englewood, N. J., **ELIZABETH CLOTHIER SAILER**, in her 94th year. She was the daughter of Isaac Hallowell and Mary Clapp Clothier. She is survived by her husband, J. H. P. Sailer; two daughters; a son, and five grandchildren.

THOMAS—On June 28, at the Friends Boarding Home in Kennett Square, Pa., **HENRY W. THOMAS**, aged 88. He was the husband of the late Etta G. Thomas. He was a member of Sadsbury Monthly Meeting, Christiana, Pa. He is survived by three sisters, two nieces and a nephew.

WILLSON—On July 17, **WILLIAM RAYMOND WILLSON** died suddenly near his home at Welland, Ontario, in his 60th year. He was a lifelong member of the Society of Friends. He is survived by his wife, Mable Brown; three sons, Dr. David A., Howard B. and George E. Willson, and one daughter, Anne L. Willson, all of Welland. His father, William H. Willson, one sister, Mrs. Howard Bearss, and seven grandchildren mourn his passing.

MEETING ADVERTISEMENTS

ARIZONA

PHOENIX — Sundays, 9:45 a.m., Adult Study; 11 a.m., Meeting for Worship and First-day School. 17th Street and Glendale Avenue. Shirley Hilfinger, Clerk, 1002 East Palmaritas Drive.

TUCSON — Friends Meeting, 129 North Warren Avenue. Worship, First-days at 11 a.m. Clerk, Julia S. Jenks, 2146 East Fourth Street; Tucson MA 3-5305.

CALIFORNIA

BERKELEY — Friends meeting, First-days at 11 a.m., northeast corner of Vine and Walnut Streets. Monthly meetings the last Friday of each month, at 7:30 p.m. Clerk, Clarence Cunningham.

CLAREMONT — Friends meeting, 9:30 a.m. on Scripps campus, 10th and Columbia. Edward Balls, Clerk, 439 W. 6th Street.

LA JOLLA — Meeting, 11 a.m., 7380 Eads Avenue. Visitors call GL 4-7459.

LOS ANGELES — Meeting, 11 a.m., Univ. Meth. Church, 4th floor, 817 W. 34th Street.

PALO ALTO — First-day school for children and adults, 10 a.m. Meeting for worship at 11. 957 Colorado.

PASADENA — 526 E. Orange Grove (at Oakland). Meeting for worship, Sunday, 11 a.m.

SAN FRANCISCO — Meetings for worship, First-days, 11 a.m., 2160 Lake Street.

COLORADO

BOULDER — Meeting for worship, 10 a.m., 22nd and Pearl Streets. Clerk: Wolfgang Thron, HI 3-6161.

DENVER — Mountain View Meeting, 10:45 a.m., 2026 S. Williams. Clerk, SU 9-1790.

CONNECTICUT

HARTFORD — Meeting, 11 a.m., First-day school, 11 a.m., 144 South Quaker Lane, West Hartford.

NEW HAVEN — Meeting 9:45 a.m., Conn. Hall, Yale Old Campus; phone FU 7-1639.

NEWTOWN — Meeting and First-day school, 11 a.m., Hawley School.

DISTRICT OF COLUMBIA

WASHINGTON — Meeting, Sunday, 9 a.m. and 11 a.m.; Sunday School, 10:30 a.m., 2111 Florida Avenue, N.W., one block from Connecticut Avenue.

FLORIDA

DAYTONA BEACH — Meeting, 11 a.m., First-days at 300 North Halifax Avenue. Information, Sarah Belle George, CL 2-2333.

GAINESVILLE — Meeting for worship, First-days, 11 a.m., 116 Florida Union.

JACKSONVILLE — Meeting for worship, 11 a.m., YWCA. Contact EV 9-4345.

MIAMI — Meeting for worship at Y.W.C.A., 114 S.E. 4th St., 11 a.m.; First-day school, 10 a.m. Miriam Toepel, Clerk. TU 8-6629.

MIAMI — University, Wesley Foundation, Sundays 7:30 p.m. Clerk, MO 1-5036.

ORLANDO-WINTER PARK — Meeting, 11 a.m., 316 E. Marks St., Orlando; MI 7-3025.

PALM BEACH — Friends Meeting, 10:30 a.m., 823 North A St., Lake Worth.

ST. PETERSBURG — First-day school and meeting, 11 a.m., 130 19th Avenue S.E.

GEORGIA

ATLANTA — Meeting for worship and First-day school at 10 a.m. 1384 Fairview Road, N.E., Atlanta 6. Phone DR 3-7986. Phern Stanley, Clerk. Phone DR 3-5357.

HAWAII

HONOLULU — Meeting, Sundays, 2426 Oahu Avenue, 10:15 a.m.; tel. 999-447.

ILLINOIS

CHICAGO — 57th Street Meeting of Friends. Sunday worship hour, 11 a.m. at Quaker House, 5615 Woodlawn Avenue. Monthly meeting, 7:30 p.m., every first Friday. Telephone Butterfield 8-3066.

DOWNERS GROVE (suburban Chicago) — Meeting and First-day school, 10:30 a.m., Avery Coonley School, 1400 Maple Avenue; telephone Woodland 8-2040.

INDIANA

EVANSVILLE — Meeting, Sundays, YMC 11 a.m. For lodging or transportation contact Herbert Goldhor, Clerk, HA 5-5171 (evenings and week ends, GR 6-7776).

INDIANAPOLIS — Lanthorn Friends, 1 W. 42nd Street. Meeting for worship and First-day school, 10 a.m. Telephone 6-0422.

IOWA

DES MOINES — South entrance, 2920 3rd Street; worship, 10 a.m., classes, 11 a.m.

KENTUCKY

LOUISVILLE — Meeting and First-day school, 10:30 a.m. Sundays, Neighborhood House, 428 S. First St.; phone TW 5-71

LOUISIANA

NEW ORLEANS — Friends meeting every Sunday. For information telephone 1-8022 or UN 6-0389.

MARYLAND

SANDY SPRING — Meeting (unitary) First-days, 11 a.m.; 20 miles from downtown Washington, D. C. Clerk: R. Thomas; telephone WA 4-3366.

MASSACHUSETTS

CAMBRIDGE — Meeting, Sunday, 5 Lancelot Park (near Harvard Square) 9 a.m. and 11 a.m.; telephone TR 6-6883.

NANTUCKET — Sundays 10:30 a.m. through July and August. Historic First Street Meeting House.

WELLESLEY — Meeting, Sunday, 11 a.m. at Tenacre Country Day School, Benvenue Street near Grove Street.

WORCESTER — Pleasant Street Friends Meeting, 901 Pleasant Street. Meeting for worship each First-day, 11 a.m. Telephone PL 4-3887.

MICHIGAN

ANN ARBOR—Meeting at 1416 Hill, 10:30 a.m. to 11:30 a.m.; Adult Forum from 4:45 a.m. to 12:30 p.m. each Sunday.

TROIT—Meeting, Sundays, 11 a.m. in Highland Park YWCA, Woodward and Monona. TO 7-7410 evenings.

LAMAZOO—Meeting for worship, 10 a.m., discussion, 11 a.m., Friends' Meeting House, 508 Denner. Call FI 9-1754.

MINNESOTA

MINNEAPOLIS—Meeting, 11 a.m., First-day school, 10 a.m., 44th Street and York Avenue S. Harold N. Tollefson, Minister, 1 Abbott Avenue S.; phone WA 6-9675.

MINNEAPOLIS—Church Street, unprogrammed worship, 10:15 a.m., University I.C.A., FE 5-0272.

MISSOURI

SPRINGFIELD—Penn Valley Meeting, 306 St 39th Street, 10:30 a.m. Call HI 4-0888 CL 2-6958.

ST. LOUIS—Meeting, 2539 Rockford Ave., Oak Hill, 10:30 a.m.; phone PA 6-0429.

NEW JERSEY

ATLANTIC CITY—Meeting for worship, 10 a.m., First-day school, 10:30 a.m., Southolina and Pacific Avenues.

ATLANTIC CITY—First-day school, 11 a.m., worship, 11:15 a.m., Quaker Church Road.

EDMUNDSVILLE—Meeting for Worship, 10 a.m. First Day, Lake St., Albert Place, Clerk.

MANASSA—First-day school, 10 a.m., meeting, 11:15 a.m., route 35 at Manassas Circle. Walter Longstreet, Clerk.

NEW CLAIR—289 Park Street, First-day school, 10:30 a.m.; worship, 11 a.m. (July, August, 10 a.m.). Visitors welcome.

NEW MEXICO

ALBUQUERQUE—Meeting and First-day school, 11 a.m., 815 Girard Blvd., N.E., Albuquerque. John Atkinson, Clerk. Phone WINE 5-9588.

ALBUQUERQUE—Meeting, Sundays, 11 a.m., The Rush Studio, 630 Canyon Road, Suite Fe. Jane H. Baumann, Clerk.

NEW YORK

ALBANY—Worship and First-day school, 10 a.m., YMCA, 423 State St.; Albany 3-6242.

ALBANY—Meeting and First-day school, 10 a.m., 1272 Delaware Ave.; phone EL 0252.

ROCK ISLAND—Northern Boulevard at Inter Rock Road, Manhasset. First-day school, 9:45 a.m.; meeting, 11 a.m.

NEW YORK—First-day meetings for worship:

10 a.m. 221 E. 15th St., Manhattan
11 a.m. 22 Washington Sq. N.
12 a.m. Earl Hall, Columbia University
13 a.m. 110 Schermerhorn St., Brooklyn
14 a.m. 137-16 Northern Blvd., Flushing
15 a.m. Riverside Church, 15th floor
16 a.m. phone GRamercy 3-8018 (Mon.-Fri.)
about First-day schools, monthly meetings, suppers, etc.

FLORIDA—Oblong Meeting House, Clermont Hill. Meeting for worship, 11 a.m. 1st days through August 28.

SCARSDALE—Worship, from June 12th through Sept. 4th, Sundays, 9:30 a.m., 133 Popham Rd. Clerk, William Vickery, 162 Warburton Ave., Hastings-on-Hudson, N.Y.

SYRACUSE—Meeting and First-day school, 11 a.m., YWCA, 339 E. Onondaga Street.

OHIO

CINCINNATI—Meeting for worship, 10 a.m., 355 West McMillan, Richard Day, Correspondent, WI 1-2419.

CLEVELAND—Meeting for worship and First-day school, 11 a.m., 10916 Magnolia Drive. Telephone TU 4-2695.

TOLEDO—Unprogrammed meeting for worship, First-days, 10 a.m., Lamson Chapel, Y.W.C.A., 1018 Jefferson.

PENNSYLVANIA

DUNNINGS CREEK—At Fishertown, 10 miles north of Bedford: First-day school, 10 a.m., meeting for worship, 11 a.m.

HARRISBURG—Meeting and First-day school, 11 a.m., YWCA, 4th and Walnut Sts.

HAVERFORD—Buck Lane, between Lancaster Pike and Haverford Road. First-day school, 10:30 a.m. Meeting for Worship at 11 a.m.

LANCASTER—Meeting house, Tulane Terrace, 1½ miles west of Lancaster, off U.S. 30. Meeting and First-day school, 10 a.m.

MEDIA—125 West Third Street. Meeting for worship at 11 a.m.

PHILADELPHIA—Meetings, 10:30 a.m., unless specified; telephone LO 8-4111 for information about First-day schools.
Byberry, one mile east of Roosevelt Boulevard at Southampton Road, 11 a.m.
Central Philadelphia, 20 South 12th Street. Chestnut Hill, 100 East Mermaid Lane. Coulter Street and Germantown Avenue. Fair Hill, Germantown & Cambria, 11:15 a.m. Fourth & Arch Sts., First- and Fifth-days. Frankford, Penn & Orthodox Sts., 10:30 a.m. Frankford, Unity and Waln Streets, 11 a.m. Green St., 45 W. School House L., 11 a.m. Powelton, 36th and Pearl Streets, 11 a.m.

PITTSBURGH—Worship at 10:30 a.m., adult class, 11:45 a.m., 1353 Shady Avenue.

READING—First-day school, 10 a.m., meeting, 11 a.m., 108 North Sixth Street.

STATE COLLEGE—318 South Atherton Street. First-day school at 9:30 a.m., meeting for worship at 10:45 a.m.

RHODE ISLAND

JAMESTOWN—Conanicut Meeting, 10:30 a.m., July 3rd through September 4th.

TENNESSEE

MEMPHIS—Meeting, Sunday, 9:30 a.m. Clerk, Sumner Parker. BR 6-8391.

NASHVILLE—Meeting for worship, 10:30 a.m., Sundays, 2020 Broadway. Call CY 8-3747.

TEXAS

AUSTIN—Worship, Sundays, 11 a.m., First-day school, 10 a.m., 606 Rathervue Place. Clerk, Priscilla Zuck, GR 7-3414.

DALLAS—Sunday, 10:30 a.m., Adventist Church, 4009 N. Central Expressway. Clerk, Kenneth Carroll, Religion Dept., S.M.U.; FL 2-1846.

HOUSTON—Live Oak Friends Meeting, Sunday, 11 a.m., Council of Churches Building, 9 Chelsea Place. Clerk, Walter Whitson; Jackson 8-6413.

VIRGINIA

CLEARBROOK—Meeting for worship at Hopewell Meeting House, First-days at 10:15 a.m.; First-day school at 11 a.m.

LINCOLN—Goose Creek United Meeting House. Meeting for worship, 11:15 a.m., First-day school, 10 a.m.

WINCHESTER—Centre Meeting House, corner of Washington and Piccadilly Streets. Meeting for worship. First-days at 10:15 a.m.; First-day school, 10:45 a.m.

WASHINGTON

SEATTLE—University Friends Meeting, 3859A 15th Avenue, N.E. Worship, 10 a.m.; discussion period and First-day school, 11 a.m. Telephone MEIrose 2-9983.

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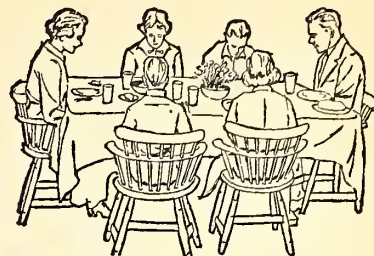
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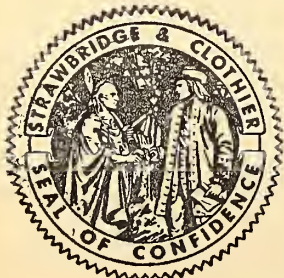
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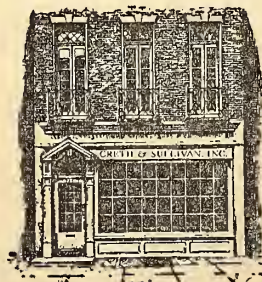
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FRIENDS JOURNAL

A Quaker Weekly

VOLUME 6

SEPTEMBER 3, 1960

NUMBER 30

*W*HEN you come into contact with a man, no matter whom, do not attempt an objective appreciation of him according to his worth and dignity. Do not consider his bad will, or his narrow understanding and perverse ideas, as the former may easily lead you to hate and the latter to despise him; but fix your attention only upon his sufferings, his needs, his anxieties, his pains. Then you will always feel your kinship with him.

—SCHOPENHAUER

IN THIS ISSUE

The Basis of Our Quaker Heritage

. *by Bliss Forbush*

Five Years Meeting Sessions

. *by Errol T. Elliott*

Letter from London

. *by Horace B. Pointing*

Voluntary Tax for the United Nations

Love Note to the Moon

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Love Note to the Moon

By WINIFRED RAWLINS

Moon, I speak to you now across our distance.

Is there some yet unimaginable kernel of being
Within your cold and eon-weathered crust
Which when I speak might vibrate in response?

I give you now your earth-name as I call,
Knowing no other. If, indeed, there were in you
Some core of withinness and it dreamed a name,
It would not dream of "moon," but of a sound
Suffering and rough, quite jagged to our ears.
You seem to Earth so bland, so smoothly pale,

Shining and shining on our centuries
Of war and lust and tenderness and growth.
We thought you circled through our midnight skies
Mainly for children, or those other ones
Crazy with love, or for the sick at heart
Who search the world for an unearthly light.

Poor Moon, you are not that. You wear on your
body

Huge yawning scars. Immeasurable years ago,
Careening through space, the blind invader came
Whose impact ground even your rocks to fire;
So for eternities you throbbed and burned
With crimson lava flowing from your wounds.

Moon, you are beautiful. If you had fathered men
Or creatures with eyes, they would have lived
through the dark

Of your two week's night to see the unfailing sun
(Your sun and ours) transform your crater-cliffs,
Your ancient wounds, to spears of symmetry
Flung in majestic hieroglyphs toward space,
The language of your muted history.

Moon, I am anxious for you. Now we men,
Burning with inward fires no less consuming
Than those of outer space, have turned our gaze
At last toward you as you are in truth,
Not as you seemed in sentimental play.

Our hands are fumbling, and our upright posture
Still weak in confirmation; we can do
Much damage when we are drunk with hot desire.
Your eon-old half-life; half-death will change;
Already a warning arrow has pierced your body.

Rouse yourself, Moon! A fateful meeting impends.
God grant we come in love.

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Successor to *THE FRIEND* (1827-1955) and *FRIENDS INTELLIGENCER* (1844-1955)

ESTABLISHED 1955

PHILADELPHIA, SEPTEMBER 3, 1960

VOL. 6—No. 30

Editorial Comments

Flying Saloons

A NEW civil air regulation concerning the use of alcoholic drinks on airplanes appears to us an insufficient rule to prevent accidents or unpleasant incidents during a flight. The Federal Aviation Agency has ruled that (1) no person may drink intoxicants unless the airline itself provides the alcoholic beverage, and that (2) no air carrier may serve alcoholic beverages to an intoxicated person in flight. The alleged purpose of the rule is to eliminate from a flight the drinker who brings his own liquor. He is likely to drink secretly, and the amount he will drink cannot therefore be controlled.

The Air Line Stewards and Stewardesses Association is opposing this rule as unenforceable. Airlines are attempting to attract passengers by offering free alcoholic drinks, at least one of them stressing that it serves free champagne. Liquor, orchids, or other souvenirs must be a budget item not to be overlooked. We believe that the airlines would do the public a greater favor by applying the money spent for these extras to an improved safety program. The need for legislative action will continue until the airlines themselves take drastic and voluntary action by discontinuing the serving of alcoholic beverages on airplanes. Some of the disturbing incidents which the flight personnel report are likely to cancel the effect of the most attractive advertisements.

The use of alcohol on airplanes is likely to increase because the consumption of alcohol per capita is increasing about 1.5 per cent annually. A law forbidding the use of alcohol on airplanes should not be characterized as another prohibition bill. It would clearly be a rule to increase safety. There is still time for the airlines to assume responsible self-regulation.

Physician, Heal Thyself

The American Business Men's Research Foundation (431 South Dearborn Street, Chicago 5, Illinois) calls attention to the paradoxical fact that physicians are more liable to use alcohol or become drug addicts than the rest of the population. According to the *Report on Man's Use of Alcohol*, published by this organization, Mr. Harry J. Anslinger, Commissioner of Narcotics of the U. S.

Treasury Department, has stated that thirty times as many doctors are "on dope" as are other users in the various trades and professions. One out of each 3,000 average citizens is a drug addict, but the ratio for doctors is one out of every 100. The *Report* concludes from this deplorable fact that "physicians will not be stopped from using alcohol because they know that it may be injurious to themselves and to others," just as some seem to act irresponsibly in the use of drugs.

The Cult of Violence

A critic of our prevalent TV programs recently reported the classic remark of a mother to her little boy: "Now Pauly, you turn off that TV and go to bed. You've seen six murders already and that's enough for one evening."

Some 300 students and faculty members of Pepperdine College in Los Angeles watched seven local channels for almost 700 hours during a period of seven days. According to *Newsweek*, they reported 1,261 incidents involving death, 1,348 of physical violence, and 1,087 threats of death or bodily harm. There were also during the same period 258 cases of property destruction, 784 incidents of alcoholic consumption, and 995 kisses of all varieties. The fact that erotic sensations composed only about a fourth of the total count seems of little solace in view of the torrent of violence that is pouring every day over the minds of young and old. In spite of the care with which some newspapers suppress information on the motivation of juvenile crime by "funnies" or TV, it ought to be common knowledge that some adolescents are surrendering to a veritable cult of violence. A witness before the Federal Communications Commission testified that the average youth between his fifth and 14th years witnesses the "violent destruction of 13,000 human beings on TV." Many beatings and killings committed by youngsters have no other motivation than to "make a name for oneself," to get other publicity, or, simply, to serve as a release for pent-up excitement.

These trends and the irresponsible action of TV producers and advertisers prevail at a time when we are

making an attempt to supplant violence in international affairs by resort to reason and negotiation. We can hardly blame a suspicious world public that concludes from our films, our TV programs, and our comic books that we are lovers of violence and brutality. Needless to say, our religious affirmations, especially our veneration of

the Prince of Peace are becoming similarly suspect.

Parents and teachers must not tolerate the distortions of reality and the brutalizing effect of our TV programs. Systematic direct criticism and the boycott of merchandise employing the dissemination of the spirit of savagery are effectual means of protest.

The Basis of Our Quaker Heritage

(Concluded)

IV

THE third phase of Christianity, though not necessarily initiated by St. Paul, is best seen in his life. Men like Stephen, who were Jews of the Dispersion, carried Christianity into a new environment and away from the simpler Jewish background. The break with the Jerusalem community began with Stephen, for this first Christian martyr was found guilty of "changing the customs delivered by Moses." St. Paul carried the Hellenization of the new faith much further. Paul, well trained as a Jewish scholar, was raised in the Greek city of Tarsus. He was familiar with Greek philosophy and also with the mystery religions which played such an important part in the lives of Greeks, Egyptians, Persians, and Romans.

Each mystery religion centered around a divine hero who was the Lord of the cult and in whose worship forgiveness of sin and immortality were assured. Some of these religious brotherhoods taught that a divine spark was imprisoned in men, and through the proper ritualistic ceremonies and sacraments a man could be united to deity, find security in the present, and have no fear of the future. Vows, baptisms, re-enactments in ceremonies of acts in the life of the heroic redeemer, all played a part. The very word *Lord*, used in one sense by the Jewish-Christians, now took on a new meaning among the Gentile converts. In many ways developing Christianity, no doubt unconsciously, borrowed from the mystery religions.

St. Paul was too good a Jew to think of Jesus as God. He wrote to the Corinthians, "... 'there is no God but one' . . . the Father, from whom are all things and for whom we exist, and one Lord, Jesus Christ, through whom are all things and through whom we exist" (1 Cor. 8:4, 5). To Paul, Jesus was not God, but he was a pre-existing spirit who came to earth to lead a humble life of service. St. Paul's concept was new, a reversal of Peter's explanation. Peter thought Jesus was a man made divine; Paul thought of Jesus as a pre-existing divine spirit made man.

To St. Paul contact with the Spirit was contact with the risen Jesus. He declared that he "was consecrated by union with Christ." He said that the most precious gift of each new follower of the Messiah was "Christ in you the hope of glory." Paul still expected Jesus to return from heaven and inaugurate the Kingdom—perhaps in his own lifetime—but he also thought that through the Spirit he was here and now in fellowship with Christ.

With Pauline additions, Christianity passed beyond the Hebrew Law. The Jews of Galilee and Judea who regarded Jesus as a prophet kept the Law; the Jewish-Christians of Palestine and Asia Minor kept the Law; but Pauline Christianity broke the narrow bonds of Jewish legalism and so permitted Christianity to become a universal religion. The great ethical statements of the Pentateuch were retained, the high demands of the prophets were remembered, but the ritualistic and dietary laws of Judaism were omitted. Christians, according to St. Paul, were freed from legalism by the death of Jesus on the cross. This did not make for anarchy or immorality. True freedom was found in the acceptance of responsibility under the guidance of the Holy Spirit. As St. Augustine wrote centuries later, "Love God, and do as you please," for he knew that if a man loved God, he could not sin against God's desire for man's highest perfection. Christian ethics were expressed by St. Paul in such passages as Romans 12, "I appeal to you therefore, brethren, by the mercies of God, to present your bodies as a living sacrifice, holy and acceptable to God"; in Galatians 5, "For you were called to freedom, brethren; only do not use your freedom as an opportunity for the flesh, but through love be servants to one another"; and 1 Corinthians 13, "If I speak in the tongues of men and angels, but have not love, I am a noisy gong or a clanging cymbal."

St. Paul was primarily concerned with the manner in which men could escape from the power of sin, and this he found through the experience of being in union with Christ. In this mystical fellowship Paul felt the

evil within him weaken, and new power given to live a holy life. "I have been crucified with Christ," he wrote the Galatians, "it is no longer I who live, but Christ who lives in me." This new sense of being cleansed and restored to the love of God—as the Prodigal Son was restored to his father—Paul experienced.

The doctrine of vicarious atonement has played a large, and often a divisive, part in the thinking of Christians. George Fox declared that following the light within was the only requirement for salvation. The potential divinity within man became activated through the help of the Christ spirit. In a day when many Friends made much of the doctrine of original sin and taught the total depravity of man, John Comly wrote, ". . . we have remission of sin through the life of Christ raised in us and becoming our life." To Elias Hicks the outward death of Jesus was but a figure of the inward redemption of the soul from sin. "Christians," he said, "should be ready to sacrifice everything relating to the body, even life itself, if necessary, to follow the example of Jesus." Today Quakers know that all goodness and progress toward better things is purchased at a cost. As Jesus demonstrated on the cross, sacrifice is the golden thread which runs through all human history.

Many terms used by St. Paul do not seem important to Friends. Not having a creed or a confession of faith, we have many varieties of theology within our ranks. What St. Paul or other Christians said of justification, sanctification, sin, predestination, and election may be interesting and helpful to some, but these ideas we hold are secondary in an experimental religion such as ours. They belong to what early Friends called "notional religion." As Jane Rushmore wrote, "Unity of spirit, not unity of opinion is the tie that holds us. We do not object to our members holding varying theological views;

we do object to the efforts of any one group of thinkers to impose their opinions on another group whose reasoning or experience has led them to different conclusions." As a whole, we are seekers, and the more we seek to know the truth the better Friends we will become. Our individual lives should be God-centered and not creed-centered.

For the most characteristic feature of our Society we are partially indebted to St. Paul. Because of his views of the workings of the Spirit—and his churches may rightly be called churches of the enthusiasts—groups that he founded did not retain the synagogue services. They enjoyed a freedom, under the guidance of the Spirit, not found in synagogue or temple worship. This St. Paul describes in First Corinthians:

When you come together, each one has a hymn, a lesson, a revelation, a tongue, or an interpretation. Let all things be done for edification. If any speak in a tongue, let there be only two or at most three, and each in turn; and let one interpret. But if there is no one to interpret, let each of them keep silence in church and speak to himself and to God. Let two or three prophets speak, and let the others weigh what is said. If a revelation is made to another sitting by, let the first be silent. For you can all prophesy one by one, so that all may learn and all be encouraged; and the spirits of prophets are subject to prophets. For God is not a God of confusion but of peace (14: 26-33).

This is the rule in all the Christian churches.

As the Roman Catholics in the Cathedral of Mary our Queen center their worship upon the altar, and our Methodist neighbors center theirs in the interpretation of the Scriptures, we Friends place our emphasis on the

I AM convinced that the element of doubt conquered in faith is never completely lacking in any serious affirmation of God. It is not always on the surface, but it works always in the depth of our being. If you know people intimately who have a seemingly primitive unshaken faith, you can easily discover the underswell of doubt that surges up to the surface in critical moments. If you know religious leaders, you can hear out of their own mouth the story of the struggle that is going on in them between faith and unfaith. If you are able to listen to fanatics of faith, you will hear under their unquestioning affirmations of God a shrill sound coming from their repressed doubt. It is repressed but not annihilated.

If you have listened, on the other side, to the cynical denials of God that are an expression of the flight from a meaning of life, you have heard in them the voice of a carefully covered despair—a despair that shows that there is not assurance but doubt about their negation in the ground of their cynicism. And if you have met those who with assumedly scientific reasons deny God, you find that they are certain about their denials only so long as they fight—and rightly so—against superstitious ideas of God. If, however, they ask the question of God who is really God—namely the question of the meaning of life as a whole and their own life, including their scientific work—their self-assurance tumbles, for neither the affirmer nor the denier of God can be ultimately certain about his affirmation or his denial.—PAUL TILlich, "The Divine Name," in Christianity and Crisis for May 2, 1960

possibility of the Divine Presence being revealed to members of the worshiping group. Quaker worship is *not* merely individual prayer or meditation but a meeting of hearts and minds in the assembled group. As George Fox wrote, "All Friends mind that which is eternal which gathers your hearts together up to the Lord and lets us see that ye are written in one another's hearts."

Early Friends accepted silence as a glorious way of discovering the will of God. As is written in *Faith and Practice*, "The silence was for them a true sacrament of life, a communion of the real presence." Our manner of worship is dear to us; it is our peculiar contribution to Christianity. If we give it up and accept the traditional form of Protestant worship, Quakerism will eventually be absorbed by other Christian bodies, and the Society of Friends will become only a pleasant memory.

V

The fourth and final development of first-century Christianity is shown in the Gospel of John. By this time all the apostles were dead, Christianity was in hostile relations with Judaism, and its future lay in the Gentile world. But if Christianity was to spread among the Gentiles, it was necessary to give up its vocabulary and speak the language of the Greek world. In Johannine Christianity the Jesus of history became identified with the Word of God, or eternal Christ, forever revealing himself to the believer.

In the earlier Gospels the moral attributes of Jesus are prominently recorded—his truth, pity, forgiving spirit, and infinite sympathy; in Johannine Christianity these qualities are replaced by certain metaphysical attributes thought to be more essential to the divine nature. But the central idea, that the power of God can be manifested in a human person, became the cornerstone on which the Society of Friends built.

The Uniform Discipline says:

The Religious Society of Friends holds as the basis of its faith the belief that God endows every human being with a measure of His own Divine Spirit. He leaves no one without witness. . . . This manifestation of God in man was most fully exemplified in Jesus of Nazareth. The Divine Spirit became so wholly Jesus' own that his teaching, example, and sacrificial life are the complete revelation in humanity of the will of God. . . . [This] immanence of God implies the divine sonship and the brotherhood of man.

In their discovery of the inner light, the Christ within, the early Friends became powerful enthusiasts. They believed they had rediscovered the keystone of first-century Christianity. They had found the pearl of great

price; they had discovered the keys to the Kingdom. With joy and love in their hearts, they walked among men, full of expectation. Their discovery was so rich, so full, that they could not keep it to themselves; they had to share it with others. And so Quaker missionaries traveled over much of the world of their day.

VI

Looking back upon first-century Christianity and knowing it better than did our ancestors of the sixteen hundreds, we see that in that far-off period there was a diversity of interpretation. Christianity has ever been too great a gospel to be contained in one organized body or by one school of thought. From the unknown Galilean and Judean peasants who saw Jesus as one of the long line of the prophets we have taken the heart of our ethics, both personal and communal, with the ideal of perfect living. From the Jewish-Christians we accept the thought of the body of worshipers being a community of brothers; and from them also we accept the thought of Jesus as the Suffering Servant, an example to be followed by all who seek a better society here on earth. In their visions of the risen Jesus we see the promise that God has something better in store for His children than the destruction of personality. From St. Paul comes our belief in freedom from legalism through guidance by the Spirit, and the beginnings of our peculiar type of worship. From Johannine Christianity, as well as St. Paul, has come the watchword of so much of Quakerism, "The light that lighteth every man that cometh into the world," or "Christ in you the hope of glory," a belief that God's Spirit will guide us into the good and away from the evil, opening up for us a truly abundant life.

The saints of all religions have had their visions. The Buddhists seek to recapture the experiences of Gautama, the Mohammedan the experiences of Mohammed. We believe that Jesus has more to give us than we have yet been able to receive. In Jesus there shines more of the unexplored and mysterious goodness of this universe than in any other. Through the same light which shown through him, we can make contact with the Power which lifts human life to its highest level.

BLISS FORBUSH

Foe?

By SAM BRADLEY

Bladed centuries drawn
between you and me, dawn and dawn,
flash to me here
that in you, my brother,
struts the self that I fear,
and my death looking on.

Five Years Meeting Sessions

July 14-21, 1960

IT is common to say of a meeting that it was the best ever, yet I believe it would be a true evaluation of the recent sessions of the Five Years Meeting. The large attendance, the adequacy of the Earlham College Campus, and the well planned and directed sessions combined to make it another significant gathering of Friends.

A marked feature of the sessions was their self-criticism and new sense of direction. A new polarity seemed to grip Friends giving them direction and plans for advance. It was not without adequate discussion by the representative body, but with enthusiasm that the decision was made to meet in three years instead of five. Whether the Five Years Meeting will become a Three Years Meeting both in fact and in name is left to the future. The basic costs to the Yearly Meetings were doubled without objection, a new Board on Training for Christian Vocations was approved, and a full-time secretary has been employed. The work of the Board will be closely allied with the new Graduate School of Religion now getting under way at Earlham College. A Committee on Stewardship and Finance was given Board status and an employed secretary was approved.

Two publications, *The American Friend* and *Quaker Action*, to be united in one journal to be known as *Quaker Life*, and published monthly was approved. In order to get this journal with its inspirational and promotional features into as many Friends homes as possible, the subscription price will be one dollar. It will have color on the cover and undertake a new journalistic pattern. A professor of journalism in a nearby University will aid in the transition. The date for the first issue is yet to be determined.

There is not space to review the daily meetings, worship groups, and workshops that gave opportunity for insight into the spiritual life and social responsibilities of Friends, but these presented a kind of "university" of interests. From these Friends were drawn into the general sessions for the wider sharing.

A panel of Friends from abroad was led by Wilfrid E. Littleboy of London Yearly Meeting and a special panel presentation of Africa today drew into view the larger vision of our place in a disturbed world. The panel on peace was one of the most stirring and chastening of our experiences. We were led to see more clearly the necessity of integrating our diverse life, racially, culturally, politically, and economically.

The National Council of Churches was represented by Edwin T. Dahlberg, its President, in an evening address on the responsibility of the churches in today's world. The lecture by Douglas V. Steere set a high spiritual theme and point of reference.

It is significant that the Five Years Meeting Sessions have, for many years, drawn a good attendance not only from its own membership, but from other Yearly Meetings and geographic areas as well. It is not without significance that of the registered attendance, aside from the nearby Yearly Meetings in Indiana and Ohio, the second largest was from Philadelphia,

with 64. The largest was North Carolina, with 104. In terms of man-miles, California headed the list, with 57. Other Yearly Meetings represented outside the Five Years Meeting included London, Ireland, Kansas, Oregon, Indiana General Conference, Ohio Conservative and Pacific. Beyond the registration list of 1050 there were many unregistered, part-time attenders. The estimated total attendance was 2500.

Ten years ago the first representative from East Africa Yearly Meeting was present, Benjamin N'Gaira, representing the newest and largest Yearly Meeting in the Five Years Meeting. This year, there were eleven from East Africa, and representatives from Cuba, Jamaica, and Mexico—these also being members of the Five Years Meeting.

The Five Years Meeting is moving to a more functional, flexible, and conference-type of meeting. This is all to the good, giving it more relationship to the dynamic aspects of today's world.

ERROL T. ELLIOTT

Letter from London

LONDON Yearly Meeting for 1960 already seems far away, but we have by no means done with it. Round and round the periphery of Quaker life the complaints of Friends, like the rumblings of distant thunder, persist; rumblings which could gather to a fierce storm but which will probably die away—as before. "Ah, Yearly Meeting is not what it was." That assertion is made regularly year by year, though this time the voices of disapproval have been louder and in a few cases angrier than I have ever known them.

Even now I don't see why. Our sessions were on service and "outreach" at home and abroad, peace and war, education and the like. I recall that a quarter of a century ago my own Quarterly Meeting declared the purpose of Yearly Meeting to be the discovery of the will of God for personal and corporate living, and even in 1960 I don't think we altogether lost sight of that.

But there was a point at which we were reminded of the general "emotional instability" of our times, and it is pretty certain that the loss of belief in enduring values does not leave even the religious communities untouched. Restlessness, volatility, even want of depth affect Friends, and our Meetings together suffer to some extent in consequence. We can acknowledge this, without thinking of it as the beginnings of decay.

We had an excellent Swarthmore lecture before the opening of Yearly Meeting: the subject chosen by Kenneth Barnes, headmaster of a fine school he has built up himself, was the *Creative Imagination*. Many of the addresses with which the sessions were opened were first-rate: so good indeed that we may have been made too aware of the apparent difference in quality between these and some of the brief (and not so brief)

contributions which followed them. Yearly Meeting should not become an occasion for an array of sparkling addresses by experts: it is a time of communication, in words and silences, open to all.

More people take advantage of this freedom; has the character of Yearly Meeting deteriorated in consequence? I have been looking up old records. In 1904 I find a worthy Friend complaining that in the years before that the speaking was done chiefly by Friends of long experience. In 1911 there was a plea for "less discussion and forensic debate, and for more quiet waiting upon God." There was editorial comment in *The Friend* on the lack of weight in some of the sessions: elsewhere there was a suggestion that differences of opinion had sometimes fallen (and it was a great fall) into nagging conflict. In 1932 it was said that Friends crowded one another in speaking, and there was too little silence; the clerk's directions and pleas were ignored; many problems were mentioned but the Meeting ran away from them, in fear of the disruptive effect on the membership. These comments are mere samples, of course.

All such complaints and many others like them could justifiably have been made in 1960. But rather than dwell on them it would be better to look afresh at the main purpose and value of such gatherings as Yearly Meetings. They are social occasions; and why not? Why should we speak almost ashamedly of this aspect? Also they are (it has been said accusingly) "stamping grounds" for those who want to air their views on their own favored themes, and again, why not? Sometimes, I admit, I wish that some Friends had more restraint, that they could confine themselves to the subject before the Meeting, and could stop before they want to. But I keep all this to myself usually, for so often I find that a speaker who has seemed quite off the beam, has been a help to someone less critical and less cocksure than myself.

These side-purposes of Yearly Meeting should be served, but the main good is that to which a Yearly Meeting repeatedly comes back, however often it is drawn away: to corporate prayer, worship, the sharing of religious experience, thankfulness for so many living concerns and for those able and willing to carry them through. I think we try to "live out the vision we so dimly see," even if in the process we are all in varying degrees muddled and imperfect. We could remember, when impatience threatens to get uppermost, that Yearly Meeting has its main value in the opportunities provided in its own sessions, and it does not have to lead to results that go down as "the decisions of the year." It seems to me likely that there is less wrong with our methods than with us: we blame the methods because our consciences expose our own weaknesses. With a larger measure of good humor (sweetness of temper)

among us we could attend to the advice: "Let your hearts be knit unto the Lord and unto one another." Let us have more of this spirit among us, deliberately cultivated, and then I believe, many of the "problems" involved in the right holding of Yearly Meetings would cease to trouble us.

HORACE B. POINTING

Voluntary Tax for the United Nations

In "*A Voluntary Tax for the U.N.*" Rachel Fort Weller of Urbana-Champaign Meeting, Illinois, told how a group of concerned Friends in that Meeting had, on United Nations Day, October 24, 1959, voluntarily taxed themselves one per cent of their gross income for 1958. (See page 635 of the *FRIENDS JOURNAL* for November 21, 1959.) The tax and the Message issued by the group attracted wide attention. The following report is taken from the June, 1960, Newsletter of Urbana-Champaign Meeting.

THE VOLUNTARY tax for the United Nations continues to have printed support in a variety of periodicals. Our attention has been called to brief accounts in *Intercom*, a periodical devoted to "citizen education and activity in world affairs" and published by the World Affairs Center for the United States, April, 1960; *The Friend*, a Quaker weekly published in England; a mimeographed sheet entitled "New People," edited by Robert Tipton, Waldron, Washington. *The Friend* during February and March, 1960, carried a series of five articles entitled "Towards a Permanent U.N. Constructive Service." The authors shared their experience in visiting the United States and their concern for the use of young people as volunteers in U.N. reconstruction and development. They mentioned the voluntary tax received when they were at the United Nations.

A number of those who intend to join us again in giving one per cent of our gross income for 1959 have so stated:

Cliff Cole writes, "Our Meeting [Claremont, California] has several interested members who plan to do likewise."

J. C. Kennedy of Oberlin writes, ". . . individuals among the half dozen or so active adult members will follow your inspiring lead and tax themselves annually to aid the United Nations."

Edwin Sanders of Orange Grove Monthly Meeting [Pasadena] speaks for the Peace and Social Action Committee: [We] "are eager to recommend to the Meeting that we undertake this project, but we would like to gear it in, if possible, with your efforts and that of other Friends who have this concern."

From Gladis Voorhees: "La Jolla Meeting has decided to support the message and thought of Urbana-Champaign Friends Meeting and is suggesting that those of its members and Friends who see their way clear impose a tax upon themselves to be given as a gift to the United Nations."

Friends in Alberta, Canada, have discussed the self-tax for the U.N., and several members of Calgary Meeting have decided to participate. There is other interest in the area, and so the project may enlarge. This letter comes from Keith A. W. Crook.

Westtown Monthly Meeting [Pa.] is considering said project for this year, writes Sarah C. Swan, Chairman of the Peace Committee.

One concern expressed leads to the sharing of other concerns. Ben Seaver, Chairman of the Peace Committee, Pacific Yearly Meeting, writes of his concern for continued financial support for the "Friend in Washington" who is spending full time on international negotiations for disarmament.

Stanley T. Shaw has shared his "A Concern for the Peace Testimony." It concludes: "Therefore, in order that our [peace] testimony may measure up to our great tradition for living in the virtue of that life that takes away the occasion for war, let us adopt as our major effort for peace henceforth the purpose to set our own house in order. Let us endeavor to win each individual member of the Quaker household to give moral and occupational support only to efforts consistent with world peace. Only thus can we honestly deserve to inherit the Kingdom so sacrificially prepared for us."

The most touching account of action in regard to the United Nations tax comes from Corvallis, Oregon. An Indian student at Oregon State College read of the project in an editorial in the Corvallis newspaper. He had no income, and so he taxed himself one per cent of his net worth. He took his check to the Dean of the School of Business Administration, a Friend who was coming to Urbana. Francis Weeks directed the check to the United Nations through the same Friend, en route to New York.

According to the *New York Times*, Western Canadian Friends at their regional convention in July have called on their membership to consider taxing themselves to raise funds for the United Nations program. The group has proposed a voluntary tax of two per cent on taxable income as a silent protest against armament expenditures, as a demonstration of the Quakers' supranational allegiance, and as a contribution toward underdeveloped peoples.

About Our Authors

Bliss Forbush delivered "The Basis of Our Quaker Heritage" as the keynote address at Friends General Conference, Cape May, N. J., on June 24, 1960. The present publication concludes the text of his address.

Bliss Forbush has been Chairman of Friends General Conference for many years and has just retired as Headmaster of Baltimore, Md., Friends School after a service of 18 years. He is widely known as the author of *Elias Hicks, Quaker Liberal*, published in 1956.

Winifred Rawlins, author of the poem "Love Note to the Moon," is on the staff of Pendle Hill.

Horace B. Pointing, one of our two London correspondents, is Editor of *The Wayfarer*, a Quaker monthly published by the Friends Home Service Committee and the Friends Service Council, London.

Erroll T. Elliott of Indianapolis, Ind., is the former Editor of *The American Friend* and our regular correspondent for Five Years Meetings matters.

Friends and Their Friends

Our next issue will be published September 15, 1960. It will be the first of our regular semimonthly issues of twenty pages to be published from now on at the first and 15th of each month (see our announcement on p. 463 in the issue of August 20).

All advertising matter, vital statistics, and calendar items ought to be in our office on the first or the 15th day of the month for the next issue. We shall greatly appreciate the cooperation of our readers.

T. Noel Stern, a member of Harrisburg, Pa., Meeting, has taken office as President of State College, West Chester, Pa., on September 1, 1960. His rich background of past experiences includes work with the AFSC in New England and France and a lectureship in Ethiopia. He has had various editorial and business experiences abroad and at home and served in many administrative capacities. His wife, Katherine Kirk Stern, was originally a member of Willistown, Pa., Meeting.

T. Noel Stern is the son of Leon Stern, a member of Central City Meeting, Philadelphia, Pa., who is nationally known for his life-long work in the field of penal reform.

In this age of tape recordings, a number of Friends are accumulating tape recordings of talks and conversations by and with Friends which are of great value historically and an aid in exploring the meaning of Friends faith and practice. The Advancement Committee of Friends General Conference has a new subcommittee on tape recordings, and this subcommittee would welcome news of existing tape recordings of Quaker voices that may be in private homes, Meetings, schools, colleges, and libraries. Ultimately the subcommittee hopes to obtain copies of representative recordings, suitable for historical preservation and for use in study and other groups.

Information and communication should be sent to Francis D. Hole, Chairman of the Advancement Committee, 619 Riverside Drive, Madison 4, Wisconsin.

In their 265th annual business session held July 22-28 at Silver Bay on Lake George, New York Friends reaffirmed the historic peace declaration addressed by Quakers to Charles II of England in 1660, and asserted that it applies to the current critical world situation, in the following statement: ". . . We believe that love and compassion consciously applied, with steadfast refusal to cooperate with evil, and with joyous acceptance of the suffering involved, will reconcile the differences between the men and nations of our own day. We proclaim our faith that by this means the shadow of fear, hatred and tyranny can be lifted from the earth."

Copies of the declaration have been sent to President Eisenhower, Secretary of State Herter, the Senators from New York, New Jersey, Connecticut and Vermont, and to the Republican and Democratic nominees for President.

Friends General Conference (1515 Cherry Street, Philadelphia 2, Pa.) has published a study book by Lawrence S. Apsey entitled *Transforming Power for Peace* (price \$1.00; five or more copies are 90 cents each). It is a high school or adult course in 15 lessons for individual or group study. The book can be a vital adjunct as Friends prepare to face constructively the problems arising in today's world. It documents historically non-violent methods employed by the early Christians, by Friends, and in Gandhi's efforts in South Africa and India. It deals with current problems arising both from the preparation for war and in the area of racial tension. Advance orders from Esther Rhoads for her friends in Tokyo Meeting and from Maurice McCracken, the Ohio tax-resisting minister, now out of jail and under trial by his Presbytery, have greatly encouraged the Committee publishing religious education material.

The AFSC (20 South 12th Street, Philadelphia 7, Pa.) is accepting reservations for the 16 mm. sound film *Save a Child*, the only film available in this country to tell the story of the 250,000 people who have fled from violence in Algeria. There is no charge.

Paxton Hart has begun his duties as Information Service Secretary of the AFSC. He was formerly an editor of Scott, Foresman & Company. He served on the executive committee of the Chicago Regional Office and was active in the work of the Illinois Yearly Meeting.

Pendle Hill, Wallingford, Pa., will offer a new seminar on "The Creative Encounter of World Religions," beginning with the autumn term, September 30, 1960, and continuing throughout the resident year.

Each year a Pendle Hill seminar will focus on an issue in the forefront of contemporary concern and will be the focus for all group study. The seminar will include both resident staff and students and interested faculty members from surrounding colleges.

It is hoped that the unique advantage offered by the Pendle Hill community for open confrontation of basic religious and social issues, based on its freedom from the usual academic requirements, will prepare for a genuine dialogue between faithful persons, however different their heritage may be.

David White will be chairman of the seminar. He will be on leave from Macalester College, where for the past twelve years he has been teaching in the departments of Philosophy and English. David White completed his Ph.D. in Indian Philosophy at the American Academy of Asian Studies and the College of the Pacific. He has studied in India and done graduate work at the University of Minnesota and Oklahoma State University. His wife, Beverly, is a registered nurse, has an M.A. in English, and has lived and studied in the Zen monastery of Hos-shinji. The Whites have studied with R. H. Blyth (famous English expert on Zen) and various Zen roshis in Japan. Both are active members of the Society of Friends. For further information write to Pendle Hill, Wallingford, Pa.

A photograph of Shrewsbury, N. J., Meeting House appears on page 37 of *The New York Times* for June 15, 1960. The caption notes that Shrewsbury Meeting "has the distinction of being New Jersey's oldest rural congregation. Its designation derives from a contest sponsored by New Jersey State Grange and Rutgers University."

Friends of the Urbana-Champaign, Illinois, Meeting have drawn up a plan according to which they will conduct from September 18 to October 16 a month-long search for a new understanding and application of our testimony for simplicity. They will also make an effort to enlarge the impact of our peace testimony on the local community. This period will conclude October 14 to 16 with three consecutive days of prolonged worship and an opportunity to sign "A Personal Affirmation" of the Quaker peace testimony. It will be remembered that on October 24, 1959, the group taxed itself voluntarily one per cent of their gross income for the purposes of the United Nations. This step had a favorable and remarkably broad echo all over the United States.

The Meeting has also appointed official pilgrims for the October 23-24 pilgrimage to Washington, D. C. and the UN headquarters. Further information is available from Norma Price, 401 W. Nevada, Urbana, Ill.

The AFSC has appointed Paul Blanshard, Jr., of Philadelphia as its first international affairs representative to West Africa. He has started the two-year assignment early in September. He will establish his residence in Lagos, the federal capital of Nigeria. To undertake the assignment Paul Blanshard resigned as radio-television director of the University of Pennsylvania.

He is a member of the Chestnut Hill Friends Meeting and has been active in race relations work in the Philadelphia area. He will be accompanied by his wife, Priscilla, and their three children.

George A. Saxton, of Hinsdale, Illinois, who has been serving as Director of the Respiratory Laboratory at the University of Illinois Medical School in Chicago, and is an authority on the problems of lung cancer, is moving with his family to Boston in September. He will be studying Public Health at Harvard University in preparation for work overseas during the coming year.

Correction: The notice about the meeting for worship at Camden on p. 471 of our August 20 issue refers to Camden, Delaware (not, New Jersey).

Letters to the Editor

Letters are subject to editorial revision if too long. Anonymous communications cannot be accepted.

In your June 4 issue Henry Wilt's "Many Mansions" defines the many mansions as the "many abiding places where we can meet and commune with God." Fine. But hasn't this passage another less comforting aspect? Are not the many

mansions of Jesus' message the myriad dwelling places of the spirit in the myriad souls of men?

Our spiritual heritage and our religious insight are not so exclusive as we would like to consider them. If Friends could really absorb this truth, there would be fewer separations and less smugness within our dwindling ranks.

Wilmington, Del.

DORIS K. BAKER

In his review of the second volume of my autobiography, *Mein Leben*, John Cary says [see page 57 of the issue for January 23, 1960]: "Whether or not one agrees with the political means to which Emil Fuchs has most recently committed himself. . . ." This remark may create misunderstanding about my attitude to the peace testimony of Friends, which I never abandoned and never will. I hope and pray that God will always send me the power to live in that spirit which makes hate and violence impossible in personal and public life.

I live and work here in the German Democratic Republic in the same situation as all Quakers live under governments which feel themselves forced to be prepared for defense against imminent aggression.

I went over to the German Democratic Republic not because I changed my principles and not because I held, as John Cary assumes, "that democracy is too liberal a form of government for Germany because it is too permissive toward men with selfish economic motives." The reason was the bitter experience that under pressure of the occupying powers the clear democratic vote of the people for nationalization of big industry became disowned and all parties—even the Social-democratic Party—succumbed. They all went the way of letting loose the brutal forces of egotism as power for reconstruction. So began a policy ruled by the same economic forces that had brought Hitler to power. Democracy again became a clever instrument for betraying the nation. Strong party organizations make it impossible for an individual to have influence. From this hopeless situation I went away, hoping that in East Germany I could find a better possibility to work for righteousness and peace.

This possibility I found in a surprising way. Those men and women, Marxists and Christians, who felt themselves called to the responsibility of building from the ruins a new structure of society know very well that they must try to educate people to their own responsibility for their work and the community in which they live, the resolution to promote peaceful thinking and the will for reconciliation. People who are called to arouse others to this attitude are welcome.

I could live the ten years I have been here in hope and growing influence. Certainly there are shortcomings, inability, misunderstandings, even injustice. They gave me very often the possibility to work and help. The good will I found gave me new hope.

It is not an easy thing to build up a new structure of society and a new form of democratic responsibility, but it is a great work of hope and a great possibility to give in work and word the message of Christ.

Leipzig, Germany

EMIL FUCHS

Coming Events

(Calendar events for the date of issue will not be included if they have been listed in a previous issue.)

SEPTEMBER

10—Salem Quarterly Meeting at Mullica Hill, N. J.; 10.30 a.m.

11—Annual meeting for worship at Adams, Mass., 3 p.m., arranged by the Adams Society of Friends Descendants. Speaker, George E. Haynes.

11—At Willistown, Pa., special meeting of the Race Relations Committee. George Loft will speak on his experiences in Africa. Time, 12:15 p.m.

15—Haddonfield Quarterly Meeting at Medford, N. J.; 3 p.m.

17—Philadelphia Quarterly Meeting at Fourth and Arch Streets; 2:30 p.m., meeting on worship and ministry; 4 p.m., worship and business; 6 p.m., supper; at 7:15 p.m. address by John P. Robin, "What lies ahead for Old Philadelphia?"

17—Haverford Quarterly Meeting at Old Haverford, Pa., Meeting House; 2:30 p.m., meeting on worship and ministry; 4 p.m., meeting for worship and business.—Junior high school (grades 7-9) discussion and dinner; after dinner, treasure hunt, sleep out, etc. Bring sleeping bags.—5:45 p.m., dinner; 7:15 p.m., G. Richard Bacon and Arthur W. Clark will discuss "Friends and Prisons Today."

18—Quarterly Meeting of Baltimore, Md., Yearly Meetings (Homewood and Stony Run) at Sandy Spring, Md. Ministry and Counsel, 9:45 a.m.; meeting for worship, 11 a.m. Conference, 1:30 p.m.: William Hubben, Editor of FRIENDS JOURNAL, will speak on "Religious Insights as Resources for Creative Living." Business meeting following.

24—Shrewsbury and Plainfield Half-Yearly Meeting at Manassquan, N. J., 10:30 a.m.

24—Conference of Overseers of Philadelphia Yearly Meeting. Consideration of the functions and responsibilities of Overseers. Fourth and Arch Streets; 1:30-4 p.m. David G. Paul and Rebecca T. Kriebel will open the discussion.

BIRTHS

BAKER—On June 28, to Claud, Jr., and Margaret Baker of Boulder, Colorado, their first child, a son, PETER FRITZ BAKER. The mother is a member of Boulder, Col., Meeting.

BUCKMAN—On July 15, to F. Preston and Jane Mather Buckman, of 1454 Tolly Ho Road, Meadowbrook, Pa., a son, PRESTON MATHER BUCKMAN. The father is a member of Abington Monthly Meeting, Jenkintown, Pa.; the paternal grandparents, Howard and Ethel Buckman, are members of Newtown, Pa., Monthly Meeting.

NOEL—On July 13, to Don O. Noel, Jr., and Elizabeth B. Noel, of New Hartford, Conn., their second child and first son, KEN ERIC NOEL. His parents are members of Hartford, Conn., Meeting. His paternal grandmother, Mrs. Don O. Noel, is a member of Matinecock Meeting, Locust Valley, N. Y.

PARRISH—On July 10, to Harold B. and Bessie S. Parrish, of Kennett Square, Pa., a daughter, KATHRYN ANN PARRISH. The father is a member of New Garden Monthly Meeting, Pa.

THORPE—On July 1, at Bitburg, Germany, to James Hancock and Helene Smith Thorpe, a daughter, SUSAN LEE THORPE. She joins Sary Mary, Edward Mark Smith, and Carol Ann, who with their parents are members of Rochester, N. Y., Monthly Meeting. Her parents at present are on the staff of the 36th T.A.C. Hospital. Paternal grandparents, Elmer Hancock and Mary Joslin Thorpe, are members of Summit, N. J., Meeting.

MARRIAGES

FETTER-HUTCHESON—On June 25, at Kingston, Pa., ELIZABETH ANN HUTCHESON, daughter of Allen F. and Marion H. Hutcheson, and ROBERT POLLARD FETTER, son of Frank Whitson and Elizabeth Pollard Fetter. The groom is a graduate of Swarthmore

College, and the bride is a graduate of Goucher College. They are residents of Baltimore, Md.

KIRK-ISHIDA—On July 16, at Colgate-Rochester Divinity School in Rochester, N. Y., and under the care of Rochester Monthly Meeting, **BETTY KAZUKO ISHIDA**, daughter of Mr. and Mrs. George Mokichiro Ishida, Portland, Oregon, and **EDWARD SHARPLESS KIRK**, son of Joseph Stanley and Marian Sharpless Kirk, of Newtown, Pa.

The groom and his parents are members of Newtown Monthly Meeting.

PICKERING-KREWSON—On June 19, at Abington Meeting, Jenkintown, Pa., **KAY M. KREWSON**, daughter of E. Raymond and Bernice B. Krewson, of Abington Meeting, and **WILLIAM D. PICKERING**, son of Edward and Grace Pickering, of Middletown Meeting, Langhorne, Pa.

MEETING ADVERTISEMENTS

ARIZONA

PHOENIX — Sundays, 9:45 a.m., Adult Study; 11 a.m., Meeting for Worship and First-day School, 17th Street and Glendale Avenue. Shirley Hilfinger, Clerk, 1002 East Palmaritas Drive.

TUCSON — Friends Meeting, 129 North Warren Avenue. Worship, First-days at 11 a.m. Clerk, Julia S. Jenks, 2146 East Fourth Street; Tucson MA 3-5305.

CALIFORNIA

BERKELEY — Friends meeting, First-days at 11 a.m., northeast corner of Vine and Walnut Streets. Monthly meetings the last Friday of each month, at 7:30 p.m. Clerk, Clarence Cunningham.

CLAREMONT — Friends meeting, 9:30 a.m. on Scripps campus, 10th and Columbia. Edward Balls, Clerk, 439 W. 6th Street.

LA JOLLA — Meeting, 11 a.m., 7380 Eads Avenue. Visitors call GL 4-7459.

LOS ANGELES — Meeting, 11 a.m., Univ. Meth. Church, 4th floor, 817 W. 34th Street.

PALO ALTO — First-day school for children and adults, 10 a.m. Meeting for worship at 11. 957 Colorado.

PASADENA — 526 E. Orange Grove (at Oakland). Meeting for worship, Sunday, 11 a.m.

SAN FRANCISCO — Meetings for worship, First-days, 11 a.m., 2160 Lake Street.

COLORADO

DENVER — Mountain View Meeting, 10:45 a.m., 2026 S. Williams. Clerk, SU 9-1790.

CONNECTICUT

HARTFORD — Meeting, 11 a.m., First-day school, 11 a.m., 144 South Quaker Lane, West Hartford.

NEW HAVEN — Meeting 9:45 a.m., Conn. Hall, Yale Old Campus; phone FU 7-1639.

NEWTOWN — Meeting and First-day school, 11 a.m., Hawley School.

DISTRICT OF COLUMBIA

WASHINGTON — Meeting, Sunday, 9 a.m. and 11 a.m.; Sunday School, 10:30 a.m., 2111 Florida Avenue, N.W., one block from Connecticut Avenue.

FLORIDA

DAYTONA BEACH — Meeting, 11 a.m., First-days at 300 North Halifax Avenue. Information, Sarah Belle George, CL2-2333.

GAINESVILLE — Meeting for worship, First-days, 11 a.m., 116 Florida Union.

JACKSONVILLE — Meeting for worship, 11 a.m., YWCA. Contact EV 9-4345.

MIAMI — Meeting for worship at Y.W.C.A., 114 S.E. 4th St., 11 a.m.; First-day school, 10 a.m. Miriam Toepel, Clerk. TU 8-6629.

MIAMI — University, Wesley Foundation, Sundays 7:30 p.m. Clerk, MO 1-5036.

ORLANDO-WINTER PARK — Meeting, 11 a.m., 316 E. Marks St., Orlando; MI 7-3025.

PALM BEACH — Friends Meeting, 10:30 a.m., 823 North A St., Lake Worth.

ST. PETERSBURG — First-day school and meeting, 11 a.m., 130 19th Avenue S.E.

GEORGIA

ATLANTA — Meeting for worship and First-day school at 10 a.m. 1334 Fairview Road, N.E., Atlanta 6. Phone DR 3-7986. Phern Stanley, Clerk, Phone DR 3-5357.

HAWAII

HONOLULU — Meeting, Sundays, 2426 Oahu Avenue, 10:15 a.m.; tel. 999-447.

ILLINOIS

CHICAGO — 57th Street Meeting of Friends. Sunday worship hour, 11 a.m. at Quaker House, 5615 Woodlawn Avenue. Monthly meeting, 7:30 p.m., every first Friday. Telephone BUTterfield 8-3066.

DOWNERS GROVE (suburban Chicago) — Meeting and First-day school, 10:30 a.m., Avery Coonley School, 1400 Maple Avenue; telephone WOODland 8-2040.

INDIANA

EVANSVILLE — Meeting, Sundays, YMCA, 11 a.m. For lodging or transportation call Herbert Goldhor, Clerk, HA 5-5171 (evenings and week ends, GR 6-7776).

INDIANAPOLIS — Lanthorn Friends, 1040 W. 42nd Street. Meeting for worship and First-day school, 10 a.m. Telephone LI 6-0422.

IOWA

DES MOINES — South entrance, 2920 30th Street; worship, 10 a.m., classes, 11 a.m.

KENTUCKY

LOUISVILLE — Meeting and First-day school, 10:30 a.m. Sundays, Neighborhood House, 428 S. First St.; phone TW 5-7110.

LOUISIANA

NEW ORLEANS — Friends meeting each Sunday. For information telephone UN 1-8022 or UN 6-0389.

MARYLAND

SANDY SPRING — Meeting (united), First-days, 11 a.m.; 20 miles from downtown Washington, D. C. Clerk: R. B. Thomas; telephone WA 4-3366.

MASSACHUSETTS

CAMBRIDGE — Meeting, Sunday, 5 Longfellow Park (near Harvard Square) 9:30 a.m. and 11 a.m.; telephone TR 6-6883.

WELLESLEY — Meeting, Sunday, 10:30 a.m. at Tenacre Country Day School, Benvenue Street near Grove Street.

WORCESTER — Pleasant Street Friends Meeting, 901 Pleasant Street. Meeting for worship each First-day, 11 a.m. Telephone PL 4-3887.

MICHIGAN

ANN ARBOR — Meeting at 1416 Hill, 10:30 a.m. to 11:30 a.m.; Adult Forum from 11:45 a.m. to 12:30 p.m. each Sunday.

DETROIT — Meeting, Sundays, 11 a.m. in Highland Park YWCA, Woodward and Winona. TO 7-7410 evenings.

KALAMAZOO — Meeting for worship, 10 a.m., discussion, 11 a.m., Friends' Meeting House, 508 Denner. Call FI 9-1754.

MINNESOTA

MINNEAPOLIS — Meeting, 11 a.m., First-day school, 10 a.m., 44th Street and York Avenue S. Harold N. Tollefson, Minister, 4421 Abbott Avenue S.; phone WA 6-9675.

MINNEAPOLIS — Church Street, unprogrammed worship, 10:15 a.m., University Y.M.C.A., FE 5-0272.

MISSOURI

KANSAS CITY — Penn Valley Meeting, 306 West 39th Street, 10:30 a.m. Call HI 4-0888 or CL 2-6958.

ST. LOUIS — Meeting, 2539 Rockford Ave., Rock Hill, 10:30 a.m.; phone PA 6-0429.

NEW JERSEY

ATLANTIC CITY — Meeting for worship 11 a.m., First-day school, 10:30 a.m., South Carolina and Pacific Avenues.

DOVER — First-day school, 11 a.m., worship, 11:15 a.m., Quaker Church Road.

HADDONFIELD — Meeting for Worship, 11:00 a.m. First Day, Lake St., Albert Wallace, Clerk.

MANASQUAN — First-day school, 10 a.m. meeting, 11:15 a.m., route 35 at Manasquan Circle. Walter Longstreet, Clerk.

MONTCLAIR — 289 Park Street, First-day school, 10:30 a.m.; worship, 11 a.m. (July August, 10 a.m.). Visitors welcome

NEW MEXICO

ALBUQUERQUE — Meeting and First-day School, 11 a.m., 815 Girard Blvd., N.E. Albuquerque. John Atkinson, Clerk. Phon ALPine 5-9588.

SANTA FE — Meeting, Sundays, 11 a.m. Olive Rush Studio, 630 Canyon Road. Sante Fe. Jane H. Baumann, Clerk.

NEW YORK

ALBANY—Worship and First-day school, 11 a.m., YMCA, 423 State St.; Albany 3-6242.

BUFFALO—Meeting and First-day school, 11 a.m., 1272 Delaware Ave.; phone EL 0252.

LONG ISLAND—Northern Boulevard at Shelter Rock Road, Manhasset. First-day school, 9:45 a.m.; meeting, 11 a.m.

NEW YORK—First-day meetings for worship:
11 a.m. 221 E. 15th St., Manhattan
22 Washington Sq. N.
Earl Hall, Columbia University
110 Schermerhorn St., Brooklyn
137-16 Northern Blvd., Flushing
3:30 p.m. Riverside Church, 15th floor
Telephone GRamercy 3-8018 (Mon.-Fri. 9-4) about First-day schools, monthly meetings, suppers, etc.

SCARSDALE—Worship, from June 12th through Sept. 4th, Sundays, 9:30 a.m., 133 Popham Rd. Clerk, William Vickery, 162 Warburton Ave., Hastings-on-Hudson, N. Y.

SYRACUSE—Meeting and First-day school, 11 a.m., YWCA, 339 E. Onondaga Street.

OHIO

CINCINNATI—Meeting for worship, 10 a.m., 355 West McMillan, Richard Day, Correspondent, WI 1-2419.

CLEVELAND—Meeting for worship and First-day school, 11 a.m., 10916 Magnolia Drive. Telephone TU 4-2695.

TOLEDO—Unprogrammed meeting for worship, First-days, 10 a.m., Lamson Chapel, Y.W.C.A., 1018 Jefferson.

PENNSYLVANIA

DUNNINGS CREEK—At Fishertown, 10 miles north of Bedford: First-day school, 10 a.m., meeting for worship, 11 a.m.

HARRISBURG—Meeting and First-day school, 11 a.m., YWCA, 4th and Walnut Sts.

HAVERFORD—Buck Lane, between Lancaster Pike and Haverford Road. First-day school, 10:30 a.m. Meeting for Worship at 11 a.m.

LANCASTER—Meeting house, Tulane Terrace, 1½ miles west of Lancaster, off U.S. 30. Meeting and First-day school, 10 a.m.

MEDIA—125 West Third Street. Meeting for worship at 11 a.m.

PHILADELPHIA—Meetings, 10:30 a.m., unless specified; telephone LO 8-4111 for information about First-day schools.
Byberry, one mile east of Roosevelt Boulevard at Southampton Road, 11 a.m.
Central Philadelphia, 20 South 12th Street.
Chestnut Hill, 100 East Mermaid Lane.
Coulter Street and Germantown Avenue.
Fair Hill, Germantown & Cambria, 11:15 a.m.
Fourth & Arch Sts., First- and Fifth-days.
Frankford, Penn & Orthodox Sts., 10:30 a.m.
Frankford, Unity and Waln Streets, 11 a.m.
Green St., 45 W. School House L., 11 a.m.
Powelton, 36th and Pearl Streets, 11 a.m.

PITTSBURGH—Worship at 10:30 a.m., adult class, 11:45 a.m., 1353 Shady Avenue.

READING—First-day school, 10 a.m., meeting, 11 a.m., 108 North Sixth Street.

STATE COLLEGE—318 South Atherton Street. First-day school at 9:30 a.m., meeting for worship at 10:45 a.m.

TENNESSEE

MEMPHIS—Meeting, Sunday, 9:30 a.m. Clerk, Sumner Parker. BR 6-8391.

NASHVILLE—Meeting for worship, 10:30 a.m., Sundays, 2020 Broadway. Call CY 8-3747.

TEXAS

AUSTIN—Worship, Sundays, 11 a.m., First-day school, 10 a.m., 606 Rathervue Place. Clerk, Priscilla Zuck, GR 7-3414.

DALLAS—Sunday, 10:30 a.m., Adventist Church, 4009 N. Central Expressway. Clerk, Kenneth Carroll, Religion Dept., S.M.U.; FL 2-1846.

HOUSTON—Live Oak Friends Meeting, Sunday, 11 a.m., Council of Churches Building, 9 Chelsea Place. Clerk, Walter Whitson; Jackson 8-6413.

VIRGINIA

CLEARBROOK—Meeting for worship at Hopewell Meeting House, First-days at 10:15 a.m.; First-day school at 11 a.m.

LINCOLN—Goose Creek United Meeting House. Meeting for worship, 11:15 a.m., First-day school, 10 a.m.

WINCHESTER—Centre Meeting House, corner of Washington and Piccadilly Streets. Meeting for worship. First-days at 10:15 a.m.; First-day school, 10:45 a.m.

WASHINGTON

SEATTLE—University Friends Meeting, 3859A 15th Avenue, N.E. Worship, 10 a.m.; discussion period and First-day school, 11 a.m. Telephone ME1rose 2-9983.

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11-13 November	RACHEL CADBURY
9-11 December	DOUGLAS V. STEERE
27-29 January	ELIZABETH G. VINING
17-19 February	DOUGLAS V. STEERE
5-7 March	MARJORIE WILKINSON
21-22 April	CALVIN KEENE
12-14 May	DOUGLAS V. STEERE

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Quaker Thought and Life Today

VOLUME 6

OCTOBER 1, 1960

NUMBER 32

*G*OD has not called us to be dragged like slaves in the wake of history plunging to its doom, but to be the messengers and servants of Christ, who is the Lord of history and the victor over the demonic forces in it. . . . We believe that in response to faith, God will now, as in other times of man's sinning and despair, impart new light and power to His church and His people. The church will then be a channel of grace and renewal for the world, and Christian citizenship will acquire a new meaning.

—A. J. MUSTE

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Friends Conference on Religion and Psychology

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Opening of New School in Holland

A THIRTEENTH-CENTURY castle, Beverweert, just a short distance from Utrecht in the center of Holland, the new home of the Friends School which for many years was located at Ommen. The official opening of the school took place on June 18, 1960, with many Dutch Friends in attendance. The Queen's Commissioner for Utrecht was master of ceremonies. Friends House, London, sent a representative and the United States government was represented by an official from the Embassy's Department of Educational Affairs. Rien Buter, well-known Dutch Friend and President of the Board of the school, made the opening address. Most of the present student body, 130 boys and girls of high school age, the faculty and operating staff of 32 had some part in the opening exercises.

This is the second phase in the educational program of the Netherlands Yearly Meeting. Dutch Friends in 1934, with the help of British and German Friends, opened a school at Ommen to enable refugee teachers and students from many parts of Europe to continue their work. Castle Eerde, outside the town of Ommen, was home for years to many young students. At the close of the war Dutch Friends decided to reopen the school as an international school for boys and girls, and the late Horace Eaton was the first postwar Headmaster. When the lease at Eerde ended, it was Horace Eaton's encouragement and inspiration which led Friends to find new quarters and make long-range plans, which culminated in the ceremonies on June 18.

Through incredible work by many persons, Friends and non-Friends, in recent years a location was found, the necessary finances raised to purchase the estate, some of the buildings remodeled, and new ones built—all while the school continued at Ommen. On September 19, 1959, students transferred to Beverweert, where they found central heating, the old castle, rooms converted to classrooms and offices, modern kitchen installed, the large coach house converted to a girls' dormitory, and a new dormitory for 75 boys. They also found a large hall housing the gymnasium, which in turn becomes a concert hall and a little theater. A small infirmary, six homes for staff members, a hockey field, tennis courts, and a basketball court were all ready for use.

The school prepares for the Oxford certificate and for the fourth form of the ordinary Dutch lyceum. About 30 per cent of the student body are foreigners, many of them from the United States. Both Dutch and English are the languages used. Although the school is not a Quaker school, one of the Board members writes: "It is a Quaker school in that it is sponsored by Friends who think it worth while for the community as a whole to make this kind of education available. Also we think it may be an opening for our Society's thoughts and ideals in the future. Finally, the school strives to become a Quaker school in that the staff, having seen some good Friends at work, Katherine Petersen and Horace and Emma Eaton, and having seen that their ideas work in actual practice

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FRIENDS JOURNAL

Successor to *THE FRIEND* (1827-1955) and *FRIENDS INTELLIGENCER* (1844-1955)

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Editorial Comments

Africa's Emancipation

IN 1871, when the searching party of Sir Henry Morton Stanley reached Dr. Livingstone after a most hazardous expedition into the interior of Africa, Stanley saluted Dr. Livingstone with the now famous words, "Dr. Livingstone, I presume?" Subsequently, Mr. Stanley's reputation as an explorer and expert on the dark continent was at its height, and his advice was eagerly solicited. In 1884-85 he developed before a group of Manchester cotton dealers a picture of their role in Africa's future. Expressing the hope that advancing Christian civilization would soon teach the Congo Negroes to wear decent clothes, at least on Sundays, he estimated that such Sunday dresses for each native would require 320 million yards of Manchester cotton cloth. Hopefully, this Sunday habit of covering nudeness was likely to carry over to the other six days of the week, and the total business involved would then amount to 26 million pounds sterling. When he shared this exhilarating vision with his audience, there were, naturally, loud cheers. The Manchester cotton spinners were anxious to clothe another 40 million pagans in other areas of Africa. Indeed, the Birmingham iron works would produce the ore to serve those peoples and create jewelry to embellish the dark skin of the native women. Last, but not least, the servants of Christ would rescue the poor heathens from their low spiritual state.

Three Generations Later

It was reserved to our generation to realize how naively selfish such hopes were. The savagery of events in the Congo can stem only from the sense of betrayal and exploitation which the past decades have nourished in the natives. We are at present witnessing the emancipation of Nigeria, the largest African nation, with a population of 35 millions. Colonies are like ripe fruits falling from the trees of history. Whatever will happen in the "dark" continent, it is obvious that romantic dreams of primitive Africans living the museum life of savages must be discarded. The history of colonialism is also the story of trade, politics, commercialism, militarism, and of missions. Shifts of immense proportions are occurring in economics, agriculture, industry, and education. Many best African leaders have studied in Europe and the United States. Some families in Lagos, Nigeria, have

been college-trained for three generations. But they realize that college degrees alone do not give them status among their people. Wealth is still an indispensable social asset. A satirical little song in Ghana dwells on three qualifications for a young man to be an eligible bachelor: he must be a "been-to, a car-ful, and frig-ful," meaning he must have been abroad, own a car, and have a refrigerator.

The African Metropolis

Industry is rapidly changing many aspects of African life. The attractions of industrial wages and of city life in general are calling young men and women away from their villages, although many return after a period of saving their earnings and marry in their familiar setting. Already a quarter of the Congo population is living in metropolitan areas. Ibadan in Nigeria has a population of 600,000. Lagos, Daccar, Accra, and Lomé have skyscrapers, asphalt roads, movie theaters, and self-service stores. Unfortunately, there are also crime, unemployment, and vice. Labor organizations for cooks, chauffeurs, and other domestic help are seeking international affiliation. The emancipation of African women in trade, commerce, and social as well as educational work is taking big strides. Yet superstitious cults, polygamy, and tribal customs of a primitive nature continue to exist in the vast hinterlands of this continent.

In the museums of the big cities the paraphernalia of ancient cults, the masks, weapons, tom-toms, and magic tools of all descriptions are on exhibit. African teachers and their students gaze at them while listening to a lecture about the tribal customs of their ancestors. Many of them will never see ancestors in the bushlands. They will never see lions, zebras, or elephants, except in zoological gardens. Their continent is about to cease being a living museum. It stands at the crossroads of history, uncertain as to its future course.

Africans in the United States as well as in Africa know that too much of traditional Christianity has been hostile to human progress. The time is here to remove all reservations in creed and practice. At this late hour Christendom has more than one competitor for the soul of Africa.

Nothing without Love

THOUGH I speak with the tongues of men and of angels, and have not charity [love], I am become as sounding brass, or a tinkling cymbal," wrote the apostle Paul in his message to the Corinthians. He added that even if he had all knowledge, and faith enough to move mountains, he would still be nothing without love.

It seems to me that Paul speaks to us now, across the mountains of time and space. Love today is a fugitive thing, a commodity, a device. At this writing the kind of "love" reveled in by Errol Flynn in *My Wicked Ways* has been on the best-seller list for half a year. A man's sacrifice to something deep is lightly scorned by labeling him a "do-gooder." The surface reading says that our American love is for two cars in every garage, replete with tailfins. But after 300 years of extracting abundance from virgin land, perceptive Americans know that there is more to the journey than tailfins and sedatives.

There is hope; there shall always be hope. There is love, if we can find the power to unleash it. There is faith, if we can but think of others first. The question is: How can we lift the human vision to the shining perspective of tomorrow? Why must we accept relegation to the oblivion of 21 past civilizations, all self-centered? How can the individual rise above the noise level of a mercantile society and speak from conscience, the storehouse of love? Who is there to convince us that a man is still more important than the mass?

It can be done. We could begin by measuring those human organizations through which Friends and others try to speak their love and conscience. Then, candidly, we must assess what our organizations lack, and attempt to infuse them with missing ingredients—or simply to scrap them and find new forms as did a carpenter back along the road. Perhaps a starting point is the committee, that camel designed by members to be a horse.

It is a curious thing that Americans are fond today of quoting Alexis de Tocqueville's observation about these states in the 1830's. He marveled at our proficiency in forming committees at the mention of a human need. He did assess our quantitative reaction correctly. There are now some 500,000 volunteer organizations, using 30,000,000 people. One wonders whether the sheer quantity of committees speaks to our human need to express love. Is the quantity a guide to quality?

Among Friends there is doubt that the committee provides this human outlet. Who among us has not watched with amusement as a concern is met by establishing a committee, then an executive and subcommittees, and finally an executive secretary who can absolve members of the chore of participation? Who has not

sighed in fatigue when meeting the same five per cent of the populace nightly, the participants who oil and maintain this proliferation of machinery?

The truth would seem to be that Americans are bound up in the machinery, not the cause. We admire quantities like cheapest, biggest, fastest, while paying scant heed to words like genuine, good, or honest. The end justifies the means, but we are stuck on the flypaper of the means. There appears to be validity in the recent charge of Gilbert Seldes, author and critic, that the committee has become a sop to deaden personal expression. We need a new form of social organization if the human being is again to be able to speak from love and conscience, and to be heard.

Let us turn next to the more formal institutions of the moment. Do they let us speak more eloquently to the human condition? What about the institutions of politics, family, mass media, education, and religion as they prevent us from becoming mere sounding brass?

A seasoned politician told me one month ago that only ten per cent of Americans are participants in political affairs. Another 15 per cent are interested and occasionally take part. He wagged his head dolefully in saying that 75 per cent are completely disinterested and also unreachable.

Look now at the institution of the family. We seem to be undergoing a kind of Parkinson's law in the home; as family size grows, family attention to solidarity and to individual needs appears to be diminishing. One in four marriages ends on the rocks of divorce. A rising percentage of women shun the key role of homemaker, or feel oddly wasted and insecure providing the love and cohesion which are mandatory to family security. Increasingly we are developing a "waist-high culture" predicated on lost children somehow raising themselves on values derived at school or from watching "Dennis the Menace" on TV.

Speaking of the influence of TV, and in a large sense of all the mass media, we find them dedicated chiefly to perpetuating stereotypes, to serving up the bland and noncontroversial rather than to serving as an escalator for raising human taste, intelligence, and desire to participate. As Seldes noted in the same speech, the mass media today are the modern equivalent of the circus and popcorn with which Rome's managers lulled the populace. He added that the present equivalent is working "frighteningly well" to extract conformity and to deaden personal expression, which in the past was the dynamism of a free society.

Could one also look at education and find it a sop

or soporific? This would be a harsh judgment; millions of sincere people dedicate their lives to educating our youth on no more revenue than Americans spend annually on alcohol. We are, however, wedded to a concept of equal education for all children. The quantity of this assumption generally precludes our training students by ability levels. Independent thought can flower only rarely in the arid reaches of this educational sameness. We are tossing out the courses in basket weaving. Are we doing enough to substitute course material which exposes children to truth, unlimbers their tongues, sharpens their minds?

This critique also finds the church shy of opportunity for the individual to express love and conscience. I was frankly shocked at the 1960 observation of a student newspaper that "The church as an institution is virtually obsolete, no more than a social club."

The weight of this charge by youth is substantial. The church has vacillated on moral positions ranging from our taking part in war to our cleaning up dishonesty in all walks of life, to our abolition of racial segregation (only 10 per cent of U. S. churches now are integrated). By catering to the social needs of members—and incidentally building membership past 100,000,000—this institution has apparently lost its potential role as the lamp of society to light the way to truth.

We can, of course, go beyond such institutions to our environment itself in this appraisal. The city, where two-thirds of Americans now live, was not designed for personal expression. By laying waste to that which God has provided—crowding thousands into a spot where stood six magnificent trees, surrendering the sovereignty of the walking man to the automobile—we have also muffled the voice of love and concern.

Living in these days and ways, we have been lulled to misconstrue goods as fulfillment. We have mistaken leisure time for a life goal, instead of a means. One could be easily cynical and pessimistic about our use of both time and space, becoming the slave of the former and the debaucher of the latter.

The real point is, of course, how to reach down in-

side the individual and shake him free of the institutional cramps, how to enable him to speak from the ocean of light we know is there.

The real point is still love. Its expression is no farther distant than one's neighbor, no more complex than living the Golden Rule. We can jettison that which inhibits us by being willing to change.

It goes without saying that change is the basic rule of the human order. God flung an immense handful of dust down the silent corridor of space. He provided for expansion and contraction of all the celestial bodies we know. He gave us the seasons of summer and winter. He set in motion both joy and sorrow, both love and hate. Now it is up to us to choose more decisively the path we must take. It seems clear to me that our responsibility in the immense design is to see that love wins out, that summer has priority over winter.

Working at this, we must understand clearly the relationship of cause and effect. We do not yet comprehend that Jesus was just one man in a sinful yesteryear, that less than five per cent of the colonists successfully launched the American Revolution. We must. Not the numbers of men moving automatically, but the quality of a man inspired is what counts.

There is still infinite power in one man inspired. In our time four Negro boys in North Carolina chose to sit down and wait for service in a variety store where they had earlier been given no honor. They were not served. Yet the entire American South has erupted with the rightness of their cause. Sensitive people the world over speak for them now. Their case illustrates both the power of personal conviction and the strength of an idea whose time has come.

The idea today is personal participation. Behind the cloudbank of the cold war a new day is dawning. While America and Russia are stalemated because military resolution of their differences is too costly to the race, new men are walking the earth in fresh-won dignity. They look toward this country. They look for performance, not platitudes. We can act soon and join up with this new force which will shape the human destiny; or we can continue to be spectators at our peril.

WE recognize that men who live in the power and in the light of complete faith in that-of-God in all the world's people are drawn together with a strength beyond that of the divisive forces working to tear them asunder. Because we possess such a faith we find no meaning in the concept of "evil men." We are aware of the evil within men and of the conditions that nourish such evil. We dedicate ourselves to the struggle against such conditions. In this struggle—armed with our faith—our choices must be hope, not fear; understanding, not retaliation; compassion, not prejudice; the taking on of suffering, not its infliction; sharing, not greed; love, not hate; life, not death; peace, not war.—Statement preceding the Plan of URBANA-CHAMPAIGN MEETING, ILLINOIS, for Participation in the Friends Corporate Witness for Peace in October, 1960

We start this performance, of course, in our own backyard. We reach down deep inside ourselves and find truly that which yearns for expression,—then say it, do it.

There is still no instrument on earth as great as one man with love. We can infuse ourselves, our neighbors,

our institutions, our cities, our nation, and our world with it if we but try.

We have, then, a distinct path to travel. An ancient signboard still points the way. Paul said of himself that even if he had all knowledge and faith enough to move mountains, he would still be nothing without love.

PAUL BLANSHARD, JR.

Once More with Feeling

THIS century worships at the shrine of two deities, Success and Violence. Yet in the midst of the almost universal adulation of these "fake absolutes," the teaching of nonviolence of Mahatma Gandhi persistently makes its modest appeal. Gandhi, dead since 1948, is still very much alive.

The essential and nonviolent teaching of Gandhi has been aptly summarized by Jean Lee Bondurant in the slim volume on *The Gandhian Philosophy of Conflict*, recently published by the Princeton University Press. Dr. Bondurant states that Gandhi was not dogmatic in his description and application of nonviolence. But, she continues, "If there is dogma in the Gandhian philosophy, it centers here: that the only test of truth is action based on the refusal to do harm." By this, of course, Miss Bondurant as well as Gandhi meant harm not only to the bodily person and to physical nature but also to the ideological and spiritual character of the human being.

The application of this philosophy of nonviolence is currently apparent in several parts of the world. For example, in December, 1958, the provisional agenda of the All-African Peoples Conference, which assembled in Accra, Ghana, contained a clear commitment to the philosophy of nonviolence. (The Egyptian delegation to the conference found this commitment to be abhorrent.) Similarly, in October, 1958, the conference held on the island of Rhodes by the Congress for Cultural Freedom to discuss the problems of representative government and human freedom in the new African-Asian nations found Gandhi's philosophy of nonviolence and his economic program constantly appearing as basic themes of debate. In a sense the activities of Boris Pasternak were a further illustration of the Gandhian principle. Here was a man, Pasternak, who despite the encroachments of the totalitarian regime sought to maintain his own integrity while not responding with either cowardice or violence.

Perhaps the most outstanding example in recent times of the organized development of a nonviolent movement has occurred among Africans in Northern

Rhodesia. Following the example of Gandhi, the movement commonly termed the Zambia African National Congress plans passive resistance to British colonial rule. Zambia's beliefs include a socialistically planned economy on cooperative lines for Northern Rhodesia, but the socialism of Zambia is not doctrinaire. There is an understanding that a continuing dependence upon Western capital for the achievement of the social goals of the movement is necessary. Although the leaders have no over-all blueprint, they appear to be firm on such matters as the needed redistribution of land with adequate compensation to present owners. They also assert the need to divert income from copper, the greatest source of income in Rhodesia, to the development of rural industry. The British-owned mineral rights (maintained since 1890 by the British South Africa Company) would be nationalized.

It is not possible to know accurately how many followers are supporting Zambia and its claims; probably the total lies between seventy-five thousand and one hundred thousand. The chief concentration of the membership is in the urban areas and the large northern province. It also has strength in Barotseland.

The plans of Zambia for the attainment of political power are not entirely clear. Certainly they are based upon civil disobedience and nonviolence. The leaders recognize that the weapons of violence are in the hands of the "imperialist."

Politically Zambia has proposed that the tribal chiefs form a national council similar to the British House of Lords. The chiefs would have little legislative responsibility, but they would be important local symbols of the cultural heritage. The chiefs are now organized in a system of federated authority under British direction. Politically, moreover, Zambia does not accept the present Federation of Rhodesia and Nyasaland, formed in 1953 from the territories of Northern Rhodesia and Nyasaland and the self-governing colony of Southern Rhodesia. Probably the continuing discussion of the status of the Federation both in Northern Rhodesia and in Britain

will within the next months have a significant influence upon the continuation of the Federation.

The leaders of Zambia have regularly indicated their acceptance of majority rule. They see clearly the need to protect minority groups even when an African majority rules. They are hopeful that the whites, mainly Britishers, will continue to have good relations with the nationals, and they point to India and Ghana as encouraging models.

Zambia has too many problems on its hands to be much concerned about the East-West conflict. The primary opponent is Great Britain. Yet Zambia has not been willing to accept the aspiring leadership of Egypt over much of the African continent. Mr. Kenneth Kaunda, a 37-year-old former Presbyterian minister who is President of Zambia, recently stated that he did not believe the Egyptians to be "real" Africans. To some extent, Zambia looks to the United States as providing a suitable ideal for the future of Northern Rhodesia. The leaders of Zambia have declared that the United States was the first modern country to free itself from colonialism and thus is a leader in the liberation of colonized groups.

Zambia is potent and present testimony to the continuing vitality of Gandhi's ideas of the nonviolent attainment of nationhood on the part of a colonial people. Since the movement called Zambia thinks of itself as engaged in an effort paralleling that of the Gandhian Period in India, it is appropriate for it to look to the philosophy of Gandhi himself for its methodology and inspiration.

Once again, and with feeling, the ideas of Mahatma Gandhi are on the march.

HERBERT STROUP

Agape

By AVERY D. WEAGE

Our lives are like a symphony. Alone,
 We strike at best a weak, uncertain tone;
 Yet when we strive to play above the din,
 We find that harshness, discord enter in.
 The score is fellowship, the music, love—
 A clear and heavenly lyric from above.
 How bright the song upon a summer's day,
 Until the dark clouds drop their shroud of gray!
 Our Great Conductor teaches us to hear
 Those quiet tones which now escape our ear;
 Under His guiding hand, the symphony
 Of faith and love unfolds through you and me,
 Our lives the instruments. Lord, grant us skill
 Each one to play his part, as Thou dost will.

Pacific Yearly Meeting

AS Friends met on August 15 to 19 at Willamette University, Salem, Oregon, the Clerks found themselves raised high on a stage of the Arts theater above a deep orchestra pit. The equalitarianism of Pacific Yearly Meeting soon took over, however, when a fish net was produced to transport documents across "the moat." By the week's end, the "moat," as a Friend said, "was only in the eye of the Clerk."

Young Friends this year conducted their own Yearly Meeting and shared in the final general session. Previous frustrations were lost as Young Friends, under their able Clerk, Jean Prideaux, transmitted their minutes, concerns, and epistle, and Friends of all ages witnessed as a body.

The tone of the last day's sessions was set by a loved Friend who recently suffered a near-fatal burning. In times of darkest despair, said this Friend, "I lived and fed on love, nothing but love. Never underestimate the power of God through love." The final worship meeting was favored, as the Clerk said, by "a divine covering."

Four new Meetings were welcomed: Santa Barbara, San Luis Obispo, Sacramento, and Calgary (British Columbia). Honolulu reported a new worship group of 25 attenders in Seoul, Korea.

The Yearly Meeting regretfully received word of the withdrawal of Tucson Meeting from affiliation with it. It also heard a report from Friends in Tucson desiring to remain in Pacific Yearly Meeting. Feeling that "it cannot accept the withdrawal of a Monthly Meeting as a unit so long as there are members who wish to remain with us," the Yearly Meeting agreed to the withdrawal of the Friends who so desire, "wishing for them a congenial spiritual home." It recognized, in the other group, a continuing Meeting in Tucson, probably to be called Pima.

Friends generally, I believe, will share in the sorrow that separation continues to be used as a solution for differences among American Friends. They will also concur, I am sure, in Pacific Yearly Meeting's expression of continuing love for all Friends in Tucson and the hope of continuing friendship with and amongst them. There is now opportunity for the creative development of each of the Meetings there and for a fruitful relationship between them.

Young Friends said of the peace witness: "Something needs to be done immediately." Stuart Innerst reported on his work as a "Friend in Washington," and it was agreed to support this work another six months. Monthly Meetings were urged to follow the plan of a voluntary tax for the U.N. and to observe the 300th anniversary of our peace witness. Four persons, including Friends, were arrested in a demonstration at Livermore, California. Are we ready to support members moved to civil disobedience? Are the "seeds of war found in our own garments"? These and other questions and projects were discussed.

Harold Carson, Margaret Lorenze, and Beth Sanders reported on the Five Years Meeting and on Friends General Conference. Anton Nelson told of six years' work with a

tribal cooperative in Tanganyika, Africa, during which productivity increased 400 per cent. There was a lively meeting on Quaker religious thought.

In a session on "Good Order," Ruth Schmoie spoke on the dependence of outward on inward order, Harold Carson on "Order in the Monthly Meeting." Speaking on "Order in the Yearly Meeting," Ferner Nuhn said that Pacific Yearly Meeting has shown "a certain genius for creative religion in the twentieth century." With its qualities of religious spontaneity and democracy come problems: of distance, diversities, "over-permissiveness," and ignorance of Quaker experience. Solutions seem to lie not in greater centralism, but in further development on proven lines: of wide participation, responsibility, communication, and mutuality.

A new edition of the Queries was presented.

Friends remembered the inspiration and fruitfulness of the lives of William James, Lyra Dann, and Ruth Suckow Nuhn.

Harold Carson was selected as Clerk, following several years of valued service by Catherine Bruner. James Dewees was Assistant Clerk, and David Bruner was Reading Clerk. Edwin Morgenroth continues as Recording Clerk. Next year's Meeting will be at Santa Barbara.

FERNER NUHN

(Julia Swan Jenks, Clerk of Tucson, Arizona, Meeting, writes us as follows: "The Tucson Monthly Meeting of the Religious Society of Friends continues to have members who were with it before it joined Pacific Yearly Meeting, and they are still with it plus more new members. We are the original Meeting, and the Pima Monthly Meeting, mentioned in Ferner's letter, is a newly organized Meeting under Pacific Yearly Meeting. The Pima Monthly Meeting is not the same Meeting that originally joined Pacific Yearly Meeting; so it is a 'new' or 'reorganized' Meeting and should not be called 'continuing.'")

Autumn

I FOUND a maple leaf. It is a little brittle but, oh, how beautiful it is! This transparent leaf, with its many shades from fading green over yellow and orange to glowing red, is interwoven with innumerable intricate lines under its surface. The leaf is dying, but we know that its substance will not be wasted, that it will become earth and some day will help to create new life.

When I look at the leaf, peace touches my anxious, searching heart, and I remember how much beauty radiates from many an aging human face whose transparency brings out the marvel of the bone structure and whose lines are roads on which tears, laughter, endeavor, and emotions have traveled.

Why is it so difficult to submit to the eternal law? Not only peaches and cream are beautiful. Rich is the beauty of trees in fall, infinite the serenity of their bare branches against the winter sky, the beauty of age and the beauty of death—the deep creative slumber in preparation for new life.

RITA REEMER

Friends Conference on Religion and Psychology

THE Friends Conference on Religion and Psychology held its 18th annual session at Haverford College, Haverford, Pa., on June 10 to 12. About 100 were present for all or part of the time.

It was a rare experience to hear "Religious Experience and Its Communication in the Christian Tradition and in Eastern Religions" discussed with wisdom and discernment by J. Calvin Keene, Professor of Religion at St. Lawrence University, and by Arthur W. Hummel, who until his recent retirement was Chief of the Division of Orientalia at the Library of Congress.

In three plenary sessions, in group discussions, and in creative activities sessions there ran the continuing questions: What is religious experience? Can it be communicated? At the root, is not all such experience fundamentally one? What are the different modes of its expression?

On Friday night Arthur Hummel opened his address by quoting from Gandhi that every religion should be interpreted at its best. Therefore, as he believed Mahayan, or the Northern form of Buddhism, to be the truest form, he would present that. As came out in later discussions, it closely resembles Zen, which is becoming familiar, at least superficially, to many in the West. Individual search is essential to growth and to ultimate enlightenment. Buddhism supplies no answers, but it points the way. Arrival at any of the goals on this way must be the result of experience. Intuition rather than reason is accepted as a way to knowledge in the life of the spirit, and the way lies through suffering, which may be transcended. Closely related are the words in the New Testament "made perfect through sufferings," and it became clear that although each religion speaks its own language, "all truth comes from God" and only through this intuitive, mystical strain can the religions of the world hope to understand one another and accept one another as facets of fundamental truth.

On Saturday morning, following a meeting for worship, Calvin Keene presented clearly the Western conception of the communication of religious experience, keeping it within the Christian (and largely Protestant) tradition. This is a subject of staggering scope. What is religious experience? Is it always to be desired? What may its effects be? If this experience is a deep, inward revelation of oneself to oneself, can this be handled with safety? Do we dare ardently to pray for what may be a shattering experience? We are apt to consider it a mystical, uplifting expansion of consciousness—a rich, rewarding motion of the spirit—comforting, perhaps confirming to the soul. But it may "bring not peace but a sword."

The ritual of the Church is an attempt to communicate in order that worship may be more real. Form may deaden the sense of Reality though designed to reveal it. The faith in a warm, compassionate Jesus, a man both human and divine draws men into fellowship and common service which are parts of our Western tradition and culture.

There is a wide difference in the way in which the religious experience of the Buddhist and the Christian is expressed

and this difference, Calvin Keene believes, cannot be ignored, even though one recognizes that at its root is the mystical sense of Presence, called by many names, but confirming the universal belief in the seed of Reality abiding in all men.

As an over-all evaluation, it appears that "salvation" in the East means growth in insight leading to enlightenment. In the West there is special emphasis on the change and alteration of character resulting from religious experience, which lead to positive action.

RACHEL R. CADBURY

Continuing Committee on Greater Unity

THE Continuing Committee on Greater Unity (meeting at Olney Friends School in Barnesville, Ohio, April 16 and 17) decided to issue an invitation to 50-member Western (Conservative) Yearly Meeting of Plainfield, Indiana, to become the fifth group represented on the Committee. Following the example of Wilmington and Indiana (General Conference) Yearly Meetings, which planned several joint sessions of their Yearly Meetings this year, the Committee decided to encourage concurrent sessions of other combinations of its constituent groups in 1961.

The members of the Committee were fortunate in being able to see Arthur Miller's "The Crucible" (Salem witchcraft drama relevant to the McCarthy witch hunt), presented by the Olney Junior Class under the direction of Frances Taber. Headmaster Robert Hinshaw reported that ten Yearly Meetings were represented in the student body and that next year the first trained art and music teachers would join the faculty, broadening the curriculum at a time when the student body would be increased to 90.

Aided by the General Conference Meeting House Fund, Middleton Monthly Meeting of Ohio Yearly Meeting (Conservative) is building a new meeting house with a hollow-square seating pattern replacing the ancient gallery of facing benches. Seventeen members of this Yearly Meeting participated in the March conference of Cleveland-Pittsburgh-area Friends in the Pittsburgh Meeting House, addressed by Henry Cadbury.

Indiana (General Conference) Yearly Meeting is experiencing an influx of independent Meetings. For many years Yellow Springs was its only new Meeting. In the past few months, however, three more independent Meetings have joined, East Cincinnati, its Louisville Preparative Meeting, and the new Lanthorn Meeting of Indianapolis. Not all new Meetings are joining the same Yearly Meeting, however, as the new Seven Hills Meeting in Cincinnati is seeking recognition by Wilmington Yearly Meeting, with which its members were previously affiliated through the erstwhile Eden Street Meeting, now removed to the suburbs. Both Lanthorn and Seven Hills, incidentally, were established through the desire of their members not only to practice unprogramed instead of programed worship but also to uphold Friends testimony on equality of persons in membership and/or in the Meeting's location.

The Yearly-Meeting-mindedness of these new Meetings may be "handwriting on the wall" for the Lake Erie Association

of Friends. At least, East Cincinnati has already expressed in writing its feeling that henceforth its primary affiliation will be with its Yearly Meeting. Current trends suggest that in the long run the Lake Erie Association is likely to fade away as more responsible affiliations become contagious. Indeed, the run may not be so long.

ROBERT O. BLOOD, JR.

Books

THE CREATIVE IMAGINATION, Swarthmore Lecture. By KENNETH C. BARNES. Allen and Unwin, Ltd., London, 1960. 114 pages. Paper, 6s., \$1.00; cloth, 4s. 6d., \$1.50

In the 1960 Swarthmore Lecture the author asks that "creative imagination," which he defines as the spiritual force that has produced the discoveries of science, be applied also to the search for religious truth.

A few quotations will give a better taste of the quality of the lecture than a necessarily inadequate condensation. He asks that we question "everything that can be questioned until we discover that which cannot be doubted." "The statement that the meek shall inherit the earth applies to the Church and religion as a whole as well as to the individual man and woman." "Our religion is not big enough to contain . . . [science] . . . because religion speaks in a dying language, because it looks backward and inward rather than outward and forward, because it is too closely concerned with its own survival." "Quakerism will not become more vigorous and wholesome by concentration on itself but by looking outward."

The frequently expressed wish for a renaissance in Quakerism may be in the process of fulfillment. But it will almost surely not repeat the past. It is more likely to increase the spiritual hospitality of our religious society and make it possible to feed out of the same vessels of the spirit those who now find it so hard to break the bread of life together. Friends are not likely again to go to jail in numbers for failing to lift the hat or to take an oath; but by insistence upon an integrity unsupported except by the Spirit, or by refusing to speak ill of others, they may go to jail for contempt of Congress.

The author's views are forcefully, clearly, and provocatively stated. For that reason, the lecture is especially recommended to those who will bring initial disagreement to the reading.

CARL F. WISE

THE WASTE MAKERS. By VANCE PACKARD. David McKay Company, New York, 1960. 340 pages. \$4.50

One of the chapters of Vance Packard's disturbing book quotes Paul Mazur as having said, "Men's appetite for goods must be quickened and increased." This slogan has consciously been made the promotional rule in many industries, from building homes to designing kitchens, furniture, appliances, cars, clothes, and almost every other necessity of life. *The Waste Makers* gives abundant illustration for the fact that industry creates artificial overconsumption, obsolescence,

and therefore waste. Cosmetics, swimming apparel, colored telephones, radios, lighting equipment, household machines and other goods, food, clothing, furniture—just anything seems to be part of our economy, which is built on intentionally premature obsolescence. The “tired market” must be constantly stimulated and overstimulated. One retail publication declared planned obsolescence to be “a contribution to a healthy, growing society.” Too many citizens are still “victims of the one-car captivity” or “peasants who own only one car and are chained to the land like serfs in the Middle Ages,” as one TV program proclaims.

Vance Packard's book is studded with facts and figures about the excesses of the loan and mortgage business. Needless to say that in this whirl of spending, consuming, and throwing away millions of dollar values, the armed forces are the leading waste makers.

Packard's chapter on the changing American character, on restoring pride, prudence, and quality, and on the practical steps to be taken to channel our production into useful areas are heartening appeals from a modern conservative. A nation, as ingenious and enterprising as ours can and must solve the problem of learning to live with abundance, without making a virtue out of wastefulness.

W. H.

THE HIGH TOWER OF REFUGE. By EDGAR H. S. CHANDLER. Frederick A. Praeger, New York, 1959. 247 pages. \$6.75

This is a book about our “most typical twentieth-century man,” the refugee, and how he has been helped by the World Council of Churches to find a new home. Dr. Chandler takes the reader from Hong Kong to Brazil, as well as to refugee camps in Germany, Austria, Greece, Turkey, the Middle East, Korea, and elsewhere. He tells his story through the activities of tireless WCC personnel and case histories of individual refugees, so that the reader is able to translate statistics into human beings, both those whose lives are devoted to the cause of the homeless refugee and those others who are themselves the product of our warring century.

There are more than 300 separate organizations engaged in dealing with the refugee and his problems. Dr. Chandler asserts that “there would be no program for resettling refugees overseas, had it not been for the voluntary agencies.” Some of these agencies, like the Lutheran World Federation, come out of religious denominations; others, like the U.N. Relief and Works Agency, are related to the United Nations; still others, like the British Council for Aid to Refugees, are national in origin.

The American Friends Service Committee is not included in the list of the 28 voluntary agencies to which he makes frequent reference. There is no mention of the large-scale operation for Arab refugees in the Gaza Strip that the AFSC carried on in 1948 to 1950, even though Dr. Chandler gives quite a little space to the situation there. The Algerian refugee problem is not mentioned, even though it had already reached serious proportions before this book was published. Quaker work in Korea is noted only with a statement that the AFSC contributed 36 tons of relief goods in one six-month

period. (The total shipped by the AFSC was almost 1,700 tons.)

Although the jacket states that the book “presents the first complete account ever written of refugee relief throughout the world,” it is obviously not correct to call it “complete.” Dr. Chandler of necessity had to be selective in order to have a book for the public to read rather than volumes for the experts to study. He has chosen his material well. There are many excellent photographs that help tell the story. Disturbing are the descriptions of the political difficulties of our time which so obviously cause “man's inhumanity to man”; the church offers succor but no solution. But it is a heart-warming book in its stories of the courage and determination of individuals to meet and overcome these difficulties for themselves and on behalf of others.

Dr. Edgar H. S. Chandler, who is the Director of the Refugee Service of the World Council of Churches and the President of the Standing Conference of Voluntary Agencies Working for Refugees, has made a valuable contribution to the history of the concern of the Protestant Church about “the most typical twentieth-century man.”

ELEANOR STABLER CLARKE

WITH MY OWN EYES. By Bo GIERTZ, Bishop of Gothenburg. The Macmillan Company, New York, 1960. 237 pages. \$4.50

The Bishop of Gothenburg has told the history of Christ in an unusual way. Written as a novel, the eyewitness accounts of disciples, scribes, and Pharisees portray vividly the country, life, and thinking of the people in Christ's time.

The reader feels he has walked with and lived as one of the disciples or, again, has been one of the crowd who come to listen. He feels a deeper reverence for Jesus and his teaching and a less critical judgment of those who did not understand the greatness of the One they crucified.

ANNA S. BARTRAM

Opening of New School in Holland

(Continued from page 514)

tice, have become enthusiastic themselves and now try to realize them on their own initiative.”

The six Friends on the Board are appointed by the Netherlands Yearly Meeting as the Trustees of the school. These six can coopt nonmembers to serve on the school committees. At present five have been so coopted.

Over the years generous gifts from concerned people, the majority non-Friends who value such a school as this in their country, have made possible this “new” school. Reasonable debts must now be repaid over a period of years. The responsibility is difficult but not impossible, for it is undergirded by the enthusiasm of the Board and the school, and a long list of applicants waiting for admission. The same Board member previously quoted has said: “To raise this money and to expedite building has given me a terrible and a wonderful time. To see the miracle slowly unfolding has been an unforgettable experience.”

MARGARET E. JONES

About Our Authors

Margaret E. Jones, a member of Moorestown Meeting, N. J., is Chairman of the Publicity Committee of the American Friends Service Committee. In the service of the AFSC she had extensive and varied experiences in Europe.

Paul Blanshard, Jr., is a member of Chestnut Hill Meeting, Pa. As Radio and Television Director at the University of Pennsylvania, he has been producing for the university the television courses given for credit over station WCAU, Philadelphia. About September 1 he and his family went to Lagos, Nigeria, for two years, where he will serve as Quaker International Affairs representative for West Africa.

Herbert Stroup is Professor of Sociology and Anthropology, Chairman of the Department of Personnel Service, and Dean of Students at Brooklyn College, New York. His latest book is entitled *Community Welfare Organization*. He is a member of the Wider Quaker Fellowship.

Ferner Nuhn, a member of Claremont, Calif., Meeting, is our correspondent for the West Coast.

Rita Reemer attends Darby Monthly Meeting, Pa.

Rachel R. Cadbury is a member of Moorestown Meeting, N. J. She has written a number of articles and the lesson outline *The Choice before Us*.

Robert O. Blood, Jr., Associate Professor of Sociology, University of Michigan, is a member of Ann Arbor Meeting, Michigan. He is Chairman of the Committee on Wider Affiliation of Green Pastures Quarterly Meeting and Chairman (by rotation) of the Continuing Committee on Greater Unity of Indiana Yearly Meeting, General Conference; Wilmington Yearly Meeting, Five Years; Ohio Yearly Meeting, Conservative; and the Lake Erie Association).

Friends and Their Friends

The address of the American Friends Service Committee from now on is 160 North 15th Street, Philadelphia 2, Pa. The telephone number remains LOcust 3-9372.

The new address of the Friends World Committee, American Section and Fellowship Council, is 152-A North 15th Street, Philadelphia 2, Pa. The telephone number is LOcust 0757.

Friends will be interested to learn that they can continue to use the facilities at 20 South 12th Street, Philadelphia, after September, when the Service Committee moves to its new location. The reading room will remain open, with a receptionist on duty. The committee rooms will be available for meetings as at present.

It is hoped that nonprofit organizations will occupy the same space and share in the costs of operating the property. Friends know of nonprofit organizations which might like to occupy such space, they should advise the Twelfth Street Operating Committee, 20 South 12th Street, Philadelphia 7.

During the sessions of the 1960 Five Years Meeting at Richmond, Indiana, about 50 Young Friends of College age, including some from outside the Five Years Meeting, gathered for a week of worship, discussion, and planning for a work camp in South Carolina. Their epistle contained the following remarkable passage that ought to speak to Friends everywhere: "As we have considered this work camp, we have asked ourselves why there are so few Negroes in our Yearly Meetings. This work camp is meant to be a time for careful consideration of the responsibility of Friends in race relations, and yet we have so few Negro Friends that there may be none in attendance. Is our testimony for racial equality negated by the example of our own Meetings?"

The 1960 *Friends Directory of Meetings in the United States and Canada* is now available at 50 cents a copy (ten per cent discount for ten or more) from the Friends World Committee at 20 South 12th Street, Philadelphia 7, Pa., or Wilmington College, Wilmington, Ohio.

The directory gives the time and address of each Meeting, with the Clerk's name and address. It also contains a world calendar of Yearly Meetings and a list of Friends Centers around the world and of Friends schools and colleges in the United States.

Sixteen residents of Princeton, N. J., plan to levy a one per cent tax on their 1959 incomes and give the money to the United Nations on October 24, United Nations Day. The group, which includes housewives, college professors, ministers, and secretaries, said they had been inspired to their action by a group of Illinois Quakers [in Urbana-Champaign Meeting]. Among the Princeton group are Stringfellow Barr, Professor of Humanities at Newark Rutgers, and W. Taylor Thom, Jr., Blair Professor Emeritus at Princeton University.

From 75 to 100 Boy Scouts and Scout leaders attended an unprogrammed meeting for worship at the recent Scout Jamboree in Colorado Springs, Colorado. The meeting, which was held outdoors on a hillside overlooking the Rampart Range, was under the oversight of Colorado Springs Meeting.

"Questions to a Conscientious Objector and Answers, 1679" by Henry J. Cadbury is part of the 25th anniversary issue of *Fellowship*, the semimonthly publication of the Fellowship of Reconciliation, Nyack, N. Y. It gives a verbal account of Philip Ford's trial at Guildhall, London. Philip Ford was a close associate of William Penn.

The first issue of *Quaker Life*, published by the Five Years Meeting, 101 Quaker Hill Drive, Richmond, Indiana, has come to our desk. As reported earlier in these pages, it represents a merger of the former monthly *Quaker Action* and the biweekly *American Friend*. The new publication is subsidized by the Five Years Meeting. The subscription price is \$1.00 per year.

We are happy to add the name of Levi T. Pennington of Newberg, Oregon, to the roster of Friends who received this past summer an honorary degree (see our notice on page 414 in the July 9 issue of FRIENDS JOURNAL). Levi T. Pennington was awarded the degree of Doctor of Laws (LL.D.) by Earlham College.

On June 5, Boston, Mass., University awarded to Floyd Moore, Associate Professor of Religion at Guilford, N. C., College, the degree of Doctor of Philosophy. The title of his dissertation was *The Ethical Thought of Rufus M. Jones, with Special Reference to Biblical Influences*. The microfilm will be available from University Microfilms, Inc., 313 N. First Street, Ann Arbor, Mich.

The Editors need for their records a copy of the July 11, 1953, issue of the *Friends Intelligencer* (No. 28). We shall greatly appreciate it if one of our readers could supply us with that particular copy.

The first comprehensive exhibition of Edward Hicks' paintings opened in September and will continue during October at the Abby Aldrich Rockefeller Folk Art Collection, Williamsburg, Va. The August 28 issue of the *New York Times Magazine* published an article entitled "The Peaceable Kingdom" by John Canady, art critic of the *New York Times*. It contained five reproductions of the paintings. Edward Hicks of Newtown, Pa., was a Friend and is, according to John Canady, "by acclamation America's greatest primitive painter and one of the great ones of any place."

Pendle Hill will offer eight weekend retreats during 1960-61. With the recent acquisition of a comfortable and ample house (Waysmeet), a center for retreats has been established at Pendle Hill. One scheduled retreat will be held each month; the remaining weekends will be open to Meetings and other groups interested in using Waysmeet. It is expected that there will be a good deal of variety in the types of retreats offered. The naturalness and helpfulness of these gatherings have been demonstrated for more than a decade by the Labor Day Retreat. Now, with new facilities and a panel of retreat leaders, these retreats are to become a regular part of Pendle Hill's service

to the Society of Friends and to the larger community. Scheduled retreats and leaders are as follows: October 21-23, Douglas Steere; November 11-13, Rachel Cadbury; December 9-11, Douglas Steere; January 27-29, Elizabeth G. Vining; February 17-19, Douglas Steere; March 5-7, Marjorie Wilkinson; April 21-22, Calvin Keene; May 12-14, Douglas Steere. Write to the Secretary, Pendle Hill, Wallingford, Pa., for reservations and complete details.

Quaker Peace Witness Pilgrimage

At a meeting of the Administrative Committee of the Committee for Quaker Peace Witness on September 7 it was decided to postpone the Quaker Pilgrimage to Washington and the United Nations (item three of "A Minute of Concern for Witness and Rededication to the Peace Testimony of the Religious Society of Friends") from October 23-24 to November 12-14. No change is suggested in plans for local Meetings on the weekend of October 15-17. Friends are asked to pass this information around as they may find opportunity to do so in newsletters or by word of mouth.

The Committee is anxious to keep our public witness above politics and felt that a calmer atmosphere would prevail after the election. From several parts of the country had come reports that Friends were concerned lest political implications be attributed to the Pilgrimage. Postponement should assure much greater unity in support of the project.

With 150 names already in hand and widespread enthusiasm for the project, we anticipate an impressive showing for the Pilgrimage. The Committee believes that the three extra weeks will permit more thorough preparation and should result in a larger participation than would otherwise have been possible.

Details of Pilgrimage activities, information about housing while in Washington, etc., will go out to all concerned. We need to be informed as soon as possible of all who are coming.

Since we originally had United Nations Day and William Penn's birthday in mind in setting the pilgrimage for October 23-24, local Meetings may wish to use October 23 for supplementary observance with special attention to these occasions and to James Naylor's dying words (1660): "There is a Spirit . . . that delights to do no evil. . . ." We also urge special effort to visit Congressmen, Senators, and candidates for these offices during the week of October 17.

C. EDWARD BEHRE, *Administrative Secretary,*
Committee for Quaker Peace Witness

Salisbury Meeting House

The first meeting for worship was held in Salisbury's new meeting house, Southern Rhodesia, Africa, on Sunday, February 28, 1960. About 50 people, including children, with Joyce Stewart from Bulawayo and Suzanne Stephens from Johannesburg, were present. It was a time of great thankfulness for what has been achieved so far and of looking forward to what we may do in the future. We were reminded that in the early days of Quakerism, George Fox realized the need for Friends to have a meeting house and made it possible.

Off to College?

Many families and their friends give a token of their continued interest in the spiritual life of college students by subscribing for them to FRIENDS JOURNAL for a period of eight months. Our paper is a regular reminder of their bond of faith. Subscribe now.

\$3.50 for eight months.

FRIENDS JOURNAL
1515 Cherry Street, Philadelphia 2, Pa.

or Swarthmoor Meeting House to come into use. We are far in time and miles from George Fox and Swarthmoor, but we hope that in spirit and purpose we may have much in common.

Salisbury Meeting House is a contemporary building in two sections. One section is the meeting house with a small lobby; the meeting room is rectangular with a high ceiling, very simple and restful, decorated in cool gray and turquoise blue. Big windows lead on one side into what we hope will be a pleasant courtyard one day. Small high windows on the other side reveal bright blue sky and the sun shining on the brilliant yellow cassia tree. Across a paved walk are the classroom and warden's block. The two classrooms are small, with floors between which can be folded to make one large room. They are decorated in attractive pastel shades. The small children have brightly colored chairs and formica-topped tables. One group of children meets in the entrance hall of this building, as we hold three classes each Sunday. The warden has a small flat, the kitchen of which is also used by the Meeting for social occasions.

The building of Salisbury Meeting House and Center has been made possible by the generosity of Friends in England, America, Australia, Africa, and elsewhere. To all of these we give warm thanks. The half acre of land cost \$2,898, the building to date has cost \$13,440, and we have spent \$717 of the money given us for furnishings.

WILFRED F. COX, *Clerk,*
Central Africa Monthly Meeting

Letters to the Editor

Letters are subject to editorial revision if too long. Anonymous communications cannot be accepted.

The Worship and Ministry Committee of London Grove Meeting, Pa., has made it a practice to give to each mother of a new baby in the Meeting a copy of Josephine Benton's excellent *Martha and Mary*. Now we understand that this work, originally published by the Representative Committee of Philadelphia Yearly Meeting and later issued as a Pendle Hill Pamphlet, is out of print. With some 50 children in the Radle Roll Department, we would like very much to see this pamphlet again made available. Are there others who feel the same way?

Kennett Square, Pa. MARGARET W. THOMFORDE

I would like to share with the readers what I believe to be a fairly unique experience relating to the Vigil at Fort Detrick. First, let me say I am a member of the West Branch, N. Y., Monthly Meeting and the New York Yearly Meeting. During the first week of May I attended the annual meeting of the Society of American Bacteriologists, which was held in Philadelphia.

Several bacteriologists from Fort Detrick were there. This I ascertained from the badges all delegates wore. I asked these people, singly and collectively, what they thought or knew of the silent Vigil kept around Fort Detrick. To my amazement there was not one who was unaware of the Vigil or its purpose and interest. Some answered, "Oh, they don't stop us. We have

a job to do." Others, however, defended their work in the name of "defense" since there are nations doing the same.

One gentleman also said, "Well, you must admit there has been a lot of *good* that has come out of our work." This I could not deny since the scientific papers presented gave us these facts.

One lady surprised me by her vehemence—not against the Vigil—but against the newspaper stories her friends have been sending her. To quote her, "You would think by the headlines these people were *doing* something. They don't do a thing. They just stand there!" "As a Godfly?" some other person asked.

The Vigil has served a very useful purpose. The bacteriologists working on "B. W." are aware of the iniquitous nature of the work they are doing.

This leads me to say that I have met few people who, being made aware of an unpleasant fact, were able to deceive themselves forever, and therefore had to examine their own lives in this new light.

Rome, N. Y.

LILLIAN BURTON

I should like to make some comments in relation to Stewart Meacham's article "Berlin and Tom Mboya," in the issue of May 14, in order to avoid misunderstanding.

I think there is no choice and no decision necessary between helping the underdeveloped countries in Asia and Africa, on the one hand, and guaranteeing that West Berlin is not abandoned to communism, on the other. On the contrary, both can be helped only by the same thing, through diminishing the tension between U.S.A. and U.S.S.R.—in consequence of which alone disarmament can begin and bring an end at last to military competition.

When all the huge sums of money are no longer wasted on tanks, atomic bombs, submarines, missiles, satellites, and the dreadful and inhuman inventions for bacteriological warfare, then there will be money enough for developing industry and agriculture in Asia and Africa and other countries where people are longing for help to win political independence, economic opportunity, and human dignity.

But only in the atmosphere of disarmament, when fear and mistrust are diminished, when the two parts of Germany are no longer integrated into two highly military world blocks, can there arise the possibility for a healthy and lasting solution of the Berlin crisis and for a free, unthreatened West Berlin.

What has recently happened in Paris between the two big powers would mean hopelessness for Berlin, as well as for all the poor underprivileged countries in the world, if the cold war would go on or if it would arise anew with still greater passion.

Berlin-Charlottenburg, Germany MARGARETHE LACHMUND

Coming Events

(The deadline for calendar items is fifteen days before the date of issue.)

OCTOBER

1—Annual Autumn Fair at Buckingham Meeting, Route 202, Lahaska, Pa., 10:30 a.m. to 4 p.m. Luncheon served in the gymnasium of Buckingham Friends School, adjoining the meeting house grounds. On sale: handmade quilts, goodies, books, remnants, jewelry, plants, odd furniture, leather articles. For children: pony rides, puppet show, booths.

2, 9, and 16—Central Philadelphia Meeting, Race Street west of 15th, Conference Class, 11:40 a.m.: Henry J. Cadbury, "The Quaker Peace Testimony, Yesterday and Today."

2—Discussion on "World Peace and Disarmament: The Citizen's Responsibility" at Germantown Friends School Auditorium, Germantown Avenue and Coulter Street, Philadelphia, 8 p.m. Speakers: Norman Cousins, Editor, *The Saturday Review of Literature*, "Mechanics"; and Stewart Meacham of the American Friends Service Committee, "Economics." Moderator, Rev. William J. Moore of the Cliveden Presbyterian Church. Sponsored by the Germantown Forum Committee.

4 to 9—Germany Yearly Meeting at Quäkerhaus, Bad Pyrmont, Germany.

9—30th Anniversary of Riverside Meeting, N. Y., 3:30 p.m., 15th floor of Riverside Church, 120th Street and Riverside Drive, New York City. All former committee members and attenders especially invited. Dr. Robert J. McCracken and Dr. Harry Emerson Fosdick of Riverside Church are planning to attend.

13—Fritchley General Meeting at Fritchley near Derby, England.

15—Western Quarterly Meeting at Hockessin, Del., 10 a.m. Speaker, 1:30 p.m., Richard R. Wood.

15—Fifth "Beliefs into Action" Conference at Race Street Meeting House, Philadelphia, 10:30 a.m. to 5 p.m. Theme, "The Spirit of Christ in Today's Revolutionary World." Speakers: Edwin T. Dahlberg, President of the National Council of Churches, on the Conference theme; and Dorothy H. Hutchinson, lecturer and pamphleteer, "Go Thou and Do." Round tables. Cooperating with the Friends Peace Committee, Philadelphia, are the American Friends Service Committee, the Friends Committee on National Legislation, and six Philadelphia Yearly Meeting groups.

16—Southern Half-Yearly Meeting at Camden, Del., 11 a.m.

29—Chester Quarterly Meeting at Media, Pa., 3 p.m.

BIRTHS

BABB—On June 30, to Robert William and Kathryn Phillips Babb, a son, ROBERT JOHN BABB. His mother is a member of Willistown Meeting, Pa.

HAMMARSTROM—On September 6, to Eric C. and Dorothy W. Hammarstrom of Gladstone, N. J., their third daughter, LISA DORIS HAMMARSTROM. Her father is Clerk of Somerset Hills Monthly Meeting, Bernardsville, N. J.

MICHENER—On July 30, to M. Courtland, II, and Margaret W. Michener, members of London Grove and West Grove Meetings, Pa., respectively, their third son, BRUCE ERIC MICHENER. He is a birthright member of London Grove Monthly Meeting, Pa.

PUSEY—On July 14, to Donald K. and Barbara H. Pusey of West Grove, R. D., Pa., their fourth child, a son, BRINTON HOOD PUSEY. His parents are members of London Grove Meeting, Pa.

TAYLOR—On September 2, to John Lippincott and Sylvia Earle Taylor of Gainesville, Florida, a daughter, ELIZABETH RITCHIE TAYLOR. Her father and paternal grandparents, Thomas Thomson and Anne Engle Taylor, are members of the Abington Monthly Meeting, Pa., and her mother is a member of Durham Monthly Meeting, N. C.

WADDINGTON—On July 21, to Edward C., Jr., and Sylvia A. Waddington, their fourth child, a son, CHARLES JEFFREY WADDINGTON. Both parents are members of London Grove Monthly Meeting, Pa.

MARRIAGES

BLAKE-LIVINGSTON—On September 10, at Bethesda, Md., Unitarian Church, SUSAN WELLES LIVINGSTON, daughter of Isabella H. Livingston of Kensington, Md., and David L. Livingston of Nahant, Mass., and MICHAEL HARLAN BLAKE, son of Weston H. and Anne P. Blake of Wilmington, Del., members of Wilmington, Del., Monthly Meeting.

HICKMAN-MOORE—On July 9, at London Grove Meeting House, Pa., and under the care of London Grove Monthly Meeting, EILEEN MAY MOORE, daughter of Pusey L. and Naomi L. Moore of Chatham, Pa., and JOHN MARSHALL HICKMAN, son of James and Alta Hickman of West Grove, Pa.

PHILLIPS-BEATTY—On July 19, at the Chapel of Holy Apostles, Penn Wynne, Pa., BARBARA LOUISE BEATTY, daughter of Mr. and Mrs. Robert H. Beatty, Penn Wynne, Pa., and RICHARD MARSHALL PHILLIPS, son of William and Gertrude P. Phillips of Kennett Square, Pa. The groom is a member of London Grove Monthly Meeting, Pa.

DEATHS

BARTRAM—On August 4, at the Friends Home, Kennett Square, Pa., MARY S. BARTRAM, in her 85th year, the daughter of Chalkley and Sara Brower Bartram and the last of her family. She was a graduate of Swarthmore College and a member of Kennett Monthly Meeting, Pa.

BOWLES—On September 10, at the home of his son, Dr. Herbert E. Bowles, Honolulu, Hawaii, GILBERT BOWLES. He was born on October 16, 1869.

COOK—On July 28, in Boston, VINCENT PARKHURST COOK, son of Harold Cook and the late Helen P. Cook, aged 47 years. He was a graduate of M.I.T. and had traveled extensively as an engineer. During the residence of Vincent Cook and his family in New Jersey, they were members of Plainfield Meeting, New York Yearly Meeting, where he took an active interest in the life and service of the Meeting. A memorial service was held at Cambridge, Mass. Meeting on July 31. Surviving are his wife, Doris Jones Cook formerly of South China, Maine; a daughter, Beatrice, who resides with her mother at Medfield, Mass.; a daughter, Mrs. William Bammer of California; his father; and a sister, Charlotte Cook of Rockland, Maine.

ENGLE—On August 30, suddenly, at his home in Clarksboro N. J., JAMES G. ENGLE, JR., aged 49 years, son of Ruth W. Engle and the late James Gardiner Engle. Also surviving is a sister, Emma Peaslee Engle. He was a valued member of Mickleton Meeting, N. J.

GROFF—On August 4, at Crozier Hospital, Chester, Pa. MARGARET BEAVER GROFF. She was a graduate of Bucknell University and received her master's degree from the University of Pennsylvania. She taught in public schools of Pennsylvania for 42 years. The last ten of her teaching years she was head of the Department of Mathematics in Germantown High School, Pa. She was a loyal and valued member of West Chester (High Street) Meeting, Pa.

MOORE—On September 11, at his home in Sandy Spring, Md. WILLIAM WILSON MOORE, aged 72 years. Surviving are his wife, Helen Wetherald Moore, and three sons, Robert R., S. Brook, and Stanley W.; a brother, Henry T.; three sisters, Hadassah M. L. Parrot, Elizabeth Moore Mitchell, and Martha E. Holcombe; and six grandchildren.

William Moore was a prominent orchardist, well-known not only for the volume and quality of his fruit production but also for pioneering in the developing and merchandizing of various products. With his son, S. Brook Moore, he was instrumental in planning the Sandy Spring Friends School, now under construction. He was active in community life in Sandy Spring and was a devoted member of Sandy Spring Monthly Meeting.

PENNOCK—On August 10, at the Friends Boarding Home in Kennett Square, Pa., ALICE R. C. PENNOCK, widow of the late James L. Pennock. Services were held on August 13 at London Grove Meeting House, Pa., with interment in the adjoining burial grounds. She is survived by one son, Roland Pennock of Swarthmore, Pa. When able, she was active and interested in the project of the American Friends Service Committee, as well as the London Grove Meeting, Pa.

PRAY—On August 18, at his home in Columbus, N. J., after a long illness, W. COURTENAY PRAY, aged 85 years. He was a life-long member of Upper Springfield Monthly Meeting, Mansfield N. J., and for many years was active as a florist. He is survived by his wife, Alvah Ridgway Pray; two sons, Pierce, of Bordentown N. J., and Lawrence, of New Brunswick, N. J.; and two grandchildren.

RANDOLPH—On August 5, after an illness of two and a half years, ISABEL FITZ RANDOLPH of Holicong, Pa. A member of Doylestown Meeting, Pa., she was an educator long associated with

Friends schools and with the Friends Committee on Education of Philadelphia Yearly Meeting.

STOVER—On July 14, at Center Square, Pa., **ELEANOR A. R. STOVER**, a member of Valley Meeting, Pa. She was the widow of Wilfred O. Stover and daughter of Thomas Chalkley and Ida M. Richards.

TEELE—On July 31, suddenly, **TREVOR TEELE** of 131 Judd Falls Road, Ithaca, N. Y. He was born May 26, 1884, in Watertown, N. Y., and for many years had a studio for photography in Ithaca until he retired in 1950. A memorial service was held at Hector Meeting House, Jacksonville, N. Y., on August 7. Surviving are his wife, Marta Teele, and two brothers, Russel Teele of Schenectady, N. Y., and Rex Teele of Santa Monica, Calif.

WOOD—On August 27, **CHARLOTTE HUSSEY WOOD** of Middleburg, Ohio, wife of Frank W. Wood, aged 81 years. She was a minister and lifelong member of the Society of Friends. She left a

husband; a daughter, Rachel; and a son Francis, to mourn the great loss.

SIMPSON—On August 23, at Montgomery Hospital, **ANNIE BROOKE SIMPSON**, aged 80 years, a member of Norristown Monthly Meeting, Pa. She was born February 4, 1880, at Wayne, Pa., daughter of the late William and Sydney Emma Hughes, and was wife of the late Charles Simpson. She was a member of the Committee on Education of Philadelphia Yearly Meeting and was active in Meeting and civic affairs. Surviving are two sons, Charles E. and Robert M., of Wayne, Pa., and Miami, Fla., respectively; and two daughters, Mrs. William C. Fox of Miami and Mrs. J. Milton Ettinger of Youngstown, Ohio; six grandchildren and three great-grandchildren.

Bessie R. D. Jones, Clerk of Worship and Ministry of Norristown Meeting, writes: "As Annie and Charles Simpson have passed into another room of life eternal, they have left Norristown Meeting a rich spiritual heritage, and it may be said that the world is better for Annie and Charles Simpson's having lived in it."

MEETING ADVERTISEMENTS

ARIZONA

PHOENIX — Sundays, 9:45 a.m., Adult Study; 11 a.m., Meeting for Worship and First-day School, 17th Street and Glendale Avenue. Shirley Hilfinger, Clerk, 1002 1st Palmaritas Drive.

TUCSON — Friends Meeting, 129 North Warren Avenue. Worship, First-days at 10 a.m. Clerk, Julia S. Jenks, 2146 East 10th Street; Tucson MA 3-5305.

TUCSON — Pima Friends Meeting (Pacific Early Meeting), 1201 E. Speedway. Worship, 10 a.m., Elisha T. Kirk, Clerk. Tel. 8-6073.

CALIFORNIA

BERKELEY — Friends meeting, First-days 11 a.m., northeast corner of Vine and Walnut Streets. Monthly meetings the 1st Friday of each month, at 7:30 p.m. Clerk, Clarence Cunningham.

SAN REMONT — Friends meeting, 9:30 a.m. Scripps campus, 10th and Columbia. Ward Balls, Clerk, 439 W. 6th Street.

SAN JOLLA — Meeting, 11 a.m., 7380 Eads Avenue. Visitors call GL 4-7459.

SAN ANGELES — Meeting, 11 a.m., Univ. Church, 4th floor, 817 W. 34th Street.

LOS ALTO — First-day school for children and adults, 10 a.m. Meeting for worship at 11. 957 Colorado.

SAN DIEGO — 526 E. Orange Grove (at Oak-land). Meeting for worship, Sunday, 11 a.m.

SAN FRANCISCO — Meetings for worship, First-days, 11 a.m., 2160 Lake Street.

COLORADO

EVEREST — Mountain View Meeting, 10:45 a.m., 2026 S. Williams. Clerk, SU 9-1790.

CONNECTICUT

HARTFORD — Meeting, 11 a.m., First-day school, 11 a.m., 144 South Quaker Lane, Hartford.

NEW HAVEN — Meeting 11 a.m., Conn., Yale Old Campus; phone FU 7-1639.

WATERTOWN — Meeting and First-day school, 11 a.m., Hawley School.

DISTRICT OF COLUMBIA

WASHINGTON — Meeting, Sunday, 9 a.m.

and 11 a.m.; First-day School, 10:30 a.m., 2111 Florida Avenue, N.W., one block from Connecticut Avenue.

FLORIDA

DAYTONA BEACH — Meeting, 11 a.m., First-days at 300 North Halifax Avenue. Information, Sarah Belle George, CL 2-2333.

GAINESVILLE — Meeting for worship, First-days, 11 a.m., 116 Florida Union.

JACKSONVILLE — Meeting for worship, 11 a.m., YWCA. Contact EV 9-4345.

MIAMI — Meeting for worship at Sunset and Corsica, 11 a.m.; First-day school, 10 a.m. Miriam Toepel, Clerk. TU 8-6629.

MIAMI — University, Wesley Foundation, Sundays 7:30 p.m. Clerk, MO 1-5036.

ORLANDO-WINTER PARK — Meeting, 11 a.m., 316 E. Marks St., Orlando; MI 7-3025.

PALM BEACH — Friends Meeting, 10:30 a.m., 823 North A St., Lake Worth.

ST. PETERSBURG — First-day school and meeting, 11 a.m., 130 19th Avenue S.E.

GEORGIA

ATLANTA — Meeting for worship and First-day school at 10 a.m. 1384 Fairview Road, N.E., Atlanta 6. Phone DR 3-7986. Phern Stanley, Clerk, Phone DR 3-5357.

HAWAII

HONOLULU — Meeting, Sundays, 2426 Oahu Avenue, 10:15 a.m.; tel. 999-447.

ILLINOIS

CHICAGO — 57th Street Meeting of Friends. Sunday worship hour, 11 a.m. at Quaker House, 5615 Woodlawn Avenue. Monthly meeting, 7:30 p.m., every first Friday. Telephone BUtterfield 8-3066.

DOWNERS GROVE (suburban Chicago) — Meeting and First-day school, 10:30 a.m., Avery Coonley School, 1400 Maple Avenue; telephone WOodland 8-2040.

INDIANA

EVANSVILLE — Meeting, Sundays, YMCA, 11 a.m. For lodging or transportation call Herbert Goldhor, Clerk, HA 5-5171 (evenings and week ends, GR 6-7776).

INDIANAPOLIS — Lanthorn Friends, 1040 W. 42nd Street. Meeting for worship and First-day school, 10 a.m. Telephone LI 6-0422.

IOWA

DES MOINES — South entrance, 2920 30th Street; worship, 10 a.m., classes, 11 a.m.

FAIRFIELD — Bible School, 9:30 a.m.; worship service, 10:30 a.m., DST. 1207 South 6th Street.

KENTUCKY

LOUISVILLE — Meeting and First-day school, 10:30 a.m. Sundays, Neighborhood House, 428 S. First St.; phone TW 5-7110.

LOUISIANA

NEW ORLEANS — Friends meeting each Sunday. For information telephone UN 1-8022 or UN 6-0389.

MARYLAND

SANDY SPRING — Meeting (united), First-days, 11 a.m.; 20 miles from downtown Washington, D. C. Clerk: R. B. Thomas; telephone WA 4-3366.

MASSACHUSETTS

CAMBRIDGE — Meeting, Sunday, 5 Longfellow Park (near Harvard Square) 9:30 a.m. and 11 a.m.; telephone TR 6-6883.

WELLESLEY — Meeting, Sunday, 10:30 a.m. at Tenacre Country Day School, Benvenue Street near Grove Street.

WORCESTER — Pleasant Street Friends Meeting, 901 Pleasant Street. Meeting for worship each First-day, 11 a.m. Telephone PL 4-3887.

MICHIGAN

ANN ARBOR — Meeting at 1416 Hill, two meetings for worship, one at 10 a.m., and one at 11:30 a.m., with an Adult Forum during the first meeting of worship.

DETROIT — Meeting, Sundays, 11 a.m. in Highland Park YWCA, Woodward and Winona. TO 7-7410 evenings.

KALAMAZOO — Meeting for worship, 10 a.m., discussion, 11 a.m., Friends' Meeting House, 508 Denner. Call FI 9-1754.

MINNESOTA

MINNEAPOLIS — Meeting, 11 a.m., First-day school, 10 a.m., 44th Street and York Avenue S. Harold N. Tollefson, Minister, 4421 Abbott Avenue S.; phone WA 6-9675.

MINNEAPOLIS—Church Street, unprogrammed worship, 10:15 a.m., University Y.M.C.A., FE 5-0272.

MISSOURI

KANSAS CITY—Penn Valley Meeting, 306 West 39th Street, 10:30 a.m. Call HI 4-0888 or CL 2-6958.

ST. LOUIS—Meeting, 2539 Rockford Ave., Rock Hill, 10:30 a.m.; phone PA 6-0429.

NEW JERSEY

ATLANTIC CITY—Meeting for worship, 11 a.m., First-day school, 10:30 a.m., South Carolina and Pacific Avenues.

DOVER—First-day school, 10:50 a.m., worship, 11 a.m., Quaker Church Road.

HADDONFIELD—Meeting for worship, 11 a.m., First-day school, 9:45 a.m., Lake Street.

MANASQUAN—First-day school, 10 a.m., meeting, 11:15 a.m., route 35 at Manasquan Circle. Walter Longstreet, Clerk.

MONTCLAIR—289 Park Street, First-day school, 10:30 a.m.; worship, 11 a.m. (July, August, 10 a.m.). Visitors welcome.

NEW MEXICO

ALBUQUERQUE—Meeting and First-day School, 11 a.m., 815 Girard Blvd., N.E., Albuquerque. John Atkinson, Clerk. Phone ALpine 5-9588.

SANTA FE—Meeting, Sundays, 11 a.m., Olive Rush Studio, 630 Canyon Road, Sante Fe. Jane H. Baumann, Clerk.

NEW YORK

ALBANY—Worship and First-day school, 11 a.m., YMCA, 423 State St.; Albany 3-6242.

BUFFALO—Meeting and First-day school, 11 a.m., 1272 Delaware Ave.; phone EL 0252.

LONG ISLAND—Northern Boulevard at Shelter Rock Road, Manhasset. First-day school, 9:45 a.m.; meeting, 11 a.m.

NEW YORK—First-day meetings for worship:
11 a.m. 221 E. 15th St., Manhattan
22 Washington Sq. N.
Earl Hall, Columbia University
110 Schermerhorn St., Brooklyn
137-16 Northern Blvd., Flushing
3:30 p.m. Riverside Church, 15th floor
Telephone GRamercy 3-8018 (Mon.-Fri. 9-4) about First-day schools, monthly meetings, suppers, etc.

SCARSDALE—Worship, Sundays, 11 a.m., 133 Poplam Rd. Clerk, William Vickery 162 Warburton Ave., Hastings-on-Hudson, N. Y.

SYRACUSE—Meeting and First-day school, 11 a.m., YWCA, 339 E. Onondaga Street.

OHIO

CINCINNATI—Meeting for worship, 10 a.m., 355 West McMillan, Richard Day, Correspondent, WI 1-2419.

CLEVELAND—Meeting for worship and First-day school, 11 a.m., 10918 Magnolia Drive. Telephone TU 4-2695.

TOLEDO—Unprogrammed meeting for worship, First-days, 10 a.m., Lamson Chapel, Y.W.C.A., 1018 Jefferson.

PENNSYLVANIA

DUNNINGS CREEK—At Fishertown, 10 miles north of Bedford: First-day school, 10 a.m., meeting for worship, 11 a.m.

HARRISBURG—Meeting and First-day school, 11 a.m., YWCA, 4th and Walnut Sts.

HAVERFORD—Buck Lane, between Lancaster Pike and Haverford Road. First-day school, 10:30 a.m. Meeting for Worship at 11 a.m.

LANCASTER—Meeting house, Tulane Terrace, 1½ miles west of Lancaster, off U.S. 30. Meeting and First-day school, 10 a.m.

MEDIA—125 West Third Street. Meeting for worship at 11 a.m.

PHILADELPHIA—Meetings, 10:30 a.m., unless specified; telephone LO 8-4111 for information about First-day schools.
Byberry, one mile east of Roosevelt Boulevard at Southampton Road, 11 a.m.
Central Philadelphia, Race St., west of 15th. Chestnut Hill, 100 East Mermaid Lane. Coulter Street and Germantown Avenue. Fair Hill, Germantown & Cambria, 11:15 a.m. Fourth & Arch Sts., First- and Fifth-days. Frankford, Penn & Orthodox Sts., 10:30 a.m. Frankford, Unity and Waln Streets, 11 a.m. Green St., 45 W. School House L., 11 a.m. Powelton, 36th and Pearl Streets, 11 a.m.

PITTSBURGH—Worship at 10:30 a.m., adult class, 11:45 a.m., 1353 Shady Avenue.

READING—First-day school, 10 a.m., meeting, 11 a.m., 108 North Sixth Street.

STATE COLLEGE—318 South Atherton Street. First-day school at 9:30 a.m., meeting for worship at 10:45 a.m.

TENNESSEE

MEMPHIS—Meeting, Sunday, 9:30 a.m. Clerk, Sumner Parker. BR 6-8391.

NASHVILLE—Meeting for worship, 10:30 a.m., Sundays, 2020 Broadway. Call CY 8-3747.

TEXAS

AUSTIN—Worship, Sundays, 11 a.m., First-day school, 10 a.m., 606 Rathervue Place. Clerk, Priscilla Zuck, GR 7-3414.

DALLAS—Sunday, 10:30 a.m., Adventist Church, 4009 N. Central Expressway. Clerk, Kenneth Carroll, Religion Dept., S.M.U.; FL 2-1846.

HOUSTON—Live Oak Friends Meeting, Sunday, 11 a.m., Council of Churches Building, 9 Chelsea Place. Clerk, Walter Whitson; JACKSON 8-6413.

VIRGINIA

CLEARBROOK—Meeting for worship at Hopewell Meeting House, First-days at 10:15 a.m.; First-day school at 11 a.m.

LINCOLN—Goose Creek United Meeting House. Meeting for worship, 11:15 a.m., First-day school, 10 a.m.

WINCHESTER—Centre Meeting House, corner of Washington and Piccadilly Streets. Meeting for worship. First-days at 10:15 a.m.; First-day school, 10:45 a.m.

WASHINGTON

SEATTLE—University Friends Meeting 3859A 15th Avenue, N.E. Worship, 10 a.m., discussion period and First-day school, 11 a.m. Telephone MELrose 2-9983.

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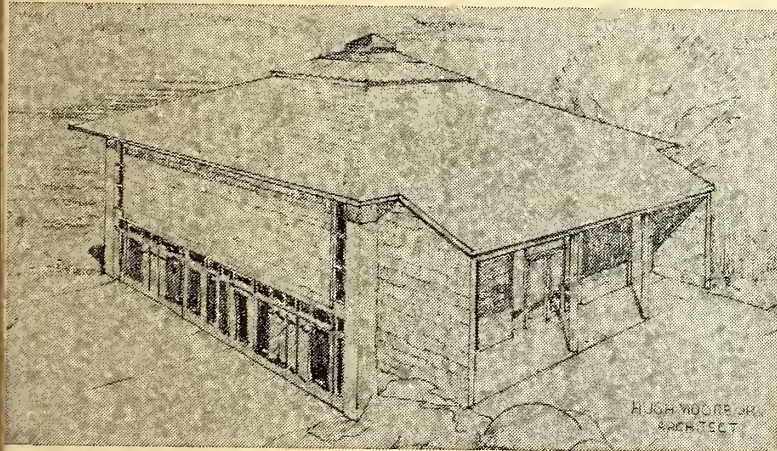
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MEETING HOUSE FUND

Shown below is the architect's drawing of the southeast view of the new Lehigh Valley Meeting House in Allentown, Pa.



Established in 1954 by the Advancement Committee of Friends General Conference, the Meeting House Fund is designed to serve as a central pool for aiding Meetings with the building, purchase, or improvement of meeting houses. Friends have a long history of working cooperatively to meet their common needs. The large historic meeting house on Arch Street in Philadelphia, for example, was built with money from many Meetings, some aid coming from as far away as the Barbadoes. The Meeting House Fund continues in a more organized way this tradition of mutual aid among Meetings.

During the six years ending June 30, 1960,

fifteen Meetings throughout the United States were aided with grants totaling \$21,450.00, and seven Meetings were helped with loans totaling \$26,000.00.

As of June 30, 1960,

the Meeting House Fund had a balance of \$10,000.00 of which \$3,000.00 was pledged in response to approved applications.

From July 1, 1959 to June 30, 1960,

the following Monthly Meetings were assisted: Phoenix, Arizona; Atlanta, Georgia; Albuquerque, New Mexico; Lehigh Valley (Allentown, Pa.); Chapel Hill, North Carolina; Rye, New York. Illinois Yearly Meeting also received aid for an addition to its meeting house at McNabb, Illinois.

Annual budgetary appropriations from Monthly Meetings represent the most important source of support for the Meeting House Fund, although generous contributions have been received from two Quaker trust funds. Individual Friends are not solicited. A Monthly Meeting can help by including in its budget an appropriation, if possible, on the basis of one dollar per active adult member. These appropriations can be unrestricted or be restricted to use for loans only. Friends Meeting House Fund, Inc., the corporation managing the Fund, is also interested in borrowing money at four percent interest from Monthly or Yearly Meetings.

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Quaker Thought and Life Today

VOLUME 6

OCTOBER 15, 1960

NUMBER 33

*W*E utterly deny all outward wars and strife, and fightings with outward weapons, for any end, or under any pretense whatsoever; and this is our testimony to the whole world. . . . The Spirit of Christ by which we are guided is not so changeable, so as once to command us from a thing as evil, and again to move unto it; and we do certainly know and so testify to the world, that the Spirit of Christ, which leads us into all truth, will never move us to fight and war against any man with outward weapons, neither for the Kingdom of Christ nor for the kingdoms of this world. . . . Therefore, we cannot learn war anymore.

—GEORGE FOX AND OTHERS,
TO KING CHARLES II

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FRIENDS JOURNAL

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Editorial Comments

Ecumenical Concerns

THE August meetings of the Executive Committee of the World Council of Churches, held at St. Andrews, Scotland, consisted of 90 members representing 178 Protestant member churches all over the world. The attendance of representatives from the Russian Orthodox as well as the Roman Catholic churches revived hopes for rapprochement which seemed still out of the question in the very recent past.

In the opinion of some observers the meeting displayed a more active concern about international problems than the 1954 Evanston Assembly, which the *Christian Century* recently called a "do-nothing" Assembly. Some major problems were under discussion, but the Committee reflected again the diversity of opinion and lack of prophetic courage that have become such serious obstacles in the attempt to give the church the major moral status in the world that it ought to have. The debate on the recognition of China and her admission to the U.N. was less forceful than the 1958 meeting of the National Council made us expect. Yet the Committee was in favor of drawing China into disarmament negotiations and gradually leading her into the family of nations. The demand for peaceful competition and cooperation with Communist powers and the statement that such relations could be more readily worked out with Russia than with China amounted to platitudes that hardly required the exalted wisdom of clerical leaders with international standing.

The World Council's report on interchurch aid programs for non-European countries was impressive. This jumped from \$185,000 in 1955 to \$800,000 in the first months of this year. Interchurch aid in Europe amounted to \$1,700,000 in one year. In the past 11 years, 2,000 refugees were settled by the World Council.

Whether the recommendation to foster mutual recognition of sacramental practices in various denominations holds any attraction for Friends remains to be seen. One more recommendation of the Executive Committee will interest Friends, especially the Friends General Conference, for which membership in the World Council has been attended by doubt and uncertainty. The Committee recommends to the 1961 World Assembly a change in the present formula for membership in

the World Council (all those who "accept our Lord Jesus Christ as God and Saviour"). It is to read as follows: "The World Council of Churches is a fellowship of churches which confess the Lord Jesus Christ as God and Saviour according to the Scriptures and therefore seek to fulfill together their common calling to the glory of the one God, Father, Son, and Holy Spirit." It is hard to see why this revision should ever prove more inclusive than the present formula. If accepted in 1961, it is likely to intensify the doubt existing among Friends whether their membership in the World Council should continue.

Nuclear War and the Christian

Even a cursory survey of church pronouncements about modern warfare shows that the church—Protestant as well as Catholic—finds it either impossible or extremely difficult to defend its ancient teaching concerning a "just war." Doubts about this concept have existed for generations, but modern atomic weapons have now and forever rendered any religious arguments for war obsolete. Still ghosts are appearing in some minds of specious arguments favoring at least preparedness. The stockpiling of nuclear weapons, so one can hear, serves the purpose of deterring the potential aggressor. But it is a fact that the accumulation of such weapons inevitably creates suspicion, provokes ill will, and ultimately produces the balance of power which is the shortest way to war. What does "deterrence" mean if the opponent is virtually assured that the weapon will not ever be used?

The modern Christian has come to realize the need for applying the principles of his faith to every area of life. No longer can he exclude politics, including questions of war and peace, from a religious commitment. This recognition implies that he must recover the belief in redemptive love, a faith that is at present buried under a barrage of military and political propaganda. Love, good will, and sacrifice will by no means automatically create love in an enemy, but they will prove more creative than our fashionable cynicism assumes.

It is heartening to see a pamphlet by leading theologians from various denominations that deals with these questions in a profound and balanced manner. Its title is *A Christian Approach to Nuclear War*, and it is published by the Church Peace Mission (475 Riverside Drive,

New York 27), of which the American Friends Service Committee is a supporting group. The 15-cent pamphlet

will stimulate the private reader as well as discussion groups. We warmly recommend it.

Of Ministry in Worship

A WELL-KNOWN trick of the conversational wit and the unethical cross-examiner is so to phrase a question that any reply is an admission of guilt. If Friends should adopt some such query as "What are you doing to improve your meeting for worship?" the question would not belong in that category, for it is safe to assume that the Meeting is far to seek whose periods of worship week after week are beyond improvement.

The meeting for worship is the acknowledged center of our Religious Society, the motive and explanation of all outward performance, the reason for the appointment of every committee, the only defense of our manifold concerns. Do we give as much thought to the quality of our meetings for worship as we do to the concerns that have grown out of them? Or do we feel that a meeting for worship, since it is unprogramed, is something about which one can do very little and that it will somehow take care of itself?

It is not enough that a meeting for worship should satisfy the practiced Friend, long schooled in the uses of silence. Such a one, if he must, can satisfy his spiritual hunger in the company of one or two others without being distracted by empty benches around him. This kind of meeting is not for the seeking stranger, however unsatisfied he may have been by the clamor of programed worship. We do well not to proselyte or to be dismayed by the many whom we fail to convert. We do not do well to be indifferent to needs that vary from our own. Are we doing all that we can to make our meetings for worship a magnetic experience, not only for strangers but for everyone who is already a member?

It is too much to hope that someone will find something really new to say upon the subject or will discover an easy formula that solves the problem out of hand. It is therefore all the more important not only to remind ourselves of past suggestions but also to prod ourselves toward present effort.

The one contribution that every Friend can make to the period of worship is to be present and prompt. No doubt, "where two or three are gathered together in my name, there am I in the midst of them," but empty benches are not a sign of a flourishing religious society. Perhaps one can worship occasionally as well outside the meeting as within, but those inside are not helped toward corporate worship by wondering where John is

today or why the Whosits haven't been to meeting for six weeks. Although the worshiper who has properly schooled himself is seldom disturbed by those who come in after the appointed time, lateness in arriving cannot hope to be a contribution to the quality of the hour.

In unprogramed Meetings, silence is the vehicle of worship. Nevertheless, it was upon speech rather than upon silence that early Quakerism was nourished and advanced. George Fox was a notably articulate man and the times when he attended meeting without speaking have been found worthy of special mention in accounts of his life. Doubtless there are meetings that characteristically suffer from excess of noise, but most meetings suffer from excess of quiet. It is not speaking of which we should beware, but of determined speaking. Indeed, every member should come to meeting not only willing to speak but with something to say. But let him beware of being determined to say it.

Those who speak often share the common experience of arriving at meeting with one message in mind, only to hear themselves later saying something quite different. It is good to have something to say. It is better to wait until the occasion is ripe. Best of all is the willingness to speak. The determination to keep silent is no less unfortunate than the determination to be heard. The message which is repressed because of personal diffidence or of doubt as to its quality not only fails to live for the meeting but dies within the potential speaker also. If it wells up, let a higher authority than one's self decide whether the message is worth giving. It is characteristic of the spirit that that which is shared increases. He who speaks out of his heart to the condition of the hour has more after he has given than when he began.

It is not only by speaking that one can contribute to the meeting for worship. One also contributes by listening. A good listener is not just one who pays attention. A good listener is one who tries to feel with sympathy the concern or condition which impelled the speaker to rise. There are, of course, messages which are more or less apt, more or less appropriate, which speak to the condition of few or of many, which are easy or difficult to share. But from one point of view there is no such thing as an unacceptable message. If it speaks to one else, it speaks to the condition of him who gives.

The problem of unacceptable speaking is at least

much a problem of what to do about the impatient listener as what to do about the unwelcome speaker. Before the listener thinks of elderying the speaker, he should first examine himself to see whether his impatience does not grow out of his own limitations. Especially should he remember that all worship, except perhaps that which is pure unvoiced emotion, must be performed with symbols. It is as much the duty of the listener to translate unaccustomed symbols into those with which he is familiar as it is the duty of the speaker to use symbols that the listener is sure to like. When the unitarian and the trinitarian make a mutual effort at translation, they commonly discover that they have been saying the same thing. What should unite us in worship is good will, not that willy-nilly we must see the same set of symbols but that willy-nilly we worship the same God.

There are at least four actions, then, that the individual member may use to improve the meeting for worship: to endeavor to be present and on time, to come with something more than an empty mind, to listen for the need of the Meeting, and to hear the speaking of others with sympathy and good will. They are constantly available, and their use is open to all. If in your Meeting there is any for whom the meeting for worship is not a major concern, then in your Meeting the meeting for worship can be improved.

CARL F. WISE

The Federation of Nigeria

BECAUSE Oliver Jones and I have just left Lagos, Nigeria, which has been our home for the past two years, I was particularly interested and pleased to note in the FRIENDS JOURNAL for September 3, 1960, that the American Friends Service Committee has appointed Paul Blanshard, Jr., as an International Affairs representative to West Africa.

It is especially heartening that Lagos, Nigeria, should have been chosen as a headquarters city. From the point of view of population the Federation of Nigeria is the largest country on the entire continent of Africa. On October 1, 1960, by agreement with the British government, this great nation of nearly forty millions achieved its long-sought independence. For many years now Nigerians themselves have participated widely in governing their own affairs and by this and other means have developed well-organized political parties and governmental structures. Nigeria produces and sells abroad peanuts, cotton, cocoa, and oil-palm products, as well as tin and columbite ore and petroleum. There are probably extensive opportunities for the development of agricultural resources and possibly of mineral resources.

All of these assets will make an independent Federation of Nigeria an important factor in world politics. Possibly more important, however, is the vast fund of good will that exists in Nigeria toward the British, other Europeans, and Americans who have come to the country to help Nigerians help themselves in educational and hospital work and technical positions. Americans, who have a long record of effective and useful missionary work in Nigeria, have recently, through the Afro-American Institute and other voluntary agencies, expanded assistance to Nigeria.

Nigerians with whom I have spoken, whether they are devout Moslems from the fringes of the Sahara or Catholics and Baptists from the high rain forests of the coastal regions, uniformly welcome wholeheartedly technical and educational assistance from abroad. This assistance will long continue to be in critically short supply.

I therefore would urge Friends and others to consider West Africa—and Nigeria in particular—when contemplating service abroad. I would also urge Friends of all ages closely to follow and, if possible, actively to support the American Friends Service Committee and Paul Blanshard, Jr., in his new assignment.

A successful and stable independent Federation of Nigeria would be a guide and inspiration to other African states and communities now reaching out for independence.

ANNA MILES JONES

The Lad to Remember

By DOROTHY BARNARD

In this world of fear and hate
There's another lad to venerate.
Maybe you know him. Who is he,
The Unknown Soldier of World War Three?
Chubby toddler filled with glee,
Running and laughing merrily?
Eager Boy Scout, packed to start
A week at camp with fun-filled heart?
Or studious youth with a dream in view,
Striving to make his dream come true?
Poor young fellow! What will become
Of this glorious life that has just begun?
He does not know that he may be
The Unknown Soldier of World War Three.

Lay a wreath at his feet today,
A wreath of peace, that he may stay
In this world and live for you and me—
Live, and live abundantly.

The Nuclear Impasse—Part I

MOST of our Quaker organizations for the past several years have advocated one form or another of world disarmament. In times both of war and of peace we have held firmly to the belief that a system of competing national arms would not lead to either national or international security. We have taken courage from the fact that in recent months an ever larger number of thoughtful people have come to share this conviction.

It is, therefore, both depressing and ironic that, at a time when the possibilities of a major (and perhaps catastrophic) nuclear accident are increasing, the principal atomic powers have made so little progress in disarmament. It is the purpose of this article to suggest that one of the reasons for this stalemate is that in the disarmament negotiations the world may have been dealing too exclusively with the first half of the problem.

We have been trying to disarm with no clear conviction as to the kind of world which would need to follow a disarmament program. Very little detailed thought has been given, by Friends or by others, to the means by which the peace would be kept in even the most ideal of disarmed worlds. We have only begun to consider the means of adjusting our national economy to peacetime pursuits under a disarmament program. It seems to me most unlikely that there will be any progress on disarmament until we are very much further ahead in the consideration of these questions.

The Soviet proposals, presented by Mr. Khrushchev to the General Assembly a year ago, provided for disarmament down to levels required for internal policing. The U.S.S.R. made no suggestions as to how the policing quotas would be established for each country. Nor did Mr. Khrushchev at that time make any suggestions as to how, under his disarmament program, a disarmed world would be protected against the state that failed to abide by the agreement. In the case of a small state (with a small internal police force) bordering on a large state (with a much larger internal police force) intimidation would be comparatively simple.

The Western proposals, presented to the Ten-Nation Disarmament Conference on March 15, 1960, provided for disarmament down to levels required by internal security and the fulfillment of obligations under the U.N. Charter. National police units would presumably be held in readiness for international service under the United Nations. But no suggestions were made by the West as to how either of those quotas would be established or of the circumstances under which the United Nations could call them into service. One of the substantial elements of hope is that in the revised Soviet

proposal there was an apparent agreement for the first time to the ultimate establishment of a United Nations police force. Because of the breakup of the Ten-Nation negotiations in June, there has been no opportunity for this new Soviet concession to be explored.

In the settlement of our own western territory the disarming of the competing private interests came only after a system of public law and order had been created. There was no withdrawal of the British, the French, and the Israelis from Suez in 1956 until the first units of the United Nations Emergency Force were in place. The Belgians did not withdraw from the Congo this past summer until the advance U.N. police units were in place. Similarly, I believe it is most unlikely that there will be any substantial dismantling of national military establishments until a new international security system has been developed and is in fact in position. Indeed, I would go further and say it is unlikely that there will even be a final agreement on a disarmament program until the first units of a new security system have proved their effectiveness. The U.N.E.F. and the U.N. Congo Force might be considered the prototype units of such a force.

If this thesis is correct, we must as Friends concern ourselves to a far greater extent than we have with the questions of how a disarmed world should be organized. How can the constitutional structure of the United Nations be further developed? To what extent would that structure depend upon limited arms? What new means for settling disputes are needed? How can the rule of law be extended?

It may be more realistic to look at both halves of the disarmament problem, but to do so does not make the next steps easier to find. For how can the nuclear powers create a new international security system while retaining such an overwhelming stake in present national military commitments?

Let us look again at the two pieces of recent history—Suez and the Congo. We are familiar with the arm build-up between Israel and the Arab states which preceded the Suez crisis. It had been assumed prior to 1956 that despite the conflict between various countries in the Middle East, the big powers would be able to prevent a major upheaval. When, however, the Western powers themselves fell out in policy disagreements, and the explosion occurred, the British, French, and Israelis were called upon to withdraw. Having ascertained that Britain and France would withdraw if a United Nations force were created, the United Nations then made an unprecedented delegation of responsibility to its Secretary General. Mr. Hammarskjöld was authorized, withi

general lines laid down by the Assembly, to create a United Nations force. Once the first units of the force were in place, it became impossible to resist U.N. pressure. The withdrawal was not the result of a negotiated written agreement. It was a result of executive initiative and the establishment of the U.N. police force, of repeated demands for withdrawal by the General Assembly, and of coordinated national action in response.

The pattern of development in the Congo was similar, except in this case it was the Security Council that "ordered" the withdrawal. But it is doubtful if the Belgian withdrawal could have been secured except by a major delegation of responsibility to the Secretary General under which he was authorized to establish a United Nations force. In both the Middle Eastern and the African situations the United Nations policing units derived much of their authority from their being a political and moral symbol. In both cases an initial resolution of the conflict resulted from a combination of "orders" from the United Nations deliberative body and the executive initiative of the Secretary General. In neither case was it necessary to negotiate written agreements between the conflicting parties. This would, in both cases, have been possible.

The nuclear arms race presents a vastly more complicated situation than either Suez or the Congo. But the principles of a solution may be the same. History sometimes develops its own logic.

It is traditional among Friends to be suspicious of too much government. We would be departing from our calling if we did not look with some reserve at the ready expansion of both national and international political organization. There is an obvious need to simplify the totality of the structure under which we are governed. But the time may have come when the balance between the national and the international needs to be adjusted—with more weight put on the international side. Until it is, I do not believe the competition in national arms can be resolved.

ELMORE JACKSON

FWCC Meeting in Kenya Next Year

THE Eighth Meeting of the Friends World Committee for Consultation will be held in Kenya from August 26 to September 4, 1961. These dates include two weekends which will be used for specially arranged meetings with East African Quakers. Some of the weekend gatherings will be at locations outside Kisumu, which is to be the main center of this triennial event.

Kisumu is the administrative center of the large East African Yearly Meeting, which has 29,000 members. It is also the headquarters of the American Friends Africa Mission. Dormitories of the Friends schools there and some private homes

will provide accommodation for 100 Friends, who will come from five continents. Kisumu is about 15 miles by road from Kisumu, a rail, air, and water transportation-center at the northeast corner of Lake Victoria.

Some major items of Committee policy and organization will be dealt with at the FWCC Meeting. Time will also be scheduled for the discussion of two topics, "Beyond Diversities to a Common Experience of God" and "Application of Quaker Principles in Situations of Tension." Quaker work at the United Nations and with UNESCO and the programs of these international organizations, with special relationship to Africa, will be presented.

Yearly Meetings in Africa are expected to have a larger number of representatives than at any previous FWCC Meeting, with increased quotas offered to most of them. East Africa's special quota is 20; Madagascar, four; Pemba, three; and Southern Africa, eight, with two more to be added later if sufficient accommodation is available.

Group travel by charter-plane service between London and Nairobi (or Entebbe) will be arranged if 30 or more participants in the FWCC Meeting can travel together.

Advance documents will be sent to FWCC members in two instalments before the end of this year.

The Unborn

By ROSE TSU-SU HALL

We are the Unborn

Suspended between the darkness of being
and the faint shadow of knowing,
Straining towards that elusive shaft of light
forever beckoning, forever unattainable.

We are the Unformed

Drifting between the harshness of time
and the silence of infinity,
Crying for the bonds that cast the form
yet flow helplessly in the process of disintegration.

Far beyond the dimensions known to man
The symphony of his highest aspiration,
together with the discord of his life,
May meet, and reach perfection
in a vast, shimmering stillness.

Here, too, sound, vision, smell, taste —
The thought and the deed —
the varying phases of man —
may thus unite, separated no longer,
But form a vibrant whole.

Here, the being is achieved
with the substance of divine inspiration.
Birth is but the fall—
Form, the rebuke of the faithless.
The return is the fullness of total consummation.

The Seed of a Nation

William Penn, Statesman and Friend

MOST of us think of William Penn as the founder of Pennsylvania and the pioneer of peaceful relations with the Indians. Few of us, I believe, are aware of the real stature of the man as one who enunciated and demonstrated the principles upon which a truly free state must be founded.

A deep respect for persons was the basis of most of the aspects of a free state as conceived by William Penn. "I went thither," he wrote in 1705, "to lay the foundation of a free colony for all mankind." Earlier he had written, "My God that has given it me through many difficulties will, I believe, bless and make it the seed of a nation." Speaking even earlier about his colonizing efforts, he wrote as one of the proprietors of West New Jersey, "We lay a foundation for after ages to understand their liberty as men and Christians, that they may not be brought in bondage, but by their own consent, for we put the power in the people."

William Penn implemented his words with appropriate action. While as actual owner under the King of all the land in Pennsylvania he had the rights of a feudal lord, he conceded unusual power to the "Freeholders" or property owners. They were to have representatives in a provincial Assembly, and all proposals of the Governor and his Council had to have the approval of the Assembly before they took the form of law. This provision may seem in our day a very limited approach toward "putting the power in the people," but we should judge it by the progress it represented from the near-feudal practices of the day. Later the powers of the Assembly were extended to permit the Assembly to initiate legislation.

As for the status of religion, in a time when states were prone to favor a given church and require its support by the inhabitants, the first Frame of Government for Pennsylvania provided that "All persons living in this

province, who confess and acknowledge the one Almighty and eternal God to be the Creator, Upholder and Ruler of the world . . . shall in no ways be molested or prejudiced for their religious persuasion, or practice, in matters of faith and worship, nor shall they be compelled, at any time, to frequent or maintain any religious worship, place, or ministry whatever." Religious toleration among Christians was a long step toward complete religious freedom.

Marriage was to be recognized as legal if man and woman pledged their troths to each other in the presence of their assembled friends. No officer of the law nor of any church was needed to validate the ceremony. Marriage was thought of as consisting in the simple stated intent of the parties involved to live together as man and wife. When it came to statements of record, the invocation of deity, either actual or implied, was not required. A simple affirmation sufficed. A man's word as a man's nature was respected. Both practices as to marriage and affirmation, while radical innovations in their time, have now been generally legalized throughout the United States as characteristics of a free state. The plan included provision for universal education in order to develop each man's inner endowments, and even those committed to prison were to be given opportunity to pass their time in useful employment.

The acid test of a truly free state is taken by many to be whether or not it provides a military establishment. Pennsylvania under William Penn began its career without any provision for defense. In his contacts with Indians who had the reputation of being potentially hostile, he depended upon initiating friendly relations and supported these relations by just treatment in all his dealings with them. His associations with them were not simply bare business negotiations but conferences in

*T*HERE is a Spirit which I feel, that delights to do no Evil, nor to revenge any Wrong, but delights to endure all things, in hope to enjoy its own in the End: its hope is to outlive all Wrath and Contention and to weary out all Exaltation and Cruelty, or whatever is of a Nature contrary to itself. It sees to the End of all Temptations: As it bears no Evil in itself, so it conceives none in Thoughts to any other: If it be betrayed it bears it; for its Ground and Spring is the Mercies and Forgiveness of God. Its Crown is Meekness, its Life is Everlasting Love unfeigned, and takes its Kingdom with Intreaty, and not with Contention, and keeps it by Lowliness of Mind. In God alone it can rejoice, though none else regard it, or can own its Life. It's conceived in sorrow and brought forth without any to pity it; nor doth it murmur at Grief and Oppression. It never rejoiceth but through Sufferings; for with the World's Joy it is murdered. I found it alone, being forsaken; I have Fellowship therein, with them who lived in Dens, and desolate Places in the Earth, who through Death obtained the Resurrection and Eternal Holy Life.—JAMES NAYLOR, 1660

which their status as persons and their capacity to contribute were recognized. The Indians responded in kind, and friendly relations with the white settlers continued not only during William Penn's lifetime but for nearly forty years after.

Attracted, however, by the favorable institutions and the rich natural resources of Pennsylvania, non-Quaker settlers came in by the hundreds. Within the first seventy-five years Philadelphia became the second largest city in the English-speaking world. Many of these new settlers were unfamiliar and unsympathetic with the Friends' peace policy. As a result the position of Friends in the Assembly was challenged with a growing opposition, and in 1756 the war party defeated the Quaker minority, which then withdrew from the Assembly rather than have part in putting Pennsylvania alongside her sister colonies in a military front against the French and Indians.

This event is often thought to mark the failure of William Penn's "Holy Experiment." With this point of view I should like to take exception. The failure did not come when Pennsylvania set up a military establishment, just as the success of William Penn's Indian policy did not lie merely in passive good will toward the Indians. His success with them lay rather in recognizing them as potential partners in maintaining common interests, and carrying on with them in good faith.

That this was the essence of his peace policy is substantiated by two other proposals he had made, one in 1693, *An Essay toward the Future Peace of Europe*, and the second in 1697, *A Plan for the Union of the Colonies in America*. The first proposal, the plan for bringing peace to Europe, is notable as prophetic, first, of the League of Nations, and second, of the United Nations. The second proposal, the plan for uniting the colonies, is the first plan for that cooperation among the colonies which marked the final emergence of the United States of America with a Constitution and institutions which in many respects mirrored those of Pennsylvania. Thus William Penn's province justified his faith that it would become "the seed of a nation."

It should be noted that each of these proposals, in common with his plan for peace with the Indians, recognized the capacity of all parties involved to cooperate in the enterprise of serving the common good. In his plan for Europe little was said about military forces, but much was said about the advantages of mutual endeavor in advancing common interests. In the plan for the American union the consideration was how "the colonies may be made more useful to the Crown and one another's peace and safety with an universal concurrence." William Penn's main emphasis was not on refraining

from military action, however desirable he considered that. Rather he was intent on presenting the gains to be achieved in the adventure of mutual enterprise by parties which before had been divided by suspicion and hostility. It is my feeling that those who succeeded William Penn in carrying on the Holy Experiment in Pennsylvania failed because they reversed the order of emphasis. With less dynamic vision and personal power, they were content to subside into passive good will instead of projecting that will actively into the area of wider cooperation. They halted at the point that a free state must not set up a military establishment. William Penn demonstrated that the true defense of a free state must lie in winning the cooperation of its enemies in the shared adventure of building a good world.

The processes of history are not finished. There are greater achievements to be encompassed in the future for those who like William Penn have faith and vision and courage.

GEORGE E. HAYNES

Internationally Speaking

THE present session of the United Nations General Assembly demonstrates the divorce between international relations and diplomacy. International relations are based on the needs, resources, and interests of nations. Diplomacy is now based too much on considerations of publicity and of the impression being made on a public opinion presumed to be ignorant and frivolous. The speeches—with notable exceptions—in the Assembly have aimed at making impressions at home rather than at contributing to the solutions of international problems. Behind the speeches, pretty well concealed from the casual TV-watching public, the work of the Assembly goes on. This work is done carefully in committees and is not yet sufficiently far advanced to suggest an estimate of the progress being made.

President Eisenhower's address was evidently not intended as the basis of agreement. It was mild by comparison with the speeches of Khrushchev and Castro, but it contained that minimum of condemnation of the Soviet Union which American public opinion has come to expect and which is practically an announcement that the Soviet Union is not expected to agree. Still the President's speech announced a tremendous policy both of supporting the United Nations and of aid to the developing African nations. This program, particularly the aid to Africa, has not been fully discussed publicly in this country and, in the light of past experience with proposals for foreign aid, is by no means sure of approval by Congress. The address marks out a line of effort for

all in this country who desire peace, a program which may require really devoted labors.

In view of current fears of annihilation, it is encouraging to note the practical unanimity as to the primary importance of disarmament. More encouraging is the continuing insistence of the leaders of East and West on treating disarmament as a subject of what now passes for diplomacy instead of as an important matter of international relations.

Ten years ago the United States regarded Tito of Yugoslavia as a foe. More recently Nasser of Egypt was so regarded. The more cordial attitude of this country toward both these men is a useful reminder of the possibility that hostilities may change. This emphasizes the wisdom of the old-fashioned basic rule of war and diplomacy: in neither war nor diplomacy were things done, like poisoning wells, that made the improvement of relations more difficult.

In midsummer the United States gave an almost classic example of modern diplomacy and how not to conduct it. At a party at the Swiss embassy at Peking, the Premier of China remarked that he would like to discuss disarmament with the United States, including the possibility of an arrangement which would exclude nuclear weapons from a large part of Asia. Now it is fairly evident that China must somehow be involved in any workable disarmament arrangement, because of her potential if not her present military power. The State Department press officer, however, instead of keeping silent or of saying that the suggestion was very interesting and that we hoped the Chinese government would pursue it, denounced the suggestion as spurious because no representative of the United States was present, and gave the Chinese a sharp lecture on how they might make proposals to the United States in the present state of non-recognition. If the suggestion was spurious, the State Department by this way of reacting to it greatly aided it in its propaganda mission. The notion has been implanted in Asiatic minds that Communist China wants to spare Asia from involvement in nuclear war and that the United States does not. This is hardly a brilliant victory for the United States in the struggle we are told we are involved in for the minds of Asia.

The labors during the summer of the United Nations in the Congo, the tragic misrepresentation of Cuba by her own victorious leader, and the fulminations of the Russian premier all emphasize a new conception of patriotism which all nations sorely need. With economic interdependence so complete and complex and with the power of military weapons so indiscriminately destructive, true patriotism now requires acceptance of the fact that every nation needs, in its own interest and for its

own safety, to be a working member of an international organization able to work out by peaceful means the mutually satisfactory solutions of international disputes. Painfully and persistently the United Nations is developing into such an organization.

October 3, 1960

RICHARD R. WOOD

Pebbles

By TERENCE Y. MULLINS

Pebbles lie on the beach,
worn smooth by the wash of the sea,
flat and round and smooth,
cast up from the worrying sea.
Ages beyond ken in the past
there broke from the crags by the shore
a ragged, rough knife of a rock,
burst off when a long fissure froze.
Blue swells accepted the sacrifice,
and salt and time and the sea
have written a parable.

About Our Authors

Henry J. Cadbury is known to all our readers as the Honorary Chairman of the American Friends Service Committee and author of our "Letters from the Past." He is also an active supporter of our testimony for peace.

Carl F. Wise, a member of Reading Meeting, Pa., is retired from his position as teacher of English in the Philadelphia public and adult school system. He is a member of the Board of Managers of the FRIENDS JOURNAL.

Anna Miles Jones, a graduate of Westtown School and Smith College, taught for four years at Friends Academy, Locust Valley, N. Y., where her husband was also on the staff. She after her husband joined the foreign service section of the United States Department of State, and they lived for two years in Istanbul, Turkey, and over two years in Lagos, Nigeria. They and their three sons are now living near Washington.

Elmore Jackson is Director of the Quaker Program at the United Nations. Part II of "The Nuclear Impasse" will appear in a later issue.

George E. Haynes, a member of Newtown, Pa., Monthly Meeting, is Superintendent of Pennsbury Manor, the reconstructed home of William Penn near Morrisville, Pa. "The Seed of a Nation" is part of an address on William Penn which George Haynes delivered on September 11, 1960, at the annual meeting of the Adams Society of Friends Descendants in Adams, Mass.

Richard R. Wood, who writes "Internationally Speaking" for the FRIENDS JOURNAL, was for many years Editor of *The Friend*, Philadelphia.

news of the U.N.



FRIENDS GENERAL CONFERENCE
1515 CHERRY STREET, PHILADELPHIA 2

VOL. 4 — NO. 3

World Refugee Year

Returning very recently from our journey through Europe, including, for the first time, visits to Finland, the Soviet Union, and Poland, we stopped in Geneva at the European headquarters of the United Nations. There, through the good offices of James Read, until recently Deputy High Commissioner for Refugees, we had an opportunity to discuss some of the present aspects of the refugee program, particularly the results of World Refugee Year (WRY).

Though the year set aside for special efforts to raise funds to assist the office of the United Nations High Commissioner for Refugees (UNHCR) has come to a close, some countries have decided to extend their efforts for a further period.

By August 1, 1960, \$9,000,000 had been contributed by governments and voluntary agencies towards the High Commissioner's target of \$12,000,000 for 1960. For the first time donations from private sources were higher than from governments, indicating the results of grass-roots efforts under World Refugee Year.

Two of the most active countries on behalf of refugees are the United Kingdom and Canada. Citizens in specific communities have sponsored a specific refugee camp in Europe, contributing the estimated cost of making it possible to find permanent solution for all persons in that camp. This help may mean assistance in financing low-rent housing, vocational training schools, and small loans for starting a business. Together with Australia, New Zealand, and other countries, camps have been sponsored. There were about 100 refugee camps altogether in Europe.

The part played by the United States in contributions to the UNHCR has been less striking than that of some other such smaller countries.

An outstanding example of how a private organization can participate in the work of the United Nations is the gift of \$30,000 by the Women's International League to the High Commissioner for Refugees, Dr. A. E. Lindt. This sum is the Jane Addams House for Refugees in Spital, Austria, which was dedicated August 28th in the presence of the High

Commissioner. The building contains 24 one-room and eight two-room apartments.

There are now about 18,000 nonsettled refugees living in camps, largely in Germany, and 12,000 of these have been in camps for ten years. There are also about 30,000 persons not living in camps, mostly handicapped people. These require specialized assistance, and it is Dr. Lindt's aim to use one half of his budget for this year for these people. They live wherever they can find a spot. The HCR's office has to help provide housing for these people in Germany and Austria. The funds would be provided in part by governments and in part from the refugee funds.

The one million refugees in Hong Kong, though not under the High Commissioner's mandate, are a problem to be faced, and Dr. Lindt has used his good offices to appeal for them. The Hong Kong government proposed to the WRY secretariat projects amounting to \$7,000,000, all very worth while and providing permanent solutions. So far they have received \$2,000,000.

A basic relief operation was undertaken for more than 200,000 refugees from Algeria who fled into Morocco and Tunisia. This work was in cooperation with the Red Cross and Red Crescent Societies, the American Friends Service Committee, and other agencies. The High Commissioner's Office worked out a special WRY target for the North African operation amounting to \$3,000,000, with \$1,727,000 having been received. Several special WRY donations were received for this purpose. The United States government sent a WRY gift of \$600,000, the Liberal Protestant Radio Organization in the Netherlands also sent \$600,000, and a substantial gift came from the Norwegian Refugee Council.

World Refugee Year stimulated the following action by the United States Congress: On July 14, 1960, a joint resolution to enable the United States to participate in the resettlement of certain refugees under the UNHCR program, and for other purposes was signed as Public Law 86-648. This provides that the number of refugees who may be paroled into the United States in each six months, July 1, 1960, to June, 1962, is not to exceed 25 per cent of the total number

resettled in other countries. Refugees from Germany, Austria, France, and Italy will be accepted.

Dr. Lindt in his recent report to the U.N. Economic and Social Council in Geneva stated that "A great number of countries have in World Refugee Year, for the first time in their national history, opened schemes for handicapped refugees. Up to now, these schemes profit 2,200 handicapped refugees and their families. In numbers perhaps small, as far as psychological impact is concerned, of a very tremendous importance. . . . In general, it can already now be said that World Refugee Year enabled the international community to raise the level of assistance to refugees to a more deserving place. . . ."

Geneva, September 7, 1960

ESTHER HOLMES JONES

Freedom from Hunger Campaign Launched

The five-year Freedom from Hunger Campaign sponsored by the Food and Agricultural Organization of the U.N. was officially opened in July, 1960, at a ceremony at the Rome headquarters of FAO.

The central aim of the campaign is to promote greater knowledge among the public of the extent of hunger and malnutrition throughout the world, and of the techniques for solving this problem. Action will be designed to help underfed countries to take a greater part in the drive against hunger. Included in the program planned are research and educational programs, and a major drive next year to persuade farmers everywhere to use better seeds, which usually cost more but yield larger crops.

The first phase of the campaign will culminate in 1963 in a World Food Congress.



U.N. photo

The Campaign aims at promoting all over the world projects such as that carried out by the Burmese government, which ensures that this farmer will get a fair price for his good harvest.

The Secretary General Reports to the 15th General Assembly

(An excerpt from the Introduction to the Annual Report of Secretary General Dag Hammarskjöld)

"On 1 January, 1960, the former Trust Territory of the Cameroons under French administration became independent. For the first time a territory previously under United Nations Trusteeship became an independent State by itself.

"The event which thus marked the first day of 1960 has been followed by the accession to independence by many more African States, among them two additional Trust Territories, the Togolese Republic and the Republic of Somalia. By the time the General Assembly meets, fourteen African States will have been recommended by the Security Council for admission as new members of the United Nations. It can confidently be expected that the Federation of Nigeria will apply for membership soon after the opening of the General Assembly; the admission of all these new States would bring the number of African States members of the United Nations from ten at the end of 1959 to twenty-five at the fifteenth session of the General Assembly.

"It is not only the development into independence and into membership in the United Nations of a great number of African States which, for the organization, characterizes the year 1960, so symbolically inaugurated by the independence of an African Trust Territory. The developments in the Republic of the Congo have engaged the United Nations in the greatest single task which it has had to handle by its own means and on its own conditions.

"In these circumstances it may be appropriate for this Introduction to the Annual Report of the Secretary General to the General Assembly to give attention, in the first place, to the problem of Africa and its importance for the international community.

"Historically, Africa is not a unit. While North Africa and parts of East and West Africa have significant traditional links to the Mediterranean, to Islam, or even to Southern Asia, West, East, and Central Africa south of the Sahara have received a significant impact from different European colonial administrations, varying in length and intensity, linking them however tenuously, to institutions of a few European countries. The southern part of the continent has a development of its own, which finds but few parallels in the rest of Africa.

"Not only have these diverse influences in Africa's past relations with the outside world led to divisions on the continent, but the manner and form in which colonial rule has been exercised have tended to accentuate these divisions. There are great differences between the evolution in areas formerly under British control and those formerly under French control, and there are even greater differences between these areas and the territories which were administered by Belgium. This applies to language, to certain traditions established, to legal ideas transmitted, and particularly to the ways in which political development for these territories was conceived and advanced.

"Finally, in Africa the first beginnings can now be seen

those conflicts between ideologies and interests which split the world. Africa is still, in comparison with other areas, a virgin territory which many have found reason to believe can or should be won for their aims and interests.

"It is in the face of all this that the United Nations has, in the great task which it is facing in the Congo, appealed to 'African solidarity within the framework of the United Nations.' As the developments have shown, this is not a mere phrase: it applies to something which has become a reality. It is my firm conviction that the African States cannot render themselves and their peoples a greater service than to foster this solidarity."

General Assembly Admits New Members

The admission to the United Nations of sixteen new members has taken place at the 15th session of the General Assembly, which opened on Tuesday, September 20. With the exception of Cyprus, the new members are all newly independent states from the continent of Africa. The sixteen are Cameroon, Central African Republic, Chad, Congo (Brazzaville), Congo (Leopoldville), Cyprus, Dahomey, Gabon, Ivory Coast, Malagasy, Mali, Niger, Senegal, Somalia, Togo, and Upper Volta. Nigeria became independent on October 1, and Mauritania is scheduled to be on November 28.

The Trusteeship Council by the end of 1961 will have divested itself of all African territories.

UNICEF

The Hallowe'en "Trick or Treat" program of 1959 brought in the largest receipts yet, with a total of \$1,329,239.74 from over 9,500 participating groups.

These Hallowe'en pennies, transformed into life-saving medicines and health-giving milks and vitamins, carry a message of friendship and hope to 37 million children and their mothers in almost 100 countries and territories.

Five cents provides enough penicillin to cure one child of diphtheria.

One cent provides the vaccine to inoculate one child against cholera.

One cent provides five large glasses of milk.

For further information write

United States Committee for UNICEF,

United Nations, New York

Impressions of the Middle East

A member of the Flushing, New York, Meeting, Frederick C. Cornelissen has just returned from a private study trip in the Middle East which included Egypt, Syria, Lebanon, Jordan, and Turkey. He interviewed the top men in charge of the various development projects in each of these countries, and visited as well as photographed the projects, in preparation for a course he is teaching this fall at New York University's Graduate School on the economics of the Middle East. The firsthand information and understanding of the situation obtained through his talks and on-the-spot visits being of possible interest to our readers, I asked him his impressions, which I have tried to sum up, although it is difficult to condense a long conversation.

To begin with, Fred made clear that it is practically impossible to give "in a nutshell" any valid opinion on situations which are always complex. They are so different, in fact, from any situations known to the Western nations that it is not without a great effort that we can understand them at all. We are instinctively and unconsciously looking at the problems of the countries of the Middle East from our own viewpoints, on the basis of our own experience, and without putting ourselves in their place. This shortcoming is only natural and understandable, but it can be dangerous for all concerned and unfair to the peoples of the Middle East.

What struck Fred most in the Middle East is how little the men responsible for the development programs seem to think and express themselves in ideological terms. The more he discussed in detail the various development policies and projects with the leaders in charge, the more he realized that they are undoubtedly competent, fully aware of the various methods that can be used, and that the method they resort to in a specific case is probably the best suited to prevailing circumstances. He also noted that the leaders are not ashamed to correct mistakes or to alter some policies spontaneously in order to reach a closer adaptation to the needs; and this willingness to change is apparent even when the system worked but might work better in another way.

Let us consider "étatisme." So much has to be done rapidly, with very limited means—particularly in a country such as Egypt, where overpopulation calls for a pathetic race against time—that Fred believes all governments would be only too glad to leave as much as possible to the spontaneous initiative of the private sector.

Based on his experience, however, Fred believes that private enterprise can never handle certain types of needs or functions. In many of the Middle Eastern countries it is nearly nonexistent; in others, it is too weak, incompetent, unprepared, or *unwilling* to face some of the needs that in our Western countries are sometimes left to private initiative. Usually only the government possesses sufficient funds, competent staff, and the will to carry out certain projects. The government has no other choice than to "step in and do it."

Besides, none of the countries Fred visited—except Lebanon—is in a position to tolerate any waste or delay, and the government must ensure, sometimes through real

United Nations Day — October 24, 1960

"The public interest in and support of the United Nations, both on United Nations Day and throughout the year, shows that our government's participation in it reflects the highest hopes and convictions of our citizens."

PRESIDENT DWIGHT D. EISENHOWER

emergency measures, that every pound, dinar, or lira is actually channeled towards the investments and projects most vital for the country as a whole. Indeed, as Fred sees it, private interests in those countries are traditionally inclined towards placements less conducive to over-all development (such as investments in land and speculation in real estate for the upper income group) and are quite naturally more attracted by early private profits than by long-range, low-profit development schemes necessary for the general welfare.

Those countries have got to live—and Egypt, among them, has got to try to survive—whatever the big words ending in *ism* or in *ist* that may label the way it is done. The question of how, and with whose help, is for them much more a technical question than a matter of preference, and is dictated primarily by the circumstances.

Fred cited as the most striking case the High Dam at Aswan. If the building of this dam had been delayed for several years more, it might well have come too late to save Egypt from the inexorable consequences of a population explosion. What other choice was there for the Egyptians than to obtain the necessary means from whoever was willing to make such means available? Under these circumstances, to refuse any offer of help or to abstain from seeking help from any quarter would indeed have been tantamount to economic suicide.

Another point he stressed is that we are witnessing a real renaissance: the whole Moslem world has awakened. It is no longer a "reveille" limited to a small élite; throughout the mass of the populations, with political freedom, hope for the first time has appeared, and with it a new sense of dignity. The peoples of the Middle East have discovered a new pride, a new self-confidence, and with these, unlimited energy.

Carried along by their faith in their leaders and in themselves, the supposedly apathetic oriental workers have responded to the appeals and have revealed themselves to be dynamic and enthusiastic. Fred quoted General Raymond Wheeler, the former head of the U.S. Corps of Engineers, recently director of the clearing of the Suez Canal, who paid homage to the drive and productivity of the Egyptian workers. Mr. Wiggins, the American engineer in charge of constructing the East Ghor irrigation system in Jordan, also told him that the Arab workers do three times the amount of manual labor that had originally been expected from them.

Fred has felt that the leaders are nowadays carried forward by the masses, as on an irresistible tidal wave. It was, of course, the initiative of the leaders which at first freed the countries and kindled the faith of whole populations. But the peoples are now visibly past the stage in which they have to be driven ahead. It is now sufficient to exhort them, and often it is now, to a certain extent, the pressure of the people that pushes the leaders ahead.

There is much hope in the Middle East, and for the Middle East. We can only pray that this upsurge of hope will be fulfilled and not discouraged, paralyzed, or "torpedoed," because the repercussions of a severe setback could be explosive. It is, therefore, the moral duty of all the world to help the

peoples of the Middle East in their striving towards a better life. Brave people making a very great effort have a certain moral right to be backed by those who have the means to do so, and the safety of all throughout the world may well depend on it.

Last but not least, because the human and moral factors count heavily, especially for Quakers, Fred stressed the courtesy, the helpfulness, and the absence of any suspicion or reticence that he found in everyone, from ministers and head engineers to the poorest peasants. The friendliness, confidence, and cooperation that responded at once to the first sign of politeness and respect for one's fellow beings was something unforgettable and deeply moving, just as was the famous oriental hospitality. From the top men down to the most destitute villagers, to know them, he said, was to like and appreciate them.

Such really fine people deserve more than assistance. They want above all what the nations of the West, generous with money, have been too seldom willing to give—respect. The peoples of the Middle East feel entitled to it and expect it.

Fred felt that lack of respect was probably one of the most vital factors in all relations with the Middle East. He quoted as proof of the importance of this too-often-overlooked factor the opinion of a man who knows the Arabs exceptionally well, Lieutenant General Sir John Bagot Glubb, the famous "Glubb Pasha," who created and led for many years the Jordanian Arab Legion. In one of a series of articles published by him in *The Times* of London and republished by *The New York Times*, just after he was deprived of his command and returned to England, he wrote: "The . . . imperialist . . . often devoted his life to the amelioration of the conditions of the people committed to his charge. . . . But he committed one unpardonable offense—he was supercilious. The peoples of the East are taking their revenge today . . . for the superior airs we gave ourselves."

GLADYS M. BRADLEY

The Netherlands in contributing \$20,000 becomes the first individual government to contribute to the Freedom from Hunger Campaign being organized by the FAO.

The World Health Organization has initiated 59 projects designed to eradicate maladies which beset the African people.

Acceleration

It took thousands of years for the world population to reach the billion mark; it took only one hundred years to add the second billion; and it will take about thirty years to reach the third billion, at the present rate of population increase, according to Dag Hammarskjöld, Secretary General of the United Nations.

Friends and Their Friends

The American Friends Service Committee sent greetings in late September to the Federation of Nigeria, which became independent on October 1. In a cable to Sir Abubakar Tafawa Balewa, Prime Minister of the Federation, the AFSC said the "peaceful transition to independence" was an inspiring example to all who work for freedom. The message was signed by Colin W. Bell, Executive Secretary.

Persons of all faiths who feel a concern for the future of the United Nations have been invited to use the 15th Street Meeting House, New York City, from 5:30 to 6:30 p.m., Monday through Friday, for meditation on crucial U.N. problems. During the first two weeks of the General Assembly session visitors were not allowed to attend U.N. meetings or to use its Meditation Room. Until the end of September, members of the Quaker Program at the United Nations agreed to be present at 15th Street Meeting House prior to the meditation period to provide insight and information on the issues before the 15th General Assembly.

Haverford College has begun its 128th year with 470 students. This enrollment is somewhat larger than the total last year, but the increase is due to bigger upper classes rather than to an influx of new students. The freshmen class this year numbers only 118, compared with 130 last year and 120 in 1958. There are also only two transfer students this year.

Ralph Odell, Jr., known as a capable naturalist, was recently elected President of the Bedford Audubon Society, Westchester County, N. Y. He is also President of the Naturalists' Workshop, a trustee of the large Butler Sanctuary, both in Westchester County, and has served on the Regional Planning Commission. He is presently Clerk of Amawalk Meeting, N. Y., and for five years has been Chairman of the Young Friends group of Purchase Quarterly Meeting.

George School began its 68th year on Wednesday, September 14, with a total enrollment of 455 students, the largest in the history of the school. Of this number, 338 are boarders; 17 are day students. Principal Richard H. McFeely announced that included were boys and girls from 23 states and from the following foreign countries: Venezuela, France, Germany, Japan, Turkey, Korea, East Pakistan, India, and French West Africa.

"The death on September 29 of Besse D. Howard, former secretary of the Pennsylvania Branch of the American League of Nations Association," writes Richard R. Wood, "deprives Philadelphia, and Friends, of a wise, witty, well-informed, patient, courageous worker for peace and international organization. She was widely known for her lectures and her radio talks interpreting international events. To many of us she was a valued friend."

The Friends Medical Society, national organization of physicians and medical workers, has announced its strong opposition to preparations for chemical and biological warfare. It is deeply distressing to members of the Society to learn that medical knowledge is being used for the perfection of methods of creating mass human destruction and disease. The statement continues: "The very plagues and poisons from which medical workers have hitherto sought to relieve humanity are now being cultivated by our government and other nations for purposes of war. We decry this projected use of scientifically acquired medical tools, which were designed only to relieve human suffering.

"We are concerned with the health and welfare of all peoples, with lasting peace and with the dignity of the individual. We consistently oppose the development of destructive weapons to be used in anger and have previously stated our opposition to nuclear weapons and tests. Biological warfare, like nuclear warfare, has both vast destructive power and the threat of perpetuated and increasing damage to mankind.

"We invite the healing professions of the world to unite with us in urging our governments to cease these preparations for war, and as a direct alternative to emphasize expanded education, medical care, and public health."

Pendle Hill's latest pamphlet is *Psychotherapy Based on Human Longing*, by Robert C. Murphy, Jr. Dr. Murphy has lectured at Pendle Hill and from these meetings has written an intuitive and subjective account of his general orientation and experience in psychotherapy. This is a profound and enlightening essay which should prove invaluable to all persons interested in a more creative approach to human relations. It is available from Friends bookstores or Pendle Hill. The price is 35 cents.

Dr. Robert A. Clark recommends the essay to readers of the FRIENDS JOURNAL "as both inspirational and profound, yet not too technical. The general reader will get much from it, as well as those better prepared in psychology and psychiatry. It might seem too passive in its approach to the seriously sick person, but the author states that in practice the therapist 'may question, interpret, advise, or even rebuke.' We can certainly agree that the real purpose of psychotherapy is to free the underlying creative strength of the patient by discovering his own inner being."

Off to College?

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Cecil Evans, who has for several years been the General Secretary of the Canadian Friends Service Committee, has joined the staff of the Quaker Program at the United Nations in New York (345 East 46th Street) as a Program Associate. He will be working on social questions and matters relating to disarmament and the Far East. Cecil is a graduate of Oxford University, is a British citizen, and for a time taught at the University of Toronto.

Margaret Beidler, who has been administrative assistant to Landrum Bolling, President of Earlham College, also joined the organization to serve as coordinator of Quaker seminars. She has lived for two years in Iraq and one year in Cambodia.

Orders from the Eastern U. S. area for copies of the 1960 *Friends Directory of Meetings in the United States and Canada* (50 cents) should now be sent to the new address of the Friends World Committee, 152-A North 15th Street, Philadelphia 2, Pa.

The death of Ruth Rowland Nichols, a member of Purchase Meeting, N. Y., is reported in *The New York Times* of September 27. She was 59. Ruth Nichols was internationally famous as a pioneer woman flier. Two years ago she flew an Air Force jet faster than 1,000 miles an hour at an altitude of 51,000 feet at the Suffolk County Air Force Base, establishing what was believed to be a record for a woman pilot. In 1930 she flew from Los Angeles to New York in 13 hours and 21 minutes, surpassing by an hour the transcontinental record set by Charles Lindbergh. In 1931 she held three major international records for a woman—a speed record of 210.6 miles an hour over a closed course; a distance record of 1,977 miles between Oakland, Calif., and Louisville, Ky.; and an altitude record of 28,743 feet. Recently she has been working for Friendly Homes, a medical organization.

The 1961 edition of *The Quaker Date Book*, edited by Mary Sullivan Patterson of Swarthmore, Pa., Meeting, has just been published by the Colonial Publishing Company, 10 Thacher Street, Boston, Mass. The format is larger and more pleasing than last year's edition and the cover illustration of Warrington, Pa., Meeting is simply beautiful. The arrangement and selection of pictures has been done with care and artistic taste.

Since many Friends will use the *Quaker Date Book* for a Christmas present, early orders are advisable. Meetings may order from the publisher any quantity at the cost of \$11.40 per dozen, postpaid. The retail price is \$1.50.

On August 20, 21, and 24 films were taken of gatherings at Abington Meeting, Pa., for an NBC television program on Quakerism to be released sometime this fall or winter. The hour-long program will be concerned with the manner in which the Religious Society of Friends is maintaining the tradition of courageously expressing deep convictions instead of yielding completely to conformity. A large number of members of Abington and nearby Meetings cooperated in the

venture. Pictures were taken of Friends entering and leaving the meeting house, of speaking within the meeting house, of a First-day school class, of an unprogrammed meeting for worship, and of a picnic.

Pacific Northwest Half-Yearly Meeting

Pacific Northwest Half-Yearly Meeting was held in Tacoma, Washington, on September 10 and 11, 1960. Friends were greatly encouraged by the number of Young Friends present. Young Friends held their own meetings but joined the adult group for the Saturday evening session.

Harold Carson led the discussion on the "state of the Meeting" reports. It was agreed that we should try dividing this report into two parts, on the spiritual health of the Meeting and on statistics and events.

Irwin Hogendmier and Floyd Schmoie shared their concerns with us. After meeting for worship, which was held at the YMCA chapel, we were fortunate in having Agnes Coggeshall of Philadelphia to speak to us about teaching First-day schools within the Society of Friends.

Next Half-Yearly Meeting will be held at Victoria, B. C., the weekend following Easter, 1961.

ANN GALESMTIH, *Assistant Clerk,*
Vancouver Meeting, B. C.

Spring Meeting of Friends in the Ozark Mountains

Friends from Dallas, Fayetteville, Little Rock, Oklahoma City, and Stillwater gathered at Mount Magazine in the Ozark National Forest, Arkansas, for the May 6 weekend. There were also Friends from scattered communities in Oklahoma and Arkansas, where no Quaker Meetings exist. They appreciated the renewed contact with the Society. For the others it was a source of genuine inspiration to note how faithful these isolated Friends have remained to our religious beliefs, while participating in other church groups in their communities. About 32 Friends attended.

If there is any simple theme that can be distilled out of the varying messages, it is that we develop the spiritual resources and courage to take upon ourselves the sacrifices demanded by our traditional Quaker concerns. One of these concerns, simplicity, was the basis for several discussions—the simplicity of Quaker worship, the relationship of simplicity to artistic beauty, and, finally, the problem of developing simplicity in our overcrowded lives.

As has been the case in our previous conferences, the participants benefited from the exchange of ideas on resolving the problems of small Meetings and from mutual encouragement at the personal level. Each gained inspiration from the beauty of the distant scenery and from the blooming dogwoods surrounding us. It was decided to reserve the lodge facilities for the last weekend of April, 1961. The decision was reached only after the concessionaire management had agreed that there would be no racial discrimination against Negroes who might wish to attend with us.

JOHN BEER, *Stillwater Meeting*
ROBERT L. WIXOM, *Little Rock Meeting*

Letters to the Editor

Letters are subject to editorial revision if too long. Anonymous communications cannot be accepted.

In 1962 the Friends World Committee for Consultation will require a General Secretary; the appointment will be made at the triennial meeting of the Committee in Kenya in 1961. Herbert Hadley, the present Secretary, will by then have served the Committee for six years at its office at Woodbrooke in Birmingham. He feels that he and his family should return to other work in the United States.

The work of the General Secretary is by now fairly well-known amongst Friends, both from published reports and from the circulation of *Friends World News*. The Secretary's office exists primarily to promote and make more effective the sharing of experience throughout the world family of Friends. This the Secretary achieves by correspondence, by direct visitation, and by supplementing, where this is helpful, the visitation by other Friends already undertaken among Yearly Meetings. The second large area of his responsibility relates to the work of Friends in international affairs; this derives from the status of the FWCC as a nongovernmental organization under the United Nations Charter.

Any Friend who feels drawn to this work and would like to be considered for the appointment is invited to write to

1 Rawcliffe Grove, York, England. LEWIS E. WADDILOVE

The Fourth Query from *Faith and Practice* of Philadelphia Yearly Meeting of the Religious Society of Friends reads in part: "Are love and unity maintained among you? Do you manifest a forgiving spirit and a care for the reputation of others?"

Early Friends set no boundary for the exercise of this query, but it is a reasonable assumption that they had difficulties not unlike our own in manifesting "care for the reputation of others." The query is addressed to individuals, and each is disposed to map his own field for its operation and to set apart areas which for him are out of bounds.

Every four years the query is suspended by some of us with regard to candidates, sometimes supporters, of the other political party. Perhaps in this quadrennial free-for-all we give useful training to our leaders on their way up, toughening their skins and compelling Mr. Browning's hard dictum "then welcome each rebuff." Or it may be that some feel an obligation to their fellow citizens, as they might put it, to give a candidate a bad name because they know something at first or secondhand, and not printed in the press, which makes the task quite impossible as President.

From the experience of this voter it may be recorded that with the exception of Mr. Stevenson's campaign—and his voice was a handicap in the open—there was in each campaign, from Woodrow Wilson's down, somebody who knew somebody else, neither of whom was interested in "a care for the reputation of others."

Moorestown, N. J.

ROBERT C. SMITH

The attributes of "Faith—Service—Devotion—Discipline—Love—Courage" on the emblem for the Cape May Conference are perfect keys "For the Living of These Days." They should, however, be supplemented by at least two others which might remove the implication of passivity and complacency; without *understanding* and *vision* they could avail nothing. All too frequently, in reading articles by Friends, I find myself puzzled by their authoritarian tone. Contrast this with John Woolman's attitude toward those with whom he was not in agreement on such subjects as slavery, warfare, wealth, and business practices. The element which made his testimonies so very effective was the understanding with which he met all controversy and dissension, even as he was a living embodiment of all of the attributes mentioned. Vision could also be added to the list. "The Living of These Days" is one thing; seeing the needs of tomorrow is something else again. It may frequently be the case that a clear perception of the needs of tomorrow may alter radically the tone and substance of our plan for living today. If the Society of Friends is to be revitalized, it will have to come after a searching quest for understanding of ourselves as well as others, coupled with a clear vision of where we want to go and how to get there.

Chatham, N. J.

ROBERT SCHULTZ

Coming Events

(The deadline for calendar items is fifteen days before the date of issue.)

OCTOBER

15—Western Quarterly Meeting at Hockessin, Del., 10 a.m. and 1:30 p.m. Worship and Ministry meeting, 9 a.m. Afternoon speaker, Richard R. Wood: "Tercentenary of the Friends Peace Testimony." Lunch served. Baby sitting and child care provided.

15—Fifth "Beliefs into Action" Conference at Race Street Meeting House, Philadelphia, 10:30 a.m. to 5 p.m. Theme, "The Spirit of Christ in Today's Revolutionary World." Speakers: Edwin T. Dahlberg, President of the National Council of Churches, on the Conference theme; and Dorothy H. Hutchinson, lecturer and pamphleteer, "Go Thou and Do." Round tables. Cooperating with the Friends Peace Committee, Philadelphia, are the American Friends Service Committee, the Friends Committee on National Legislation, and six Philadelphia Yearly Meeting groups.

16—Southern Half-Yearly Meeting at Camden, Del., 11 a.m.

16—Central Philadelphia Meeting, Race Street west of 15th, Conference Class, 11:40 a.m.: Henry J. Cadbury, "The Quaker Peace Testimony, Yesterday and Today."

19—Meeting of the Fellowship of Friends of Truth and other interested people at 1515 Cherry Street, Philadelphia, 7:45 p.m. Horace G. Alexander, one of the founders of the FFT, will speak on "Mutual Respect among the World's Religions." Refreshments. The FFT was founded in India, having been suggested by Mahatma Gandhi, and is open to people of all faiths.

22—Meeting of New Jersey Friends Committee on Social Order at the Woolman Memorial, 99 Branch Street, Mount Holly, N. J., 2:30 p.m., to consider "Abolition of Capital Punishment in New Jersey." Concerned Friends are urged to attend.

23—Central Philadelphia Meeting, Race Street west of 15th, Conference Class, 11:40 a.m.: Kenneth Cuthbertson, "Sharing Our Quaker Faith," a general introduction to the fall sessions.

23—Kokichi Kurosaki, a senior leader of the nonchurch Christian

movement in Japan, will talk with interested Friends in the Cherry Street Room, 1515 Cherry Street, Philadelphia, 3 p.m. Under the auspices of the Japan Committee, Philadelphia Yearly Meeting. Everyone welcome.

23—Chester Quarterly Meeting on Worship and Ministry at Darby, Pa., 1017 Main Street, 3 p.m.

28—Annual Meeting of the Friends Journal Associates, 5 p.m., at 1515 Cherry Street, Philadelphia. Lecture by Emily Cooper Johnson at 8 p.m.: "Jane Addams, a Great American."

28—Annual Meeting of the Friends Publishing Corporation, 6 p.m., at 1515 Cherry Street, Philadelphia.

29—Chester Quarterly Meeting at Media, Pa., 3 p.m.

30—American Friends Service Committee program and tea to honor Henry J. Cadbury, at the Race Street Meeting House, Philadelphia, 2:30 p.m. Open house for visitors to new offices of the AFSC at 160 North 15th Street. All friends are invited.

NOVEMBER

3—Concord Quarterly Meeting at Westtown, Pa., 10:30 a.m.

3 to 6—Sweden Yearly Meeting at Kvakargarden, Varvgatan 15, Stockholm, Sweden.

12—Abington Quarterly Meeting at Plymouth, Pa., 11 a.m.

12—Burlington Quarterly Meeting at Burlington, N. J., 1:30 p.m.

12, 13—Japan Yearly Meeting at the Friends Meeting, 13 1-chome, Mita Daimachi, Minato-ku, Tokyo, Japan.

Coming: Weekend institute, November 18 to 20, sponsored by the American Friends Service Committee, at Hudson Guild Farm, Netcong, N. J., 55 miles from New York City. Theme, "Search for New Directions, A Quaker Approach to Contemporary Affairs." Round tables; panel sessions; among the speakers, A. J. Muste, James Lawson, Wilmer Young. Cost, \$20 per person; registrations limited to 60. Descriptive flyer and registration blank available from the American Friends Service Committee, 237 Third Avenue, New York 3, N. Y.

BIRTHS

CRONCE—On July 30, to I. Nelson and Jean Gibbert Cronce of Asbury, N. J., a son, CHRISTOPHER JOHN CRONCE. His parents and brother are members of Richland Monthly Meeting, Quakertown, Pa.

EYNON—On June 30, to John W. and Ruth Stapler Eynon, a son, ROBERT JOHN EYNON. His paternal grandparents are James F. and Ada Marie Eynon, and his maternal grandparents are Robert K. and Mildred M. Stapler. He is the eleventh great-grandchild of Mary R. Miller.

MEETING ADVERTISEMENTS

ARIZONA

PHOENIX — Sundays, 9:45 a.m., Adult Study; 11 a.m., Meeting for Worship and First-day School. 17th Street and Glendale Avenue. Shirley Hilfinger, Clerk, 1002 East Palmaritas Drive.

TUCSON — Friends Meeting, 129 North Warren Avenue. Worship, First-days at 11 a.m. Clerk, Julia S. Jenks, 2146 East Fourth Street; Tucson MA 3-5305.

TUCSON—Pima Friends Meeting (Pacific Yearly Meeting), 1201 E. Speedway. Worship 10 a.m., Elisha T. Kirk, Clerk. Axtell 8-6073.

CALIFORNIA

CLAREMONT—Friends meeting, 9:30 a.m. on Scripps campus, 10th and Columbia. Edward Balls, Clerk, 439 W. 6th Street.

LA JOLLA—Meeting, 11 a.m., 7380 Eads Avenue. Visitors call GL 4-7459.

LOS ANGELES—Meeting, 11 a.m., Univ. Meth. Church, 4th floor, 817 W. 34th Street.

PALO ALTO—First-day school for children and adults, 10 a.m. Meeting for worship at 11. 957 Colorado.

PASADENA—526 E. Orange Grove (at Oakland). Meeting for worship, Sunday, 11 a.m.

SAN FRANCISCO—Meetings for worship, First-days, 11 a.m., 2160 Lake Street.

COLORADO

DENVER—Mountain View Meeting, 10:45 a.m., 2026 S. Williams. Clerk, SU 9-1790.

CONNECTICUT

HARTFORD—Meeting, 11 a.m., First-day school, 11 a.m., 144 South Quaker Lane, West Hartford.

KINSEY—On June 2, to David N. and Shirley Holt Kinsey of McAlisterville, Pa., a daughter, REBECCA PAM KINSEY. Her parents and two brothers are members of Richland Monthly Meeting, Quakertown, Pa.

WATERS—On August 19, at West Chester, Pa., to Rodney T. and Ann Chapman Waters, a son, RANDOLPH JAMES CHAPMAN WATERS. His parents are members of High Street Meeting, West Chester, Pa. His maternal grandparents are George W. and Mary C. Chapman of Abington Meeting, Jenkintown, Pa.

DEATHS

ARMITAGE—On September 21, at the Cornwall Hospital, Cornwall, N. Y., BRUCE ARMITAGE, in his 23rd year. He was a devoted member of Cornwall Meeting, N. Y.

BRADFIELD—On September 20, at her home in Cleveland, Ohio, after a long illness, MARY ELLA NEWLIN BRADFIELD, at the age of 70. She is survived by her husband, Landis R. Bradfield; two brothers, Roy L. Newlin of Earlham, Iowa, and Jay J. Newlin of Des Moines, Iowa; and a sister, Edith Newlin of Media, Pa.

Ella Bradfield was a former student of Scattergood School in Iowa, of Barnesville School in Ohio, and graduated from the Iowa Methodist Hospital School of Nursing in Des Moines. After two years of nursing in Des Moines, she went to Kentucky as a visiting nurse and gave a year of service among the mountain people who had little or no medical care. Riding a mule over the narrow trails, she ministered to the needs of mothers and their children. In 1918 while in Kentucky she married Landis R. Bradfield, who was a teacher in a Mission School for mountain youth.

Memorial services were held in Cleveland and at Bear Creek Meeting near Earlham, Iowa. Interment was in the Bear Creek Cemetery.

PERCY—On September 18, in Lakeville, Conn., JOHN CROCKER PERCY, aged 85 years. He was a member of New York Monthly Meeting (15th Street) and of St. Petersburg, Fla., Meeting. Surviving are his wife, Elizabeth Sutton Percy; a daughter, Sally Simms; two grandsons, William D. Rogers, Jr., of Skytop, Pa., and John E. Rogers of Lakeville, Conn.; and five great-grandsons.

TOWNSEND—On August 28, MARIAN PAXSON TOWNSEND, in her 81st year. She was a birthright and lifelong member of Middletown Monthly Meeting, Pa. (of Bucks Quarterly Meeting), which she served as an Overseer for forty years. Her profound belief in the ideals of the Society of Friends was an inspiration and a challenge to all who knew her. She was a kind and loving mother of three sons, A. Paul, Jr., and Horace P., members of Middletown Monthly Meeting, Pa. (of Bucks Quarterly Meeting), and James W., a member of Buckingham Monthly Meeting, Pa.

DISTRICT OF COLUMBIA

WASHINGTON—Meeting, Sunday, 9 a.m. and 11 a.m.; First-day School, 10:30 a.m., 2111 Florida Avenue, N.W., one block from Connecticut Avenue.

FLORIDA

DAYTONA BEACH—Meeting, 11 a.m., First-days at 300 North Halifax Avenue. Information, Sarah Belle George, CL 2-2833.

GAINESVILLE—Meeting for worship, First-days, 11 a.m., 116 Florida Union.

JACKSONVILLE—Meeting for worship, 11 a.m., YWCA. Contact EV 9-4345.

MIAMI—Meeting for worship at Sunset and Corsica, 11 a.m.; First-day school, 10 a.m. Miriam Toepel, Clerk. TU 8-6629.

MIAMI—University, Wesley Foundation, Sundays 7:30 p.m. Clerk, MO 1-5036.

FLANDO-WINTER PARK—Meeting, 11 a.m., 316 E. Marks St., Orlando; MI 7-3025.

ALM BEACH—Friends Meeting, 10:30 a.m., 823 North A St., Lake Worth.

T. PETERSBURG—First-day school and meeting, 11 a.m., 130 19th Avenue S.E.

GEORGIA

ATLANTA—Meeting for worship and first-day school at 10 a.m. 1384 Fairview Road, N.E., Atlanta 6. Phone DR 3-7986. Bern Stanley, Clerk. Phone DR 3-5357.

ILLINOIS

CHICAGO—57th Street Meeting of Friends. Sunday worship hour, 11 a.m. at Quaker House, 5615 Woodlawn Avenue. Monthly meeting, 7:30 p.m., every first Friday. Telephone BUTterfield 8-3066.

INDIANA

EVANSVILLE—Meeting, Sundays, YMCA, 11 a.m. For lodging or transportation call Herbert Goldhor, Clerk, HA 6-5171 (evenings and week ends, GR 6-7776).

INDIANAPOLIS—Lanthorn Friends, 1040 E. 42nd Street. Meeting for worship and first-day school, 10 a.m. Telephone LI 9422.

IOWA

DES MOINES—South entrance, 2920 30th Street; worship, 10 a.m., classes, 11 a.m.

LOUISIANA

NEW ORLEANS—Friends meeting each Sunday. For information telephone UN 6022 or UN 6-0389.

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MARYLAND

SANDY SPRING—Meeting (united), First-days, 11 a.m.; 20 miles from downtown Washington, D. C. Clerk: R. B. Thomas; telephone WA 4-3366.

MASSACHUSETTS

CAMBRIDGE—Meeting, Sunday, 5 Longfellow Park (near Harvard Square) 9:30 a.m. and 11 a.m.; telephone TR 6-6883.

WELLESLEY—Meeting, Sunday, 10:30 a.m. at Tenacre Country Day School, Benvenue Street near Grove Street.

WORCESTER—Pleasant Street Friends Meeting, 901 Pleasant Street. Meeting for worship each First-day, 11 a.m. Telephone PL 4-3887.

MICHIGAN

DETROIT—Meeting, Sundays, 11 a.m. in Highland Park YWCA, Woodward and Winona. TO 7-7410 evenings.

MINNESOTA

MINNEAPOLIS—Meeting, 11 a.m., First-day school, 10 a.m., 44th Street and York Avenue S. Harold N. Tollefson, Minister, 4421 Abbott Avenue S.; phone WA 6-9675.

MISSOURI

KANSAS CITY—Penn Valley Meeting, 306 West 39th Street, 10:30 a.m. Call HI 4-0888 or CL 2-6958.

ST. LOUIS—Meeting, 2539 Rockford Ave., Rock Hill, 10:30 a.m.; phone PA 6-0429.

NEW JERSEY

ATLANTIC CITY—Meeting for worship, 11 a.m., First-day school, 10:30 a.m., South Carolina and Pacific Avenues.

DOVER—First-day school, 10:50 a.m., worship, 11 a.m., Quaker Church Road.

HADDONFIELD—Meeting for worship, 11 a.m., First-day, First-day school, 9:45 a.m., Lake Street.

MANASQUAN—First-day school, 10 a.m., meeting, 11:15 a.m., route 35 at Manasquan Circle. Walter Longstreet, Clerk.

MONTCLAIR—289 Park Street, First-day school, 10:30 a.m.; worship, 11 a.m. (July, August, 10 a.m.). Visitors welcome.

NEW MEXICO

ALBUQUERQUE—Meeting and First-day School, 11 a.m., 815 Girard Blvd., N.E., Albuquerque. John Atkinson, Clerk. Phone ALpine 5-9588.

SANTA FE—Meeting, Sundays, 11 a.m., Olive Rush Studio, 630 Canyon Road, Santa Fe. Jane H. Baumann, Clerk.

NEW YORK

ALBANY—Worship and First-day school, 11 a.m., YMCA, 423 State St.; Albany 3-6242.

BUFFALO—Meeting and First-day school, 11 a.m., 1272 Delaware Ave.; phone EL 0252.

LONG ISLAND—Northern Boulevard at Shelter Rock Road, Manhasset. First-day school, 9:45 a.m.; meeting, 11 a.m.

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MEETING NOTICES—22¢ per line, with no discount for repeated insertions.

DEADLINE—The 1st and 15th of each month preceding date of issue. Copy may be changed without extra charge.

EUROPE IN THE SPRING, 1961

Travel and Fellowship for Friends and Their Friends

One of the highlights of this 69-DAY TOUR OF EUROPE will be an evening in the home of Dr. Elizabeth Rotten, in Saanen, Switzerland. This famous educator (she is one of the founders of the Pestalozzi School) has invited members of our group to have coffee with her on the evening of May 24th.

This is only one of the several unusual opportunities to visit centers of Quaker concerns in London and on the continent.

We sail April 7th on the MAASDAM and return on the STATENDAM on June 14th. We travel entirely by motor coach and will visit Berlin, Cologne, Vienna, Venice, Geneva, Paris, and Amsterdam. Driving to and from these key cities, we will see many places of historic and cultural importance, and areas of great beauty.

Margaret E. Jones, in cooperation with the Sarah Marquis Travel Service, is the leader. She has traveled widely in Europe in connection with years of overseas administrative work for the American Friends Service Committee.

Address inquiries to:

Margaret E. Jones at 122 East Oak Avenue, Moorestown, N. J.

NEW YORK — First-day meetings for worship:

11 a.m. 221 E. 15th St., Manhattan
22 Washington Sq. N.
Earl Hall, Columbia University
110 Schermerhorn St., Brooklyn
137-16 Northern Blvd., Flushing
3:30 p.m. Riverside Church, 15th floor
Telephone GRamercy 3-8018 (Mon.-Fri. 9-4) about First-day schools, monthly meetings, suppers, etc.

SCARSDALE—Worship, Sundays, 11 a.m.
133 Popham Rd. Clerk, William Vicker
162 Warburton Ave., Hastings-on-Hudson
N. Y.

SYRACUSE—Meeting and First-day school
11 a.m., YWCA, 339 E. Onondaga Street.

OHIO

CINCINNATI—Meeting for worship, 11 a.m., 355 West McMillan, Richard Day Correspondent, WI 1-2419.

CLEVELAND—Meeting for worship and First-day school, 11 a.m., 10916 Magnolia Drive. Telephone TU 4-2695.

PENNSYLVANIA

HARRISBURG — Meeting and First-day school, 11 a.m., YWCA, 4th and Walnut St.

HAVERFORD—Buck Lane, between Lancaster Pike and Haverford Road. First-day school, 10:30 a.m. Meeting for Worship 11 a.m.

LANCASTER—Meeting house, Tulane Terrace, 1½ miles west of Lancaster, off U. S. 30. Meeting and First-day school, 10 a.m.

PHILADELPHIA — Meetings, 10:30 a.m. unless specified; telephone LO 8-4111 for information about First-day schools.

Byberry, one mile east of Roosevelt Boulevard at Southampton Road, 11 a.m.
Central Philadelphia, Race St., west of 15th Chestnut Hill, 100 East Mermaid Lane.
Coulter Street and Germantown Avenue.
Fair Hill, Germantown & Cambria, 11:15 a.m.
Fourth & Arch Sts., First- and Fifth-day
Frankford, Penn & Orthodox Sts., 10:30 a.m.
Frankford, Unity and Waln Streets, 11 a.m.
Green St., 45 W. School House L., 11 a.m.
Powelton, 36th and Pearl Streets, 11 a.m.

PITTSBURGH — Worship at 10:30 a.m. adult class, 11:45 a.m., 1353 Shady Avenue

READING — First-day school, 10 a.m. meeting, 11 a.m., 108 North Sixth Street

STATE COLLEGE — 318 South Atherton Street. First-day school at 9:30 a.m. meeting for worship at 10:45 a.m.

TENNESSEE

MEMPHIS — Meeting, Sunday, 9:30 a.m. Clerk, Sumner Parker. BR 6-8391.

TEXAS

AUSTIN — Worship, Sundays, 11 a.m. First-day school, 10 a.m., 606 Ratherville Place. Otto Hofmann, Clerk, HI 2-2238.

DALLAS—Sunday, 10:30 a.m., Advent Church, 4009 N. Central Expressway. Clerk, Kenneth Carroll, Religion Dep S.M.U.; FL 2-1846.

HOUSTON — Live Oak Friends Meeting, Sunday, 11 a.m., Council of Church Building, 9 Chelsea Place. Clerk, Walt Whitson; Jackson 8-6413.

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MEXICO CITY FRIENDS CENTER. Pleasant, reasonable accommodations. Reservations, Casa de los Amigos, Ignacio Mariscal 132, Mexico 1, D.F. Friends Meeting, Sundays at 11 a.m.

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HOUSEKEEPER, small Friends Home for children in Pennsylvania. Institutional experience, live in. Write Box H168, Friends Journal.

YOMAN SUPERINTENDENT, small Friends Home for children in Pennsylvania. Institution or social work experience, live in. Write Box M167, Friends Journal.

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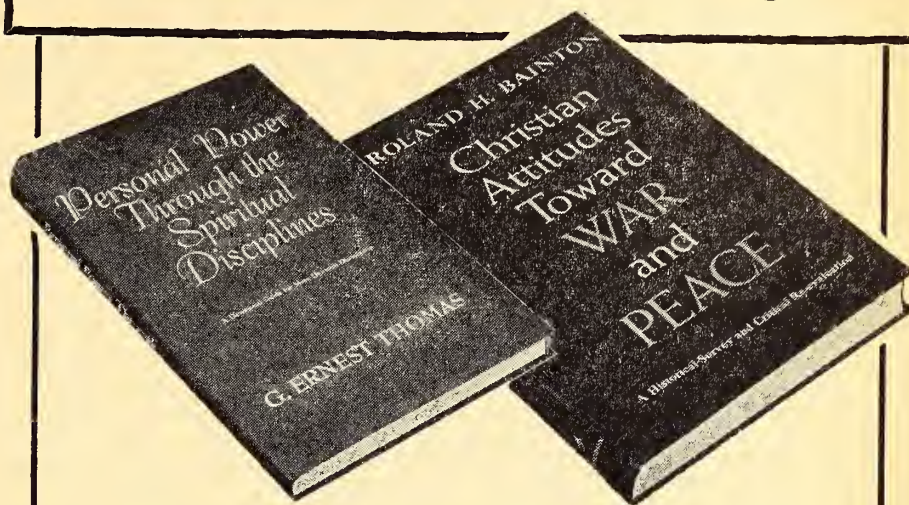
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FRIENDS JOURNAL

Quaker Thought and Life Today

VOLUME 6

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NUMBER 34

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. *by William Bagwell*

The Vigil at the Pentagon

. *by C. Edward Behre*

Work Camping in Africa

. *by David S. Richie*

The Peace Testimony and the Monthly Meeting

OUR sages say, "Seek peace in your own place." You cannot find peace anywhere save in your own self. In the psalm we read: "There is no peace in my bones because of my sin." When a man has made peace within himself, he will be able to make peace in the whole world.

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To a Little Negro Boy in the Subway

By EMIL M. DEUTSCH

You answer my smile with a furtive glance,
hesitant whether to smile back—yet.
You look me up and down,
uncertain of how to judge me.
You are right. My skin is white,
and that stands for injustice and cruelty.

I beg your forgiveness, my little brown brother.
For I am guilty of your plight.
I have not done enough to alleviate it,
and therefore I, too, am answerable:
I live better because you are suppressed.
I enjoy the amenities of life
because they are denied to you.

I kidded myself that I had done all I could.
When I spoke and wrote for you, it was vanity
that I and my group be heard, as much
as concern for you and your people.
I spent many hours, but they were
the crumbs from my table, not my life.
Your sorrows never kept me awake at night.

I should have yelled your plight from the rooftops.
I should have refuted prejudice and hate,
whenever I encountered them.
I was careful when and to whom to speak,
and remained silent too often,
when I should have spoken up.
I was prudent, and therefore heartless.

What right do I have to be secure and serene
while you and yours are insecure and troubled?
What right did I have even to my private grief,
to cry myself to sleep many nights
over the immensity of loss,
when many of yours have nothing to lose?
Worse yet, what right do I have
to be jubilantly happy,
while your life is stunted in its growth?

I beg your forgiveness, my little brown brother,
and bend my head in shame.
You smile back at me, just because
I do not look at you with condescension or contempt.
Your soul is open yet. Will it be
warped and degraded like so many of your elders'
by my doing not enough?

I beg your forgiveness, my little brown brother,
I, too, am the robber of your opportunity,
the thief of your happiness.

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FRIENDS JOURNAL

Successor to *THE FRIEND* (1827-1955) and *FRIENDS INTELLIGENCER* (1844-1955)

ESTABLISHED 1955

PHILADELPHIA, NOVEMBER 1, 1960

VOL. 6—No. 34

Editorial Comments

The American Catholic

THE presidential election campaign, as was to be expected, has dramatized the tension existing between Catholics and Protestants. This age-old conflict is affecting us more and more, quite aside from political events. It will continue to remind us of its irritating presence, irrespective of the outcome of the election.

Within the past two or three generations the United States has been transformed from a Protestant country to a three-religion nation, inhabited by Protestants, Catholics, and the largest number of Jews to be found in any country in the world. The time has gone when non-Protestants could be considered a foreign element. The pluralism of American life is now largely a religious pluralism; we are, in the words of Will Herberg, a "triple melting pot." "Interfaith cooperation" has become a household term. Still some Protestants are apt to consider the presence of Catholics a disagreeable social or political novelty, and the present political campaign has produced among other diversions a small repertoire of questionable Protestant jokes about Catholics.

It is regrettable that elbow rubbing between the two groups has led to only a superficial analysis of Protestant-Catholic coexistence. Both groups are slow in admitting religion to the level of ordinary intercommunication. Consequently both groups are poorly informed about each other, and laymen are by no means the only ones to insist on remaining ignorant. Fortunately, a serious dialogue between Catholic and Protestant leaders is progressing on a higher plane. The present flowering of theological interest favors such an exchange, as does the recent Catholic rediscovery of the Bible. This dialogue is of a high caliber, and it appears doubtful that the Christian Church has ever witnessed a similar encounter between such large camps. Somehow our short history, burdened by the bitter resentments that still divide Europe, seems to provide a unique forum for this dialogue, one that might yet have far-reaching consequences. We have, indeed, unprecedented opportunities for living together gracefully and sharing our experiences with the entire world.

Catholic Progress and the Lack of It

Catholicism has made big strides, although the numerical proportion between the two large Christian

bodies changes little. The disproportionate political influence of the Catholic minority is the result of its unity, but Catholic progress in education and social work is also impressive. As late as 1948 not a single American Archbishop was the son of parents who had a college education. As time goes on, some standard stigmas are fading away from the reputation of Catholics: they no longer are a foreign minority; they no longer are persecuted; they no longer need to feel forced into a ghetto psychology, which so often in the past was self-imposed. Catholicism has had to make enormous adjustments to these new situations.

Still Protestants believe there are enough reasons for criticizing Catholic ignorance about Protestantism. Again this lack of information about Protestantism is by no means confined to Catholic laymen. The clergy is generally poorly informed and has in the past nourished prejudices from a literature largely written in Europe. There are, of course, exceptions. The most frequent Protestant accusations pertain to Catholic intolerance toward Protestant missions (in Spain, Italy, and South America), although hardly any other Protestant country in the world guarantees the same degree of freedom to Catholics as they enjoy in our country. Protestants feel more than annoyed by political pressure groups favoring the suppression of birth control propaganda and asking for support for parochial schools. The unsavory figures of Father Coughlin and Senator McCarthy could only strengthen political prejudice. Catholic boycott of bookstores, newsstands, and movie theaters inevitably tend to lay down the law for an entire community because business will not continue to make controversial matter available just for non-Catholics. Parochial school policies will probably remain the most irritating of the issues in question.

A number of recent publications are carrying on the debate between the two large Christian groups with tempered fervor and intelligent argument. We recommend especially *An American Dialogue* by Robert McAfee Brown (Protestant) and Gustave Weigel (Catholic). Will Herberg, prominent Jewish publicist, wrote a foreword to this excellent book, which Doubleday and Company, Garden City, New York, has just published (216 pages; \$2.95). Wayne Cowan has edited *Facing Protestant-*

Roman Catholic Tensions (Association Press, New York; 125 pages; \$2.50; paperback edition, 50 cents). Leading representatives of both groups have contributed to the

book articles marked by candor and charity. The book edited by Cowan is of a more popular cast than the scholarly book by Brown and Weigel.

Go Thou and Do

EACH one of us is plagued by the question: *How can I act effectively for peace when I am surrounded on every side by an apparent lack of the will for peace?*

The failure to take any initiative for peace, whether at the government level, the citizen level, or even among Friends, is often blamed on the complexity of the political problems involved in achieving world order and the technological problems involved in achieving world disarmament. I suggest that these problems are quite manageable and of minor significance compared to the *psychological* problems which block action for peace.

These psychological blocks seem to me to be (1) a paralyzing fear of war, (2) a fallacious image of "the enemy," and (3) a sense of individual powerlessness. I suggest that failure to speak directly to these is largely responsible for the ineffectiveness of current efforts for peace. And I suggest further that Friends seem peculiarly fitted to free themselves from these psychological fetters and to give to others some strong incentives to action for peace.

Ever since World War II there has been amazing public apathy on the peace question—apparently either complacent unawareness of mounting dangers or fatalistic acceptance of them. It has become Quaker practice, as it has been the practice of churches and secular groups alike, to attack this complacency by blasting at Americans the terrifying facts about nuclear war and to attack this fatalism by producing political blueprints whereby our government might be persuaded to save our bodies from annihilation and our souls from the combined crimes of fratricide and suicide. Whether we have used nonviolent direct-action or a more conventional political-action approach to our government and to our fellow citizens, we have relied heavily on appeals to physical fear and moral revulsion as incentives for seeking alternatives to the war system. This approach has failed. Governments and citizens continue either actively to hasten or quiescently to drift toward the ultimate disaster.

Friends should experiment with a new approach—replacing the preview of Death by a vision of Life worth winning, an expectation that it can be won, and a call to strive for it with all one's strength. It is this threefold vision which Friends seem to me peculiarly fitted to see and to share.

For the Joy That Is Set Before Us

While it is impossible to ignore present dangers and

immoral to be cheerful about the probable results of present international behavior, we may assume that persons of normal intelligence and normal moral sensibility know by this time that war is both wrong and suicidal.

Any good psychologist could have predicted that this intense fear-guilt complex would not move men to constructive action. Panicky fear, in men or beasts, tends either to paralyze them or move them to dangerously irrelevant behavior. These results are now manifest as apparent apathy on the one hand and as acceleration of the arms race and civil defense activities on the other.

Friends throughout their history have believed in the power of such positive incentives as faith, hope, and love rather than negative incentives of fear, despair, and revulsion. We have tried to give man a vision of himself as a beloved child of God made in His image rather than as a condemned and fallen creature. We have believed that the most reliable method for repressing evil is to replace it with positive goodness. Can we not now apply these insights to man's predicament?

The overriding miracles of our time are not the invention of H-bombs and their delivery systems but the reunion of the family of man and a realistic prospect of an abundant life for the whole family. Physical barriers no longer separate us. Distance on our planet has been obliterated. We can share news and knowledge instantaneously. We can meet face to face and share the riches of our various cultures. Possibilities of unprecedented leaps forward in the sciences and arts open before us. Already our marvelous inventiveness has given us the means for providing a decent material life for all.

We are depriving ourselves of all these magnificent possibilities because we are devoting our material and mental resources to one grim aspect of our reunion and our technological competence—namely, our dangerous proximity in a nuclear age and our capacity for total self-destruction. The result is that half the human race goes on suffering unnecessary physical misery while the other half condemns itself to perpetual terror. The fact that we may well die together blinds us to the glorious possibilities of living together. Application of political and scientific techniques already at hand makes possible the abolition of armed international anarchy and provides for mankind an era of unprecedented material progress, creativity, and happiness.

The vision of this potentially joyous and creative common life for mankind—for the first time in history well-fed, healthy, educated, and relatively unafraid—may move men to constructive action where fear has failed. So let us no longer merely exhort men to escape from the disaster that threatens them, but let us set before them a joy so compelling that they will determine to abolish the war system which stands in the way.

Speaking of That of God

With the possible exception of a few sick souls, men and nations now prepare for war only because they find it impossible to believe that any proposed alternative to war will actually work. War has, for 6,000 years at least, been the ultimate recourse for settling disputes between sovereign units within human society. There is hope, however, in the fact that larger and larger units have found it possible to substitute law and order for violence. This remains to be done only at the world level.

Admittedly the political readjustments required for the achieving of this alternative to the war system would be tremendous. The basic obstacle, however, is again psychological—the generally accepted belief that some human beings differ fundamentally from the rest in that they “understand nothing but force.”

It used to be that whole nations were thought to be in this sense subhuman. Now Americans like Russians, and vice versa, but prepare to kill each other because “the men in the Kremlin” or “the Capitalist-Imperialists of Washington and Wall Street” are believed to “understand nothing but force.” Neither side, therefore, sees any choice except deterring these leaders by threats or, if that fails, annihilating them and everyone else along with them.

Friends are equipped to strike at this root fallacy from which spring major psychological obstacles to all peace negotiations—e.g., the belief that no reasonable plan for world order will appeal to “the enemy”; the fear that neither world opinion nor any innate sense of decency will deter “the enemy” from attacking us the moment military deterrence is relaxed; the conviction that “the enemy” wants a disarmament agreement only in order to violate it and prepare for our destruction.

Blueprints for world law and for disarmament cannot answer these fears. Friends must probe deeper and, on the basis of their faith in that of God in every man, declare to their fellow citizens that governments are but men; that all men have spiritual potentialities in common; that “the men in the Kremlin” therefore “understand” what we would understand and react in general as we would react; that, whereas reasonableness does not always elicit reasonableness in return, it is far more likely to do so than is hostile intransigence; that negotiations

recognizing “the enemy’s” legitimate interests and natural fears must therefore be tirelessly and honestly pursued. Only accepting our common humanity makes these truths self-evident. Only clearing away the psychological obstacles opens the way to surmounting the political obstacles to peace.

Follow Thou Me

Even if a man has been stirred by the vision of a golden age for man and even if he has been convinced that his adversaries are human and that therefore peace is possible, he must overcome another psychological obstacle before he will lift a finger for peace. He must have restored to him a sense of his individual responsibility.

The complex power structure of the modern nation state seems to have robbed even high government officials of a sense of responsibility for their own acts. Adolf Eichmann writes of the killing of some five million human beings, “It was terrible but quite necessary. Anyhow the Fuehrer ordered it and *I did not have anything to do with the annihilation*. I was not a killer but a man who executed orders. . . . *I carried out with a clean conscience and faithful heart the duty imposed upon me*” (italics added).

Significantly, one of the five members of the United States Atomic Energy Commission said in my hearing that the AEC (which was at that moment conducting test explosions causing death or injury to undetermined numbers of human beings) was in no way responsible for what it was doing. He felt that it was regrettable but quite necessary. And anyhow, he said, Congress, the Pentagon, and the State Department were responsible for the acts of the AEC. The AEC itself was merely carrying out with a clear conscience the duty imposed upon it.

If this kind of reasoning prevails at the highest levels of government, how much more tempting it is to the lowly citizen who feels remote from the responsible decision-making which he naïvely supposes is going on in high places. Yet perhaps never did the citizen’s fate depend so completely on his own initiative.

Governments, operating within their traditional terms of reference, strive vainly to provide military security for their “sovereign” fragments of the human family. Perhaps only as the citizen frees himself from the myth that this is possible and exercises his imagination on alternative procedures can governments extricate themselves from the implications of this myth.

Friends are peculiarly equipped to revive in themselves and others the sense of individual responsibility now fast disappearing from the body politic. Our basic religious emphasis on the individual’s direct communication with God and responsibility to Him; our experience

of the Power to follow where our individual concerns lead us should equip each of us to act and to inspire others to act for peace at this crucial time.

You may feel a concern to protest against missile production, H-bomb tests, or CBR weapon research by presenting *your body* at the places where these crimes are perpetrated or on the forthcoming pilgrimage to Washington and the U.N. *You* may feel a concern to support the U.N. by presenting it with *your money* in the form of a substantial self-imposed tax. *You* may feel a concern to dedicate your *intellectual powers* to setting before

your fellow citizens the vision of a peaceful world, faith in practical means of achieving it, and inspiration for total personal commitment to the task.

If you yourself are totally committed, you may feel called to do all of this and more.

A Quaker does not ask, "Can one person succeed?" He asks only, "What can one person *do*?" It is not his responsibility to succeed. It is his responsibility to speak with his whole life. There is no louder or more persuasive voice!

DOROTHY HUTCHINSON

The Lunch Counter Movement—A Challenge to Friends

WELL-KNOWN now is the story of four freshmen from a Negro college in Greensboro, N. C., who decided that the time had come to raise again the question of whether human dignity is myth or reality in America. Desiring to voice in a direct way their disapproval of the pattern of segregation as existing at Southern lunch counters, the four students went into Woolworth's, sat at the lunch counter, and asked for coffee. They did not get their coffee, but their action sparked the enthusiasm and imagination of thousands of young people across the South and elsewhere to join in what has now been labeled the Lunch Counter Sit-in Movement—one of the most dramatic and perhaps most significant influences on human relations in the South and in America since the historic 1954 Supreme Court ruling on school desegregation.

Does the lunch counter movement signify a resurgence of ideals of human dignity, democracy, equality? Or is it merely a teen-age fad to be viewed much in the same light as earlier goldfish-swallowing contests, panty raids, and telephone-booth crowding? Does it represent a spontaneous and deeply felt need of young people to put their beliefs into action? Or has the movement been subversively inspired and organized to create unrest, conflict, and turmoil?

It seems fair to say that the students who started the protest in Greensboro did so spontaneously, if any action is ever spontaneous. Actually they had talked about such matters for months, and had been concerned about segregation all their lives. As the movement spread, the assistance of organizations in the field of nonviolence and human relations was sought. It was then that the Congress on Racial Equality, Fellowship of Reconciliation, and Southern Christian Leadership Conference came into the picture. The National Association for the Advancement of Colored People was on hand from the time the first arrests were made and legal aid was needed.

The American Friends Service Committee has sought to interpret the movement to white and Negro community leaders and students, to encourage the formation of human relations committees to deal with the issue on local levels, to urge student groups to probe deeply their motives in protesting and to encourage them to carry out their activities in the spirit of Christian love to encourage public support of the movement by ministerial groups and other religious and community groups and to emphasize the moral implications of the movement.

What do the students say?

They give varying explanations. Leaders in the Greensboro protest group wrote in a public letter that "this mass movement was begun to bring to the realization of the citizens of North Carolina that the Negroes who are also citizens of North Carolina, can no longer remain quiet and complacent and continue to accept such gross injustice." High school students in Chapel Hill distributed leaflets stating, "We do not picket just because we want to eat. We can eat at home or walking down the street. We do picket to protest the lack of dignity and respect shown to us as human beings."

Some have indicated that the movement has been in response to the lack of progress made in ending school desegregation. A recent report by the Southern Education Reporting Service shows that six years after the federal ruling and after scores of lawsuits, six per cent of the Negroes in Southern public schools are attending desegregated schools—a rate of progress which indicates that in 100 years we may approach full compliance with the law!

Negro college students in Atlanta published a statement, "An Appeal for Human Rights," in which they pledged to join their "hearts, minds, and bodies in the cause of gaining those rights which are inherently ours as members of the human race and as citizens of the United States." Portions of the text follow:

"We must say in all candor that we plan to use every legal and nonviolent means at our disposal to secure full citizenship rights as members of this great democracy of ours.

"The students who instigate and participate in these sit-down protests are dissatisfied, not only with the existing conditions, but with the snaillike speed at which they are being ameliorated.

"Today's youth will not sit by submissively, while being denied all of the rights, privileges, and joys of life. We want to state clearly and unequivocally that we cannot tolerate, in a nation professing democracy and among people professing Christianity, the discriminatory conditions under which the Negro is living today in the South. . . .

"It is unfortunate that the Negro is being forced to fight, in any way, for what is due him and is freely accorded other Americans.

"The time has come to stop believing those who tell us that everything is fine and equal, and that the Negro is happy and satisfied.

"It is to be regretted that there are those who still refuse to recognize the supremacy of the federal law."

The declaration concluded by protesting nine areas of "inequalities and injustices—education, housing, jobs, voting, hospitals, law enforcement, movies, concerts, and restaurants."

One way to view the sit-in movement is to look at results. These vary from concrete matters, such as opened lunch counters, to subtle and intangible psychological and spiritual results. Among the tangible results are the following:

(1) Lunch counters have been opened to all persons in scores of cities across the South.

(2) Human relations committees have been set up in many communities to deal with this and future racial problems. This is the first time local official recognition has been given to the existence of racial problems in most Southern communities.

(3) Statements supporting the movement have been issued by many church and community groups. Ministers have been particularly strong in their support, this being the first time many of them have openly supported desegregation.

(4) The attitude of the Southern press has generally been tolerant toward the movement, and a considerable number of major papers in North Carolina, Virginia, Atlanta, and other places have been favorable to it.

(5) White students in the South have usually stayed away from the movement, but several dozen joined the demonstrations and were arrested. Numerous white student groups have made statements supporting the move-

ment. At the same time, white youths, students and otherwise, have usually been among the hecklers, the harassers, the antagonists of the demonstrator groups.

(6) White students in the North have rallied in support of the movement by raising funds, picketing stores in the North, and issuing statements.

(7) About 1,500 students (Negro and white) have been arrested for demonstrating. Some have served or are serving jail sentences, but most have appealed their cases if convicted. A number of cases are in process of moving up through the courts.

(8) Boycotts or "selective buying" programs have been encouraged by the students in many cities.

Perhaps more significant and far-reaching are some indirect and intangible results, such as the following:

(1) Many dormant consciences in both the white and Negro communities of the South—and also of the North—have been aroused. A leading North Carolina newspaper editor has said that the students contributed more toward raising the issue of desegregation from the level of the courts and legalism to a moral plane than anything in this generation.

(2) The white man's concept of the Negro has been challenged. A recent *Christian Century* editorial, "The Terrible Meek" (April 6, 1960), points to traditional concepts which need to be re-examined: the Negro is satisfied with second-class citizenship, he does not want to improve himself, he lacks courage and leadership abilities, his religion is primitive and filled with superstition and emotionalism, and he has contributed nothing to American society and democracy.

(3) The demonstration has been made that nonviolence as a philosophy and technique is useful and effective in dealing with a major social problem, even in America. The concept of nonviolence and pacifism, as conceived in the Christian spirit, has gained a new status in the eyes of many Americans.

(4) Leadership patterns in the Negro community have been challenged. The movement has brought about a number of shifts in leadership from the "moderate" Negro leader who was oriented toward "working things out by law or at the white man's pleasure" to the more dynamic, direct-action leader.

(5) The increase in voter registration drives among Negroes in many parts of the South has been significant.

(6) The Negro community has been strengthened and unified to a degree unknown before.

(7) One of the customs most resistant to change in any society—that of man's eating habits—has been challenged.

(8) The concept of moderation as applied to racial changes and civil rights has been challenged. The stu-

dents are saying that it is not good enough to talk about fifty years hence, or even a generation from now. They are calling for changes *now!* They are saying that no longer will the white man set the pace for change.

(9) A new self-image has been developed by the Negro. He has a new measure of dignity, independence, and self-respect; new confidence in himself and his abilities; a new determination to move forward, regardless of and in spite of legal and other barriers of laws and custom and prejudice.

What of the future?

The protest movement does not seem likely to disappear soon. Already the demonstrations have spread beyond lunch counters in various places to restaurants, public libraries, an art gallery, a segregated university, recreation parks, beaches, and movie houses.

As Harold Fleming of the Southern Regional Council stated recently, "The South has been put on notice as never before that Southern Negroes intend to be rid of segregation."

If the students continue to adhere with conviction to the following statement of purpose drawn up recently by a South-wide student coordinating committee, their movement can and will achieve much:

"We affirm the philosophical or religious ideal of nonviolence as the foundation of our purpose, the presupposition of our faith, and the manner of our action. Nonviolence as it grows from Judaic-Christian traditions seeks a social order of justice permeated by love. Integration of human endeavor represents the crucial first step towards such a society.

"Through nonviolence, courage displaces fear; love transforms hate. Acceptance dissipates prejudice; hope ends despair. Peace dominates war; faith reconciles doubt. Mutual regard cancels enmity. Justice for all overthrows injustice. The redemptive community supersedes systems of gross social immorality.

"Love is the central motif of nonviolence. Love is the force by which God binds man to Himself and man to man. Such love goes to the extreme; it remains loving and forgiving even in the midst of hostility. It matches the capacity of evil to inflict suffering with an even more enduring capacity to absorb evil, all the while persisting in love.

"By appealing to conscience and standing on the moral nature of human existence, nonviolence nurtures the atmosphere in which reconciliation and justice become actual possibilities."

Of grave concern, however, is the failure of Christian churches generally to meet the issue of racial tension and conflict in a creative, positive manner. On the national level most churches have taken firm stands

against racial discrimination. On the local level this stand is usually ignored or left for the minister to expound once a year on Brotherhood Sunday. With few exceptions Southern churches are totally segregated.

Sadly enough, this statement includes Friends Meetings. There are, in fact, very few Meetings in the South which have Negro members, even though there have been Friends Meetings in this part of the nation since the 1600's, and the North Carolina Yearly Meeting is one of the largest in the nation. At least one North Carolina Meeting has been almost split over the issue of whether a Negro would be welcomed if he came to worship. The only Quaker school in the South, Guilford College, is still "lily-white," although most state schools and several church colleges in North Carolina are desegregated.

What I am saying about Friends can be said about most religious groups in the South. The churches have too often sold their souls for security, prestige, and a place of status in the community power structure. This failure to practice basic principles of Christian love and ethics is particularly true in the eyes of many young people who are vitally interested in finding a church relationship, but for whom the church must be dynamic, active, honest, and dedicated to putting belief into practice.

WILLIAM BAGWELL

The Vigil at the Pentagon

THE vigil at the Pentagon appears to be the most controversial element in the Pilgrimage to Washington on November 13 and 14.

As one who felt skeptical of public witness prior to the voyage of the *Golden Rule*, I can appreciate the attitudes of those who feel that a vigil at the Pentagon is not an appropriate way to express our religious convictions. But the *Golden Rule* prodded me into one day's participation in the walk to Washington in 1958, and for almost a year I spent two days a month in the vigil line at Fort Detrick. This experience convinces me that apprehension about the vigil at the Pentagon is largely due to two things: unfamiliarity with the spirit and discipline in which such a public witness is conducted and a lack of appreciation of the spiritual and moral power of such witness.

Friends who come to Washington on the Pilgrimage will gather in a downtown hotel for a meeting for worship at 8 a.m. on Sunday, November 13. From the meeting for worship and without breaking the quiet atmosphere, Friends will march two by two across the Potomac River to the Pentagon. There Friends will stand in a single line facing the Pentagon on the sidewalks around

the outer edges of the parking plazas in front of the River and North Mall entrances. In this position the line will be visible and conspicuous. Yet it will be sufficiently removed from traffic that quiet prayer and meditation will not be too difficult. The vigil will be maintained until 4 p.m. on Sunday and from 7 a.m. to 5 p.m. on Monday.

On the vigil line we will stand quietly and expectantly in prayerful waiting for the Divine Spirit to make itself felt in and through us. Such a prayer vigil may be likened to the anxious but loving waiting of a mother at the bedside of a sick child. The mother sits by her child because she can do no other. She does not condemn the child. More likely she will feel a sense of guilt for the misfortune which has fallen on the child. We feel that our world is sick and that our national military policy is but one aspect of that sickness. As citizens we are involved in that sickness. We yearn for the time when that sickness will pass, and we are led to express our concern for peace without violence symbolically by our presence at the seat of military power.

The power of such public witness by an impressive number of substantial and sincere citizens should not be underestimated. Individuals should participate in the vigil only if they are led to do so after searching their

own souls in private. But, having prayed alone, many are ready to witness in public to the faith that is in them. The vigil at the Pentagon should challenge the minds and consciences of all who see us.

Many Friends feel frustrated and ineffective in the usual channels of peace education. Others feel incompetent to express their convictions in letters or to enter into personal discussion with their Congressmen. Yet they do crave an avenue for personal expression of their desire for peace. The vigil is a channel for such expression, in which anyone can be effective merely by his presence. Public witness is a political tool whose potentiality we are only beginning to appreciate.

One other aspect of the vigil is pertinent in the current political climate. In the election this year the voter has little opportunity to cast his ballot for an end to the arms race. Both parties have declared their intention to increase military expenditures in an almost hysterical reaction to the break-up of the Summit Conference in May. To those of the minority who feel obedient to the admonition, "Not by might, nor by power, but by my Spirit, saith the Lord," the vigil at the Pentagon is a welcome opportunity to make their voices heard for peace.

C. EDWARD BEHRE

Work Camping in Africa

NINETEEN-SIXTY is an exciting time to be alive in Africa, particularly for a Quaker work camper from America.

The concept of an international voluntary work camp is a new idea in most parts of Africa. There are government-sponsored national youth labor camps in Egypt, Morocco, and Ghana; but the concept of small international groups working, living, and learning together is still rather new. It is, however, an idea whose time has come. At least there are a need and an eagerness and an opening. Whether or not there will be leadership, financial support, and organization to fulfill the potentiality remains to be seen.

The situation is different in each country.

The best start has been made in Ghana. An English Quaker, Gordon Green, has been teaching full time, but in his spare time he has nurtured the development of the Voluntary Work Camp Association of Ghana to the point that it can carry on very well without him under a full-time Ghanaian secretary. With a dues-paying membership of 300 volunteers and with contributions from the government and from the Cadbury Trust, the group is planning six full-fledged camps in 1960 as well

as Saturday workdays in at least three areas. Summer camps were cosponsored with the World Council of Churches, World University Service, and Operation Crossroads Africa, thus ensuring good foreign participation. Camp locations and work projects were selected in close cooperation with the Community Development staff of the Ministry of Social Welfare to ensure the maximum encouragement of village self-help endeavor.

I had the opportunity to take part in two Saturday workdays in Ghana. The first was about twenty miles inland from Cape Coast. Our twenty volunteers from nearby secondary schools were outnumbered three to one by friendly men and women eager to replace a simple four-mile path and ford with a passable dry-season road to connect their village to the nearest gravel highway. My chief task was the loading of the metal basins with dirt and sand, and my chief joy was exchanging a smile with the women as I lifted their basins to their heads. It was a hot day, but we volunteers could not bring ourselves to drink the muddy creek water with the villagers. Fortunately, the villagers discovered our plight in time. The milk from the coconuts showered

down upon us from nearby palms never tasted more like nectar.

The second workday was near Accra. I was accompanied by my Ghanaian host, a member of our 1953 American Friends Service Committee Intern in Industry project in Philadelphia, and another twenty or more teen-age volunteers. Again the thirst aroused by our roadbuilding efforts was assuaged from the nearest coconut palm trees, but our greatest reward was a glorious swim in the ocean.

In Nigeria I enjoyed two workdays near Lagos sponsored, surprisingly enough, by the Department of Social Welfare of the Ministry of Labor. Through effective organization, about 40 youth-club volunteers and an equal number of villagers were able to transform a miserable stinking dump by the lagoon into a beautiful fenced-in and planted garden. The second project was the building of an incinerator out of the clay stolen from a mammoth twelve-foot anthill! In both cases my greatest joy came from sharing the enthusiasm of the youthful volunteers as they grew in confidence that they could make a significant contribution to their soon-to-be-independent nation.

In Nigeria, also, I had two happy days with a Methodist Youth Work Camp building a tiny mission church in a Moslem village in the Northern Region. I was a little dubious about this project until I was told that some of the local volunteers carrying water and building the mud walls were Moslems!

My chief task in West Africa (Senegal, Guinea, Sierra Leone, and Liberia, in addition to Ghana and Nigeria) was to help prepare the arrangements for the Operation Crossroads Africa friendly invasion of Americans. Hopefully, ten groups of 15 Americans were joined by comparable groups of West Africans in four-week work camps building roads, schools, clinics, and the like, topped off with two-week study tours. I sped on to South Africa without waiting to see how the plans worked out.

The most amazing and heartening thing about my visit to the Union of South Africa was that I was given a full thirty opportunities to show my Philadelphia work camp movie and slides of interracial work camping around the world. The audiences included two Dutch Reformed Churches, two Afrikaan University groups, two all-white high schools, and two fine interracial groups sponsored by Friends, as well as African, Indian, colored, and other all-white groups. I met no hostility and only three individuals so bitter as not to be sincerely seeking a peaceful evolution from *apartheid* as presently enforced—one African, one Indian, and one Afrikaan.

I enjoyed three happy weeks at Wilgespruit, the Fellowship Center sponsored by the Christian Council of

South Africa. We first had a leadership training weekend work camp sponsored by the Southern Africa Work Camp Association, which later welcomed more than fifty courageous volunteers to its school-building camp in Swaziland. This weekend work camp was followed by the 11th Annual Ecumenical Work Camp at Wilgespruit, in which our right-inclusive group completed a right-beautiful outdoor amphitheater.

I could not stay for a similar Ecumenical Work Camp held in an African township near Bulawayo, Southern Rhodesia, in late August after the rioting, but I was able to join an earlier Ecumenical Work Camp in Kenya. This camp was cosponsored by the World Council of Churches and the Christian Council of Kenya, but English Friends played a large part behind the scenes. The camp was located in the very dry Machakos District fifty miles east of Nairobi, and the project was working with villagers in building much-needed dams to hold back what water came during the brief rainy season.

The second day of work at one dam we had no villagers working with us because they had all believed the rumor that these strangers were being paid by the government. The headman called a big "baraza" or town meeting, and finally convinced them that we were really volunteers. From that time on the villagers turned out in dozens, both men and women. The most exciting reward for our rock-breaking, cement-mixing labors was a welcome to an authentic all-night African dance inside a thatchroofed hut deep in the bush.

Again and again in Africa the interest in international voluntary work camping and the eagerness to participate in one- or two-day projects far exceeded the opportunities available. The need to expand these opportunities is urgent for many reasons. Such projects can spark increased village self-help efforts. They can promote the dignity of manual labor and respect for women. They can save the students from intellectual snobbishness, for they increase sympathetic understanding and solidarity with the still uneducated rural majority, who need their leadership and concern. By helping to overcome tribal, linguistic, and religious barriers, such projects promote national unity. Perhaps, above all, they can promote much-needed interracial good will, if only white people can be persuaded to join—and some can.

Friends in Africa and in England are increasingly aware of these opportunities and are working at them, particularly in Kenya and in Ghana. The opportunity for American Friends to give a helping hand with leadership and funds is greatest in Southern Rhodesia, South Africa, and Nigeria. How much do *we* want to help avoid "another Congo"?

DAVID S. RICHIE

The Peace Testimony and the Monthly Meeting

THIS autumn, in commemoration of the declaration of George Fox and other Quakers to Charles II, Friends are being asked to rededicate themselves to the peace testimony. Both the Friends General Conference and the Five Years Meeting, joined by the Young Friends Committee of North America, are sponsoring a project for the purpose of rededication and "simultaneous corporate witness" throughout the United States. Because definite personal commitments to a declaration based on the 1660 text are being solicited and because a publicly demonstrative type of witness in Washington, D. C., is planned, it is likely that this effort will produce strains within some local Meetings.

One helpful point of departure for a reassessment of the peace testimony, both individually and corporately, might be to consider the totally new situation facing the world since the development of the atomic bomb. If a nuclear war occurs, it will be completely different from past wars. The bomb that killed 200,000 persons in Hiroshima was equivalent to 20,000 tons of TNT; we, and presumably the Russians and English, are stockpiling bombs equivalent to 20,000,000 tons of TNT. A single nuclear weapon today can release more destructive energy than all the explosives used in all wars throughout history. The tabulation of what these new bombs and what bacteriological and chemical weapons can do is endless, and no one denies their capabilities. There are also the realities of the increasingly rapid and effective delivery systems, the announced intentions of the United States and the Soviet Union to use these weapons under certain conditions, and the distinct possibility of their accidental use.

Pacifists and Nonpacifists

In spite of this new situation, within most Meetings the lines of thinking regarding the peace testimony and its relevance today are emotionally drawn in accordance with opinions reached at the time of the Second World War. It is true that pacifist Friends have sometimes used these facts antagonistically, putting the nonpacifists on the defensive; or, more frequently, they have ignored the nonpacifists. The nonpacifists, feeling out of tune with the traditional Quaker testimony, usually fail to participate in efforts to build the institutions of peace, even through organizations that are not pacifist in character, such as the World Federalists or SANE. These Friends isolate themselves, therefore, from any ongoing process of thinking about the complex issues of peace. Their thinking may well be related to a previous period of history when the technology of weapons did not present the terrible question of human survival.

This lack of communication between pacifist and nonpacifist is tragic because outside the Society, within organizations dealing with international affairs and within church councils, pacifists and nonpacifists are coming closer and closer together. World disarmament is no longer the dream of the pacifist; it is the active concern of the diplomat and the politician, although in their cases the effectiveness of their concern is usually cancelled out by their commitment to security through military preparations. Noted generals recognize the grim realities of the new weapons of war and issue surprising pacifist-sounding statements.

Pacifist and nonpacifist Friends are also much closer to each other than they care to admit in terms of their personal involvement indirectly in preparation for war. The tax-refusal cases are making it clear that through our federal taxes we are all contributing to the so-called defense effort. In many other ways most of us are co-operating, if only in our reluctance to protest. It is the pacifist in these instances who particularly must act with a sense of regret for the measure of his involvement and with real humility for the compromising position he is in.

The Meeting's Responsibilities

I believe that there is a sound formula for the Meeting's approach to the peace testimony. Basic to this approach is the acceptance of the fact that the peace testimony, meaning pacifism with its variations, does exist as an official position of the Religious Society of Friends. No Yearly Meeting has ever repudiated it. Every world conference of Friends has reiterated it. The peace testimony stands as part of our inheritance, a corporate expression of how Friends have interpreted Christianity. It is not an isolated testimony, temporarily derived from more fundamental religious convictions. It is part and parcel of what Friends believe and stand for. As the 1952 Friends World Conference put it, "Our peace testimony is much more than our special attitude to world affairs; it expresses our vision of the whole Christian way of life; it is our way of living in this world, of looking at this world, and of changing this world."

Granting the existence of the testimony, the Meeting has a number of responsibilities. First, the Meeting through adult classes and forums should help its members to be informed about current issues in the many fields related to the quest for world peace. Active discussion of these issues should be encouraged. An opportunity should also be arranged for a presentation of individual views of the peace testimony in a setting where criticism would be out of place and action not called for.

Second, the Meeting, on the basis of the sense of the meeting, has a responsibility to go as far as it can in corporate expressions of its concern. Some Meetings will be able to achieve unity on radical programs; others will move more cautiously; still others will find no unity. A frequently used device is to permit a peace committee to move in its own name, thus involving the Meeting but not requiring the explicit approval of the Meeting as a whole.

Third, the Meeting, as a fellowship of seekers after truth, has a responsibility to both the pacifist and non-pacifist within its membership. Recognizing the official stand of the Society as it relates to war and participation in war, it has an obligation to see that individual expressions of that testimony are made out of a spiritually grounded life. Some Friends rightly object to peace action that is done belligerently or for purely secular reasons. The Quaker contention is that a God-centered life in the world today will inevitably result in a concern about the evil of war and in a yearning for brotherhood. Our contribution as Friends must spring from the deepest spiritual sources. This approach of the Meeting is particularly important today, when some Friends are being led to engage in public demonstrations and civil disobedience. These Friends need the prayerful support of the Meeting so that they may be led to walk in the light. In some instances this oversight will result in the expression of hesitations regarding some intended action.

Fourth, in its approach to those members who feel out of tune with the peace testimony and who act accordingly, such as those who join the armed forces, the Meeting is obliged to express its deep respect and love for the individual. To hold the nonpacifist in prayer is to admit our uncertain knowledge of God's will and to acknowledge that Christians generally do not hold to the pacifist position. This approach does not reduce the Meeting's position to one of indifference. On the contrary, the Meeting should stand firm for the corporate judgment of the Society, but, in the spirit of the Queries which assume a position without making that position a creed, it should respect and tolerate contrary positions as long as Friends holding these positions are acting conscientiously.

The new situation of dangers resulting from today's technology of weapons is paralleled by tremendous opportunities. The revolutionary forces in the world are not geared so much to a protest against these weapons as to a demand for a higher standard of living, for human dignity, and for self-government, with the emphasis varying in each nation. The Quaker peace testimony held without an awareness of these revolutionary forces may be spiritually meaningful, but it loses much of its force for today. Seen in the context of the "revolution of rising expectations," the peace testimony can be exciting,

inspiring, and relevant. The sometimes difficult moral questions relating to peace and justice, important and crucial as they are, should not become a handicap to our identification with the aspirations of the rising populations. There is a job for everyone in helping to create institutions and instruments of peace, the most hopeful of which is the United Nations. The Meeting should be concerned to see that each member is released in spirit to take his part in this challenging world effort.

The new situation would seem to call also for a sense of repentance for what we as Friends and as Americans have done or have failed to do in this generation. Surely we are now called, as we have been called before, to understand more deeply the Christian view of God and man. Spiritually we must face the fact that, given no reversal of the present trend in the arms race, it is likely that disaster will engulf us. This apocalyptic possibility confronts us with a new dimension in our personal devotional life.

LAWRENCE MCK. MILLER, JR.

Illinois Yearly Meeting

ILLINOIS YEARLY MEETING was held August 10 to 14 at the meeting house on Quaker Lane, near McNabb, Illinois, after an absence of two years from that locality. A very efficient building committee had in the meantime given the Meeting a new dormitory, which when completely equipped will house more than 140 people. This year it held 108; nine tents and three trailers took care of about 50 more. The old facilities for meals sufficed this year, although the group was a bit crowded for space. We trust enlargement will soon follow.

The Clerk, Robert Byrd, at present teaching in Kenya, was greatly missed, but a heartening message from him set the keynote for our deliberations: "Finding Deeper Roots in Our Service." Clifford Haworth was appointed to fill the vacancy.

Our sessions were full, although there was a half day more than usual. The reports were interesting and inspired action. One evening a moving report from Urbana-Champaign Meeting told of the corporate witness for peace made in 1959. Members of that meeting imposed a voluntary tax on their incomes for the United Nations. They gave steps and techniques, and told of the months of prayer and searching preparation for this project. Other Meetings told of their plans to participate in the demonstrations for peace and disarmament to be held in October and November.

Barrington Dunbar, who has had many years of social service work in many parts of the United States, Russia, Germany, France, and Haiti, spoke of the spiritual dedication and techniques for effective service. Supplying food and housing alone cannot get rid of slums. Leaders from those areas must be developed and be good leaders. They must have the opportunity to live in the environment of other cultures, races, education, institutions, and social strata.

"The Basis of Our Unity," "The Nature of Our Unity," and "Testing Our Unity" were dealt with in addresses by

Charles Wright of Minneapolis, Barrett Hollister of Yellow Springs, and Raymond Wilson of Washington. All felt Friends were finding unity in service, education, conferences, direct action, publications, and by uniting in local and Yearly Meetings. There are a few differences among various branches of the Society of Friends in interpretation of theological statements, methods of worship, and organizational procedure, but these have softened much in the last generation. We have learned to "speak forth with love" and unite in common concerns. Do we not still want seekers, diverse talents, God-directed lives, a oneness for concerns, and unity of spirit rather than unity of opinion?

LUCRETIA S. FRANKLIN

Baltimore Yearly Meeting

August 5 to 10

WITH expectation and joy, Baltimore Young Friends met at Western Maryland College. Informal discussion, adult business and quiet meditation brought spiritual growth and enriched faith. They were part of Baltimore Yearly Meetings, Homewood and Stony Run, holding joint and concurrent sessions at Westminster, Md., August 5 to 10. The Junior Yearly Meeting studied "Russia and Quaker Contacts with Russia," seeking appreciation of positive values. Stories, games, and music concluded with service projects.

Registration of 425, 162 full-time, included 412 Friends and 13 non-Friends. Thirty guests came from eight other Yearly Meetings. There were 293 adults, 45 Young Friends, plus Hi-Q's, 44 in Junior Yearly Meeting.

Wilfrid E. Littleboy of London and Rachel Davis DuBois of New York were memorable speakers. Participants from Kenya were Fred and Inez Reeve, heads of Friends Africa Mission; three students; and Solomon Adagala, Clerk of his Meeting and Government School Inspector.

Evidences of growth were expanding Meetings, one nurtured to renewed life. Sandy Spring School, Brook Moore's dream, is now a reality with one building, a headmaster, and plans for a Yearly Meeting Center.

In the meetings for business, two compelling concerns were the rededication to the peace testimony, and spiritual and financial support of African Friends coming here to college. Progress at Catoctin Camp was reported. The Cooperating Committee emphasized deeper fellowship and cooperation, but present unreadiness to reunite. Organizational relationships were outlined by Thomas R. Bodine, Russell E. Rees, and James Walker, aided by Bernard Clausen, George A. Walton, and Arthur Jackson.

Our round tables led to self-appraisal. Wilmer A. Cooper said sixty-six per cent of American Meetings, comprising seventy-three per cent of our Society, express need for leaders to coordinate activities. Earlham College will sponsor training courses. Arthur W. Hummel presented Buddhism as coherent with Quakerism: Buddha taught that deliverance from suffering comes from inner seeking. Nargarjuna (150 A.D.) interpreted this intuitive approach to spiritual truth as beyond the competence of reason. Margaret C. Wagner warned of blind

spots in our ministry, suggesting that hospitality may encourage overly silent members and visitors. Teaching and guidance, and silence even by a visitor, are contributions to our ministry. Silent prayer aids a speaker; widely shared responsibility cures overzealous leaders. Frederick H. Ohrenschall told how to relax the body so that one may center down more easily and clear the mind of negative thoughts. There should be much silent waiting on the Lord. Esther Rhoads drew lessons from her world-wide experience, notably in Japan: the values of loyalty; this new period of searching; education; understanding of ancestor worship; sharing the good news, and expanding opportunities.

Bliss Forbush, leading daily worship, said: Cultivate the expectation that God's spirit is upon all flesh. Respond to that outpouring. Knowing the will of God is often a slow deposit from insight and experience. George A. Walton stated that in facing God the individual reacts to the spirit of God. Infinite spiritual power enters finite beings, concerns are born, and God's will is performed.

An international thread marked our evening sessions. African Friends stressed need for education for independence. Wilfrid E. Littleboy thought that despite different approaches Christ leads to unity. Charles C. Price emphasized support of political and judicial phases of the United Nations. Tartt Bell said the Quaker U.N. Program may be a seed which God will use. African tensions challenge the U.N.: unless there is peace in Africa, there is no peace in the world. Mary Cushing Niles showed Friends Meetings as reconciling influences in many African situations. James F. Walker outlined opportune plans for the 1961 Friends World Committee Meeting in Kenya.

Our Yearly Meetings were joyous, marked by hard work, respect for differences, consideration for special needs, and appreciation of earnest efforts. We enjoyed good-humored laughter, deepening fellowship, spiritual seeking, and divine leading.

CONSTANCE S. TREES

Books

BARROW CADBURY: A Memoir. By PERCY W. BARTLETT.

With an Introduction by Henry J. Cadbury. Bannisdale Press, London, 1960. 159 pages. 12/6; \$2.50

To American Friends who attended the World Conference of 1952 at Oxford, Barrow Cadbury was the small, neat, self-effacing, elderly man with pointed beard and twinkling eye who footed the bill for the 900 delegates and who, in a tense moment near the close of the Conference, uttered the simple but effective words, "O Lord, we are in a fix. Please help us out of it." Percy Bartlett's brief, affectionate memoir confirms the impression we gained at Oxford of a man of boundless wealth but of equally boundless generosity and withal of a simple, almost childlike religious faith. Born into an English Quaker family notable for its business capacity and its broad philanthropy, he exemplified these two salient traits of the Quaker tradition throughout his more than 95 years. There is, understandably, more in this book about his fruitful association with his favorite causes—adult education, international peace, the advancement and deepening of the life of the

Society of Friends—than about his connection with the Cadbury chocolate works. But through both phases of his long career, as Percy Bartlett makes plain, ran an enviable quality of simplicity, the “priceless ingredient,” as Henry Cadbury, a remote American cousin, puts it in his Introduction, “of a singularly pure and perfected life.” The book comes appropriately dressed in something approaching cocoa-colored cloth and liberally illustrated with photographs and an entrancing portrait-sketch of Barrow Cadbury in middle life.

FREDERICK B. TOLLES

THIRTY YEARS WITH THE SILENT BILLION. By FRANK C. LAUBACH. Fleming H. Revell Company, Westwood, N. J., 1960. 371 pages. \$3.95

Living among the Moros in the Philippines, Dr. Laubach learned by practicing the presence of God that if he wanted to help these people, he must love them, not feel superior; if he wanted to teach them the Christian religion, he must be interested in their religion. There he worked out the technique of giving a written language to a people. By phonetic spelling, charts, and pictures he taught them to read and write. He sits beside his pupil, using friendliness, praise, and encouragement to teach the first lesson. He asks his pupil to teach another the first lesson before returning for the second lesson.

In 1941 illiteracy in the United States was 3 per cent, which is a higher percentage than that in seven other countries. “These countries had a simpler problem than ours. . . . They can teach reading in half the time it takes us because their alphabets are regular and phonetic, while our English alphabet is ‘confusion worse confounded.’”

Dr. Laubach has worked out, in 262 languages, a simple system which has achieved astounding results. Almost every illiterate, he says, is in debt all his life and cannot tell whether he is being defrauded. He is teaching others to have compassion. Every sentence in this book held my attention.

EMILY C. P. LONGSTRETH

NEW TESTAMENT SIDELIGHTS. Edited by HARVEY K. MCARTHUR. Eight essays on New Testament problems or interpretation, a biographical sketch of, and a bibliography of the writings of Alexander C. Purdy. Hartford Seminary Foundation Press, Hartford 5, Conn., 1960. 135 pages. \$4.25

Alexander C. Purdy has retired as Hosmer Professor of New Testament and Dean of Hartford Theological Seminary. He began there in 1923. These essays are a *Festschrift* in his honor. Six of the nine contributors have been his colleagues at Hartford, and the other three are his associates in the complex field of New Testament scholarship.

Those of us who are repeatedly beset by doubts as to the very nature of God, or the meaning of some debatable matter, or who are looking for quick, quotable answers, will in this book be given access to the available evidence and there be left to discover whether any conclusion is possible. Moses Bailey in his excellent biographical sketch points out that this was one of Dr. Purdy's great skills as a teacher.

One of the writers, seeing me reading the book, remarked that “There are two or three useful papers in it.” This reviewer cannot decide which two or three he meant, for they are all useful and excellent, each in its special place in the spectrum. George Hedley's “New Testament Criticism and the Christian Layman” would probably mean more to the Society of Friends in America than any other, especially to those of us who feel annoyed and pained by the absurdities of fundamentalism, the comparative emptiness and the tranquilizer-platitudes of much of today's Quaker ministry. In a world of hunger and doubt this book gives some vitally creative freedom. Dr. Purdy would like this. It's what he did for over 37 years.

GEORGE C. HARDIN

THE STORY OF QUAKERISM, Second Edition, Illustrated. By ELFRIDA VIPONT. Bannisdale Press, London, 1960. 310 pages; 17 pages of illustrations, with 32 pictures. 17/6; \$3.75

The facts listed above indicate some special features of this second edition. No book is perfect, but the author has performed an unusual service in showing how ordinary people in day-to-day life, by their scientific approach to religion and by making their influence felt in business, politics, education, and science, were able to make the Religious Society of Friends a vital and dynamic interpretation of Christian faith. The book is a “must” for every Friend, every Meeting and First-day school library. Although the book was written originally for young people, anyone can read it and be “as young as he feels.”

WILLIAM M. KANTOR

DR. SCHWEITZER OF LAMBARENE. By NORMAN COUSINS. Harper and Brothers, New York, 1960. 254 pages; 48 full pages of pictures. \$3.95

Besides being intrinsically interesting and entertaining, this book contains the complete statement of the famous “Peace or Atomic War.” No book by or about Schweitzer is so revealing of his greatness as this objective portrayal by a great journalist; of the man who might have been one of the world's great philosophers, educators, divines, authors, musicians, organ builders, or doctors, but chose instead to be the world's greatest medical missionary. No man, he once wrote, must live for his science, business, or art alone; but if he has an honest conception of the purpose of life, it will “demand from all that they should sacrifice a portion of their own lives for others.” His life has amply demonstrated this belief.

This book is heartily recommended to all Friends, for their homes, schools, or Meeting libraries.

WILLIAM M. KANTOR

About Our Authors

Dorothy Hutchinson, a member of Abington Meeting, Pa., is active in Friends peace concerns, the Women's International League for Peace and Freedom, the United World Federalists, and the Speakers' Bureau of the World Affairs Council of

Philadelphia. "Go Thou and Do" contains thoughts she presented at the Fifth "Beliefs into Action" Conference at Race Street Meeting House, Philadelphia, on October 15, 1960.

William Bagwell, a native of South Carolina and a member of High Point Meeting, N. C., is School Program Director in the Southeastern Office of the American Friends Service Committee, High Point, N. C. "The Lunch Counter Movement—A Challenge to Friends" was a talk given in a more expanded form on June 27, 1960, at the Friends General Conference, Cape May, N. J.

C. Edward Behre is Administrative Secretary of the Committee for Quaker Peace Witness, with headquarters at 245 Second Street, N.E., Washington 2, D. C.

David S. Richie, Secretary of the Social Order Committee of Philadelphia Yearly Meeting, is internationally known for his contributions to the work-camp movement. Last March he participated in the 12th Conference of International Work Camp Organizers sponsored by UNESCO at Niska Banja in Yugoslavia. Since then he has spent five months in Africa, participating in work camps in Ghana, Nigeria, South Africa, and Kenya, and giving more than 60 illustrated talks on international and interracial work camping to student and church groups.

Lawrence McK. Miller, Jr., is General Secretary of Friends General Conference.

Lucretia S. Franklin is an active member of Illinois Yearly Meeting.

Constance S. Trees is a member of Stony Run Meeting, Baltimore, Md., and compiled the present report from reports by Mary F. Blackburn, Elizabeth S. Grey, Ann Miller, Mary Lillian Moore, Mary Cushing Niles, Charles F. Preston, Margaret H. Sanderson, Trudi Schutz, Martha M. Stabler, Alfred D. Stefferud, Claire Walker, and Lucile White.

Friends and Their Friends

On September 30 the Japan Society gave a dinner in New York City in honor of Their Imperial Highnesses, Crown Prince Akihito and Princess Michiko. Philadelphia Friends were well represented at the dinner. Seated on the dais with many distinguished representatives of United States and Japanese interests were Hugh Borton, a Vice President and Director of the Japan Society; Clarence E. Pickett, Honorary Consul General of Japan in Philadelphia; Elizabeth Gray Vining and Esther B. Rhoads, former tutors to the Crown Prince. Also present was Kingdon W. Swayne, Deputy Officer in charge, Japanese Affairs, Department of State. In this capacity he served as escort officer for Their Imperial Highnesses and their entourage, meeting them in San Francisco and accompanying them to Los Angeles, Washington, New York City, Chicago, Seattle, and Portland. The Japan Society had activities in all these cities.

Crown Prince Akihito also had a private dinner party in New York City, at which he entertained Elizabeth Vining and Esther Rhoads.

Dr. Hubert Malherbe, Clerk of the Friends Meeting in Johannesburg, South Africa, is now in the United States. Dur-

ing October he served as a member of the Quaker U.N. Team, and in November he will be visiting various medical research centers. He is a research doctor specializing on viruses, including polio.

The Grange Preparative Meeting, located four miles from Dungannon, Northern Ireland, has published its 28-page story of the past. The illustrated booklet was compiled by George R. Chapman and is entitled *An Historical Sketch of Grange Meeting Issued in Tercentenary Year 1960*. Considerable reference is made to America. The booklet, which gives a list of the families who emigrated from the Meeting, will be of special interest to American Friends. It is available for six shillings (including postage) from Ida W. Swenarton, Lisdermott House, Dungannon, County Tyrone, Northern Ireland.

Oakwood School, Poughkeepsie, N. Y., has started its 165th year of operation with an enrollment of 205 students. Of these, 43 are Friends. The student body includes students from nine foreign countries and from 22 states, Puerto Rico, and the District of Columbia.

John R. Hendricks of Southern Rhodesia is one of five new instructors at Oakwood. An art master at Morgan High School, Salisbury, Southern Rhodesia, he is in the United States under the auspices of the American Friends Service Committee and will be shared as a teacher by four schools during the school year. At Oakwood until Thanksgiving, John Hendricks will instruct the senior course in creative art expression.

Other new instructors at Oakwood are Karen A. Hansen, history; William J. Byrne, III, director of athletics and physical education for boys; Norman H. Keiser, history; and M. Wistar Wood, Jr., science.

Recent appointees to Oakwood's administrative staff are Thomas E. Purdy, Assistant Headmaster, and Ernest F. Seegers, Administrative Assistant. Also serving at Oakwood as Quaker educator in residence is Walter H. Mohr, well-known teacher of history.

The new 1960 National College Queen is a Friend. Carole D. Reinhart, 18-year-old sophomore at the University of Miami, was selected for her intellectual achievement as well as her beauty. She is first-chair student trumpeter in the University of Miami Symphony Orchestra and plays also in the brass ensemble and the Hollywood Symphony Orchestra. She and her family, members of Plainfield Meeting, N. J., recently moved to Miami, Fla. Along with her title Carole was awarded a free tour of Europe and a \$1,000-scholarship.

Burns and Elizabeth Chalmers, Directors of Davis House, the Quaker International Center at 1822 R Street, N.W., Washington 9, D. C., write in their 1959-1960 Annual Report that Davis House had 607 visitors from 74 countries. No fewer than 53 agencies sent visitors or guests to Davis House.

The fourth annual "Course in Nonviolence" at Madison, Wisconsin, is being offered this year at the Lutheran Student Center, with a weekly attendance of about 30 students and townspeople. Lectures are being given by Friends, Unitarians, Lutherans, Congregationalists, and a Hindu. Among the topics is "Experiments in Nonviolence by William Penn and John Woolman," reports Francis D. Hole of Madison Meeting, Chairman of the course, which is sponsored by the Madison Peace Center, an affiliate of the American Friends Service Committee.

A hymnbook of Asian hymns and Asian tunes will be produced by the East Asia Christian Conference. According to *The Ecumenical Courier*, publication of the World Council of Churches, the working committee of the EACC made this decision at a meeting in Hong Kong. The hymnal will be used primarily for international church gatherings in Asia.

The August 7 issue of *This Week Magazine*, which is distributed with 42 Sunday newspapers, carried an illustrated article entitled "Boris Pasternak's Last Message to the World" written by Jhan Robbins. The author is a member of Wilton, Conn., Meeting and writes us that he made the visit to the Russian poet and author of *Dr. Zhivago* in September, 1959, on behalf of the Purchase, N. Y., Quarterly Meeting.

Betty Furnas of Media, Pa., has sent us the sad news of the death of her husband, Paul J. Furnas, on September 21 at Bryn Mawr, Pa., Hospital, "while undergoing tests for causes of ill health following his accident in Bern, Switzerland, on May 24. His son, Philip, still [on October 10] in the Sonnenhof Clinic, Bern, is slowly recovering after his critical injuries at the same time. Paul fell backwards at the curb while lifting Philip from the street and fractured two vertebrae." He and his wife Betty returned on August 15, "but Paul was far from well and after they had celebrated their 37th wedding anniversary on September 15, he entered the Hospital and died on the sixth day. Philip is working hard to get on his feet and expects to return home in Media, Pa., about November 1."

In the long list of titles of studies and handbooks in the field of social welfare, the *Handbook on Prison Service* and the *Statement on Capital Punishment* are among the most successful publications ever issued by Philadelphia Yearly Meeting's Social Service Committee (and its predecessor, the Committee on Philanthropic Labor). Both are again available and ready for distribution by the Social Service Committee, 1515 Cherry Street, Philadelphia 2, Pa. The mimeographed *Handbook on Prison Service* is 25 cents and the printed *Statement on Capital Punishment* is five cents. Sample copies of both may be had on request free from the Committee.

Among the many recent orders sent to the Social Service Committee have been requests from attenders at the Germantown Conference on Crime and the Treatment of Offenders, the American League to Abolish Capital Punishment, and the Steve Allen Show.

David and Margaret Hartley with their children left on September 25 for Lahore, Pakistan. David has been granted a two-year leave of absence from Albany State Teachers College, where he has been Dean of Students. He goes under a grant from the Ford Foundation to be at the University of the Punjab, where the University of Chicago directs a large advisory program. The University of the Punjab is erecting a student activities building, and Dr. Hartley will act in an advisory capacity to the director of student activities.

Therese Herzog of Bad Pyrmont, Germany, died on August 6. She had been in failing health for over a year. German Friends as well as those from English-speaking countries always admired her unusual comprehension of all matters pertaining to Quakerism. Her flawless translations of English epistles or other literary material into German were especially appreciated. She had studied at various German universities and at the University of Aberdeen, Scotland. Her death deprives Germany Yearly Meeting of one of its most loyal members.

Friends interested in the problems of migratory labor will be glad to recall that Dr. Cyrus H. Karraker, Associate Professor of History, Bucknell University, and a member of Lewisburg Monthly Meeting, Pa., has since 1952 headed one of the most effective Citizens' Committees on Migratory Labor in the United States. Because of his activities, former Governor Leader of Pennsylvania replaced an ineffective Secretary of Labor and Industry with William L. Batt, Jr. Sarah Bishop writes that Mr. Batt during his incumbency has "carried on vigorous and telling efforts to obtain reforms in conditions of migratory labor through interstate cooperation and federal legislation. Much progress has been quickened through his enlightened and persistent endeavors."

A tribute to the pioneering work of Cyrus Karraker on behalf of child migrants appears in an article "End Child Labor Now" by A. E. Farrell in the November issue of *Good Housekeeping* magazine. A chain reaction set off by the Pennsylvania Citizens' Committee on Migrant Labor, by the official state agency on migrant problems, by concerned individual and groups on the campus of Bucknell University "has made Pennsylvania," he says, "one of the more advanced states for easing the migrants' plight."

Especially active on behalf of migrant children have been Lois Garvin, Executive Secretary of the PCCML, and Anne Winner, a director of the group. The Lewisburg Meeting has joined with Bucknell students in the work.

Dr. Karraker was in Puerto Rico this past summer to observe the child welfare program there. An article by him "Discrimination against Migrant Children," reprinted from *Catholic Rural Life*, is available at the Pennsylvania Citizens' Committee on Migrant Labor, 1137 Market Street, Lewisburg, Pa. It summarizes advances made in a few states where public conscience has been aroused and points up the crying need of national legislation to alleviate the mistreatment of 100,000 migrant children.

The American Friends Service Committee reports that over a hundred volunteers have contributed more than 20,000 hours of work to the national office in the past two years alone. Under a plan set up in the fall of 1958, volunteers are interviewed and, when it is at all feasible, assigned to a job which reflects the skill and concern of the volunteer. Some of these volunteers are students who work after school hours, or give one vacation period; some are retired businessmen who know from personal experience the value of the volunteer. Retired teachers make up a dependable and valued nucleus. Of the entire group, two people have given over 1,500 hours, two over 1,000, and six over 600. From Darby, Pa., Monthly Meeting, four volunteers have given over 2,000 hours of help.

Anyone feeling the concern to help with some phase of the work of the AFSC should call or write the personnel department for an interview at the new address, 160 North 15th Street, Philadelphia 2, Pa.

Have You Heard?

The Harrisburg Diocese of the Episcopal Church has adopted a resolution calling for abolition of capital punishment.

Two lawyers, Raymond R. Start, twice elected district attorney of Delaware County, Pennsylvania, and prosecutor for 17 years, and Thomas D. McBride, former Judge of the State Supreme Court, Pennsylvania, have agreed that the death penalty should be abolished. In an article published by the Pennsylvania Bar Association they say that "Killing as punishment is not the same as self-defense, no matter whether the killing is by a public or private agency." From a financial standpoint, it costs more from arrest to execution than to maintain lifers in prison. Citing the record of the years 1957 and 1958, they asserted that the publicity given murder trials and executions led to additional crimes. The death penalty is proportionately more often inflicted on the "indigent, the immigrant, and the Negro," even considering the greater incidence of homicide committed by less favored economic groups. When "human life is held in such reverence" that civilized states will not take it, they stated, "we will have made one step toward the abolition of war."

Iowa Yearly Meeting, Conservative

The 1960 sessions of Iowa Yearly Meeting, Conservative, were held August 16 to 21 at the Mapleside Meeting House near Paullina, Iowa. In this section of northwestern Iowa the great expanse of gently rolling farmland stretches for mile after mile toward the distant horizon. Placed in such a setting, it was not unusual that the 1960 Yearly Meeting should seek to broaden its spiritual outlook.

There were few in attendance who could be considered newcomers to the gathering. Yet several were present who could share rich experiences from their recent travel and study.

Paul and Margaret Lacey spoke of their impressions of the 1959 Vienna Youth Festival and told of their visit to Russia. The Robert Berquist family reported on their stay at Woodrooke and showed slides illustrating their trip to the north country of England. Leonore Goodenow gave an interesting

sketch of her visit to a number of Quaker groups in Europe. She expressed particular concern for the Friends of East Germany, who are constantly confronted with the demands and restrictions of an authoritarian government.

An invitation was received to send a representative to the 1961 conference of the Friends World Committee, to be held in Kenya. This invitation prompted the Yearly Meeting to give particular attention to the African situation. Eleanor Zelliot gave an informative description of African geography and African problems.

The Yearly Meeting again welcomed E. Raymond Wilson and appreciated his experienced appraisal of current legislative issues and trends in national politics. The presence of Barnard Walton of Swarthmore, Pennsylvania, was also appreciated.

After hearing a report by Verlin and Sara Pemberton on the Friends Conference on Indian Affairs held in New Mexico, the Yearly Meeting appointed a standing committee to consider problems relating to Indian welfare.

The concerns of the Temperance Committee were presented in a forceful way. One Friend expressed particular anxiety regarding the rapid spread of narcotic addiction in America.

Forty-six children participated in the well-organized Junior Yearly Meeting. The Young Friends group met for a number of discussions between Yearly Meeting sessions. Both older and younger Friends joined in the merriment of a community party on Saturday night.

Before adjourning, the Yearly Meeting expressed its reaffirmation of the 300-year-old Quaker testimony against war. But it was realized that a valid peace testimony must have a more adequate foundation than ancient tradition. Friends sought to understand something of the present-day implications of living in that life and power which take away the occasion of all wars.

HERBERT C. STANDING

Letters to the Editor

Letters are subject to editorial revision if too long. Anonymous communications cannot be accepted.

Time to plan a more impressive showing is an understandable reason for postponing the Washington Pilgrimage until after the election (FRIENDS JOURNAL, October 1). But the primary reasons given—a witness "above politics," in a "calmer atmosphere," and without "political implications"—seem too prudential even of Friends.

The testimony of 1660 came in a time of "social revolution, political upheaval," as the Minute of Concern reminds us. On oath taking and Sabbath breaking, on nonpayment of tithes and nonperformance of military duty Friends resisted a government bent on enforcing conformity, especially in religion. They could not live above politics. Government bore down on them.

How do government and politics in the U.S.A. challenge the Quaker peace testimony of 1960? In part by offering the voters two parties and two candidates indistinguishable in their commitment to force without stint. The central religious implication in the campaign is not Senator Kennedy's Catholi-

cism or Vice President Nixon's Quakerism. It is the need for national leadership away from massive armed might "toward a disarmed world under world law."

Crestwood, N. Y.

WALTER LUDWIG

It is not of great importance, but the author mentioned by Herbert Stroup on page 518 of the October 1 FRIENDS JOURNAL should be Joan V. Bondurant (not Jean Lee Bondurant). At least that is the way she used her name when her bigger book, *The Conquest of Violence*, was printed. The small one [*The Gandhian Philosophy of Conflict*] I have not seen.

Wallingford, Pa.

MILDRED BINNS YOUNG

The FRIENDS JOURNAL of October 1 seems to me exceptionally fine. I have read it from cover to cover with delighted interest.

Rita Reemer's "Autumn," written in prose, is one of the finest poems I've ever read. I share her thought so completely, having passed the scriptural allotment of "threescore years and ten." May she be inspired frequently to share her thoughts so exquisitely!

Baltimore, Md.

ANNA M. CORSE

BIRTHS

BAILEY—On October 1, to Jackson H. and Caroline A. Bailey of Richmond, Ind., their fourth child and first girl, LINDA ARLETTA BAILEY. All are members of Clear Creek Meeting, Richmond, Ind. The maternal grandparents are Mervin and Esther Palmer, members of East Cincinnati Meeting, Ohio, and the paternal grandparents are Philip and Mercy Bailey.

MALIN—On October 3, to Clement Biddle and Ann Fleet Malin of New Rochelle, N. Y., a son, HENRY FLEET MALIN. He is a grandson of Patrick Murphy and Caroline Biddle Malin of New York and the first great-grandchild of Grace Brosius Biddle and the late Clement M. Biddle.

STRATTON—On September 28, to Wilmer and Clara Rebecca Stratton of Clear Creek Meeting, Richmond, Ind., a second son, LAWRENCE WILMER STRATTON. The grandparents are Alfred and Enola Edgerton Henderson of Poughkeepsie Meeting, N. Y., and Arthur and Edith Pickett Stratton of Montclair Meeting, N. J.

WERNER—On September 27, to Dickson and Ray Garrett Werner, a son, ALAN WERNER, their fifth child. The parents and the grandparents, Stevenson and Marjory Garrett and Fred and Marguerite Werner, are all members of Lansdowne Meeting, Pa.

MARRIAGES

FORSLUND-SOUTHWELL—On September 4, under the care of Lake Forest Meeting, Illinois, and at Vineyard Hill Farm, Guerne, Lake County, Illinois, home of Eugene S., Jr., and Priscilla Lewis Cox Richardson, HELEN MAUDE SOUTHWELL, daughter of Priscilla Lewis Cox Richardson and the late John T. Southwell, and DAVID ERLUND CHARLES FORSLUND, son of Mr. and Mrs. Oscar M. Forslund of Rockford, Illinois. The bride and her mother are members of Willistown Meeting, Pa. The young couple will reside and study at the University of Iowa, Iowa City, Iowa. David Forslund will work toward his master's degree.

VAUGHAN-BROWN—On September 17, at Clear Creek Meeting on the Earlham College campus, Richmond, Ind., BEVERLY ANN BROWN, daughter of Howard and Vera Brown, and JAMES LELAND VAUGHAN, son of Alfred and Ola-Mae Vaughan. The bride and her parents, from Dunnville, Ontario, Canada, are members

of Pelham Executive Meeting. The groom is a member of Minneapolis Monthly Meeting. The young couple are living at West Elkton, Ohio, where Jim is serving as pastor of Elk Friends Meeting and doing alternative service in the Social Service Department of Richmond State Hospital. Beverly is continuing her studies at Earlham.

DEATHS

ASHDOWN—On September 29, ARNOLD ASHDOWN, a member of Clear Creek Monthly Meeting, McNabb, Illinois, at the age of 53 years, ten months, and 27 days. Surviving are his wife, Dorothy, and three children, Kay, teaching at Manlius, Illinois, Richard, senior at Illinois State Normal, and Larry, a student at Southern Normal School, Carbondale, Illinois.

EVANS—On August 26, ANNA EMILY EVANS of Roberts Creek, British Columbia, Canada, wife of Hubert Evans. Before becoming members of Vancouver Meeting, Hubert and Anna for years belonged to the Wider Quaker Fellowship and held meeting for worship every Sunday morning in their home. They were writer and authors of radio plays. Friends who came to know Anna well will feel her loss very much. Surviving besides her husband are two daughters, Mrs. Elizabeth Bakewell of West Vancouver and Mrs. Joan Winter of North Kamloops; a son, Jonathon of Ottawa; a sister and a brother; and nine grandchildren.

FURNAS—On September 21, at Bryn Mawr, Pa., Hospital PAUL J. FURNAS. Surviving are his wife, Betty Furnas; two sons, Philip, and Paul, Jr., of Centerville, Indiana; three daughters, Deborah Savage of Schwenksville, Pa., Caroline Trueblood of North Wales, Pa., and Betty Ann Nichols of Warrensville Heights, Ohio; twelve grandchildren; and a brother, Philip William Furnas of Guilford College, N. C.

Paul Furnas was a member of Providence Meeting, Pa., for many years and was actively interested in all Friends affairs. In 1941 he resigned as Secretary-Treasurer of Sandura Company and was appointed Director of Civilian Public Service Camps for Conscientious Objectors under the American Friends Service Committee, where his service was invaluable. Paul retired from Earlham College in 1958, where he served as Vice President and Comptroller for 12 years.

PEARMAN—On August 5, in Vancouver, British Columbia, Canada, FRANCIS MAE PEARMAN.

POWELL—On August 31, following a brief illness at her summer home, West Falmouth, Mass., RACHEL GRANT POWELL, aged 53 years, daughter of the late Elihu and Almy Chase Grant. She was a member of Haverford Monthly Meeting, Pa. For the last seven years her home has been in Northampton, Mass. Surviving are an uncle, William T. Grant, and her ward, Frances P. Smyth also of Northampton.

PRICKETT—On September 2, at Medford, N. J., ANNA PRICKETT, widow of Isaiah Prickett. She was a member of Medford United Monthly Meeting, N. J. Surviving are a daughter, Miriam P. Henry, and two sons, Clinton and Raymond.

Coming Events

(Deadline for calendar items: for the issue dated the first of a month, the 15th of the preceding month; for the issue dated the 15th of a month, the first of the same month.)

NOVEMBER

3—Concord Quarterly Meeting at Westtown, Pa., 10:30 a.m.
3 to 6—Sweden Yearly Meeting at Kväkargården, Varvsgatan 18 Stockholm, Sweden.

5—Workshop on Creative Teaching for Leaders of Teen-agers at 1515 Cherry Street, Philadelphia, 9:45 a.m. to 3:30 p.m. Leaders Myrtle McCallin and Dr. William Camp; also participating, Agnes W. Coggeshall and Elwood Cronk. Exploratory groups. Lunch at nearby restaurants.

5—At Oxford Meeting, Pa., 8:15 p.m., Bliss Forbush will speak at the second series of lectures on "Quakers—Peace and Service."

6—Central Philadelphia Meeting, Race Street west of 15th, Conference Class, 11:40 a.m.: Mary Moss Cuthbertson, "Evangelism in Conflict."

6—Frankford Meeting, Unity and Waln Streets, Philadelphia, Conference Class, 10 a.m.: Harry B. Scheirer, "The Quaker Approach in Working with Exceptional Children."

6—Frankford Friends Forum, Unity and Waln Streets, Philadelphia, 3 p.m.: I. F. Stone, publisher of *I. F. Stone's Weekly*, Washington, D. C., "The U.S. Election—And the World's Real Concerns."

6—Regular Circular Meeting at Chichester Meeting House, Boothwyn, Pa., 3 p.m.

12—Abington Quarterly Meeting at Plymouth, Pa., 11 a.m.

12—Burlington Quarterly Meeting at Burlington, N. J., 1:30 p.m.

12, 13—Japan Yearly Meeting at the Friends Meeting, 13 1-home, Mita Daimachi, Minato-ku, Tokyo, Japan.

12 to 14—Pilgrimage to Washington, D. C.: Quaker Peace Witness. November 12, 2 to 10 p.m., registration and briefing at 2111 Florida Avenue, N.W. November 13, 8 a.m., meeting for worship, Hotel Washington; 10 a.m. to 4 p.m., vigil at Pentagon; 3:30 p.m., ocdrama, "Which Way the Wind?" at Hotel Washington; 7:30 a.m., pilgrimage meeting at Hotel Washington. November 14, 7 a.m. to 5 p.m., vigil at Pentagon; delegation takes message and contributions to the United Nations in New York; visits to government

officials, foreign embassies, Senators and Congressmen; 7:30 p.m., reports, evaluation, closing worship at Hotel Washington.

13—Frankford Meeting, Unity and Waln Streets, Philadelphia, Conference Class, 10 a.m.: AFSC sound film, "Save a Child."

18—Meeting called by Representative Meeting of Philadelphia Yearly Meeting at Race Street Meeting House, Philadelphia, 3:30 p.m., to consider the coordination of plans for meeting the needs of older Friends.

18—Docudrama, "Which Way the Wind?" at Hartshorn School, White Oak Ridge Road, Short Hills, N. J., 8:15 p.m., sponsored by Summit Monthly Meeting, N. J.

18 to 20—AFSC Weekend Institute at Hudson Guild Farm, Netcong, N. J. Theme, "Search for New Directions, A Quaker Approach to Contemporary Affairs." For details see page 550 of our issue of October 15.

19—Caln Quarterly Meeting at Christiana, Pa., 10 a.m.

19—Bucks Quarterly Meeting at Langhorne, Pa., 10 a.m.

20—Frankford Meeting, Unity and Waln Streets, Philadelphia, Conference Class, 10 a.m.: Bernard Clausen, "The Apsey Book on Transforming Power for Peace."

25 to 27—Southwest Friends Conference at Camp Cho-Yeh, Livingston, Texas. Clerk, Otto Hofmann, 610 Cardinal Lane, Austin 4, Texas.

MEETING ADVERTISEMENTS

ARIZONA

HOENIX — Sundays, 9:45 a.m., Adult study; 11 a.m., Meeting for Worship and First-day School, 17th Street and Glendale Avenue. Shirley Hilfinger, Clerk, 1002 East Palmaritas Drive.

UCSON — Friends Meeting, 129 North Warren Avenue. Worship, First-days at 11 a.m. Clerk, Julia S. Jenks, 2146 East Fourth Street; Tucson MA 3-5305.

UCSON—Pima Friends Meeting (Pacific early Meeting), 1201 E. Speedway. Worship 10 a.m., Elisha T. Kirk, Clerk, xtell 8-6073.

CALIFORNIA

BERKELEY—Friends meeting, First-days at 11 a.m., northeast corner of Vine and Walnut Streets. Monthly meetings the third Sunday of each month, at 7:30 p.m. Clerk, Russell Jorgensen, LA 4-1934.

LAREMONT—Friends meeting, 9:30 a.m. Scripps campus, 10th and Columbia. Edward Balls, Clerk, 439 W. 6th Street.

A JOLLA—Meeting, 11 a.m., 7380 Eads venue. Visitors call GL 4-7459.

OS ANGELES—Meeting, 11 a.m., Univ. eth. Church, 4th floor, 817 W. 34th Street.

ALO ALTO—First-day school for children and adults, 10 a.m. Meeting for worship at 11. 957 Colorado.

ASADENA—526 E. Orange Grove (at Oak-nd). Meeting for worship, Sunday, 11 a.m.

AN FRANCISCO—Meetings for worship, First-days, 11 a.m., 2160 Lake Street.

COLORADO

ENVER—Mountain View Meeting, 10:45 a.m., 2026 S. Williams. Clerk, SU 9-1790.

CONNECTICUT

ARTFORD—Meeting, 11 a.m., First-day

school, 11 a.m., 144 South Quaker Lane, West Hartford.

NEW HAVEN—Meeting, 9:45 a.m., Conn. Hall, Yale Old Campus; phone FU 7-1639.

NEWTOWN — Meeting and First-day school, 11 a.m., Hawley School.

DISTRICT OF COLUMBIA

WASHINGTON—Meeting, Sunday, 9 a.m. and 11 a.m.; First-day School, 10:30 a.m., 2111 Florida Avenue, N.W., one block from Connecticut Avenue.

FLORIDA

DAYTONA BEACH—Meeting, 11 a.m., First-days at 300 North Halifax Avenue. Information, Sarah Belle George, CL 2-2333.

GAINESVILLE — Meeting for worship, First-days, 11 a.m., 116 Florida Union.

JACKSONVILLE — Meeting for worship, 11 a.m., YWCA. Contact EV 9-4345.

MIAMI—Meeting for worship at Sunset and Corsica, 11 a.m.; First-day school, 10 a.m. Miriam Toepel, Clerk. TU 8-6629.

MIAMI—University, Wesley Foundation, Sundays 7:30 p.m. Clerk, MO 1-5036.

ORLANDO-WINTER PARK—Meeting, 11 a.m., 316 E. Marks St., Orlando; MI 7-3025.

PALM BEACH — Friends Meeting, 10:30 a.m., 823 North A St., Lake Worth.

ST. PETERSBURG—First-day school and meeting, 11 a.m., 130 19th Avenue S.E.

GEORGIA

ATLANTA — Meeting for worship and First-day school at 10 a.m. 1384 Fairview Road, N.E., Atlanta 6. Phone DR 3-7986. Phern Stanley, Clerk. Phone DR 3-5357.

ILLINOIS

CHICAGO—57th Street Meeting of Friends. Sunday worship hour, 11 a.m. at Quaker House, 5615 Woodlawn Avenue. Monthly

meeting, 7:30 p.m., every first Friday. Telephone BUTterfield 8-3066.

DOWNERS GROVE (suburban Chicago)—Meeting and First-day school, 10:30 a.m., Avery Coonley School, 1400 Maple Avenue; telephone WOODland 8-2040.

INDIANA

EVANSVILLE—Meeting, Sundays, YMCA, 11 a.m. For lodging or transportation call Herbert Goldhor, Clerk, HA 5-5171 (evenings and week ends, GR 6-7776).

INDIANAPOLIS—Lanthorn Friends, 1040 W. 42nd Street. Meeting for worship and First-day school, 10 a.m. Telephone LI 6-0422.

IOWA

DES MOINES—South entrance, 2920 30th Street; worship, 10 a.m., classes, 11 a.m.

FAIRFIELD — Bible School, 9:30 a.m.; worship service, 10:30 a.m., DST. 1207 South 6th Street.

KENTUCKY

LOUISVILLE — Meeting and First-day school, 10:30 a.m. Sundays, Neighborhood House, 428 S. First St.; phone TW 5-7110.

LOUISIANA

NEW ORLEANS — Friends meeting each Sunday. For information telephone UN 1-8022 or UN 6-0389.

MARYLAND

SANDY SPRING — Meeting (united), First-days, 11 a.m.; 20 miles from downtown Washington, D. C. Clerk: R. B. Thomas; telephone WA 4-3366.

MASSACHUSETTS

CAMBRIDGE—Meeting, Sunday, 5 Longfellow Park (near Harvard Square) 9:30 a.m. and 11 a.m.; telephone TR 6-6883.

WELLESLEY—Meeting, Sunday, 10:30 a.m. at Tenacre Country Day School, Benvenue Street near Grove Street.

WORCESTER—Pleasant Street Friends Meeting, 901 Pleasant Street. Meeting for worship each First-day, 11 a.m. Telephone PL 4-3887.

MICHIGAN

ANN ARBOR—Meeting at 1416 Hill, two meetings for worship, one at 10 a.m., and one at 11:30 a.m., with an Adult Forum during the first meeting of worship.

DETROIT—Meeting, Sundays, 11 a.m. in Highland Park YWCA, Woodward and Winona. TO 7-7410 evenings.

KALAMAZOO—Meeting for worship, 10 a.m., discussion, 11 a.m., Friends' Meeting House, 508 Denner. Call FI 9-1754.

MINNESOTA

MINNEAPOLIS—Church Street, unprogrammed worship, 10:15 a.m., University Y.M.C.A., FE 5-0272.

MINNEAPOLIS—Meeting, 11 a.m., First-day school, 10 a.m., 44th Street and York Avenue S. Harold N. Tollefson, Minister, 4421 Abbott Avenue S.; phone WA 6-9675.

MISSOURI

KANSAS CITY—Penn Valley Meeting, 306 West 39th Street, 10:30 a.m. Call HI 4-0888 or CL 2-6958.

ST. LOUIS—Meeting, 2539 Rockford Ave., Rock Hill, 10:30 a.m.; phone PA 6-0429.

NEW JERSEY

ATLANTIC CITY—Meeting for worship, 11 a.m., First-day school, 10:30 a.m., South Carolina and Pacific Avenues.

DOVER—First-day school, 10:50 a.m., worship, 11 a.m., Quaker Church Road.

HADDONFIELD—Meeting for worship, 11 a.m., First-day, First-day school, 9:45 a.m., Lake Street.

MANASQUAN—First-day school, 10 a.m., meeting, 11:15 a.m., route 35 at Manasquan Circle. Walter Longstreet, Clerk.

MONTCLAIR—289 Park Street, First-day school, 10:30 a.m.; worship, 11 a.m. (July, August, 10 a.m.). Visitors welcome.

NEW MEXICO

ALBUQUERQUE—Meeting and First-day School, 11 a.m., 815 Girard Blvd., N.E., Albuquerque. John Atkinson, Clerk. Phone ALpine 5-9588.

SANTA FE—Meeting, Sundays, 11 a.m., Olive Rush Studio, 630 Canyon Road, Sante Fe. Jane H. Baumann, Clerk.

NEW YORK

ALBANY—Worship and First-day school, 11 a.m., YMCA, 428 State St.; Albany 3-6242

BUFFALO—Meeting and First-day school, 11 a.m., 1272 Delaware Ave.; phone EL 0252.

LONG ISLAND—Northern Boulevard at Shelter Rock Road, Manhasset. First-day school, 9:45 a.m.; meeting, 11 a.m.

NEW YORK—First-day meetings for worship:

11 a.m. 221 E. 15th St., Manhattan
22 Washington Sq. N.
Earl Hall, Columbia University
110 Schermerhorn St., Brooklyn
137-16 Northern Blvd., Flushing
3:30 p.m. Riverside Church, 15th floor
Telephone GRamercy 3-8018 (Mon.-Fri. 9-4) about First-day schools, monthly meetings, suppers, etc.

SCARSDALE—Worship, Sundays, 11 a.m., 133 Popham Rd. Clerk, William Vickery 162 Warburton Ave., Hastings-on-Hudson, N. Y.

SYRACUSE—Meeting and First-day school, 11 a.m., YWCA, 339 E. Onondaga Street.

OHIO

CINCINNATI—Meeting for worship, 10 a.m., 355 West McMillan, Richard Day, Correspondent, WI 1-2419.

CLEVELAND—Meeting for worship and First-day school, 11 a.m., 10918 Magnolia Drive. Telephone TU 4-2695.

TOLEDO—Unprogrammed meeting for worship, First-days, 10 a.m., Lamson Chapel, Y.W.C.A., 1018 Jefferson.

PENNSYLVANIA

DUNNINGS CREEK—At Fishertown, 10 miles north of Bedford: First-day school, 10 a.m., meeting for worship, 11 a.m.

HARRISBURG—Meeting and First-day school, 11 a.m., YWCA, 4th and Walnut Sts.

HAVERFORD—Buck Lane, between Lancaster Pike and Haverford Road. First-day school, 10:30 a.m. Meeting for Worship at 11 a.m.

LANCASTER—Meeting house, Tulane Terrace, 1½ miles west of Lancaster, off U.S. 30. Meeting and First-day school, 10 a.m.

MEDIA—125 West Third Street. Meeting for worship at 11 a.m.

PHILADELPHIA—Meetings, 10:30 a.m., unless specified; telephone LO 8-4111 for information about First-day schools. Byberry, one mile east of Roosevelt Boulevard at Southampton Road, 11 a.m. Central Philadelphia, Race St., west of 15th. Chestnut Hill, 100 East Mermaid Lane. Coulter Street and Germantown Avenue. Fair Hill, Germantown & Cambria, 11:15 a.m. Fourth & Arch Sts., First- and Fifth-days. Frankford, Penn & Orthodox Sts., 10:30 a.m. Frankford, Unity and Waln Streets, 11 a.m. Green St., 45 W. School House L., 11 a.m. Powelton, 36th and Pearl Streets, 11 a.m.

PITTSBURGH—Worship at 10:30 a.m., adult class, 11:45 a.m., 1353 Shady Avenue.

READING—First-day school, 10 a.m., meeting, 11 a.m., 108 North Sixth Street.

STATE COLLEGE—318 South Atherton Street. First-day school at 9:30 a.m., meeting for worship at 10:45 a.m.

TENNESSEE

MEMPHIS—Meeting, Sunday, 9:30 a.m. Clerk, Sumner Parker. BR 6-8391.

NASHVILLE—Meeting for worship, 10:30 a.m., Sundays, 2020 Broadway. Call CY 8-3747.

TEXAS

AUSTIN—Worship, Sundays, 11 a.m. First-day school, 10 a.m., 608 Rathervue Place. Otto Hofmann, Clerk, HI 2-2238.

DALLAS—Sunday, 10:30 a.m., Adventist Church, 4009 N. Central Expressway. Clerk, Kenneth Carroll, Religion Dept. S.M.U.; FL 2-1846.

HOUSTON—Live Oak Friends Meeting Sunday, 11 a.m., Council of Churches Building, 9 Chelsea Place. Clerk, Walter Whitson; JACkson 8-6413.

VIRGINIA

CLEARBROOK—Meeting for worship at Hopewell Meeting House, First-days at 10:15 a.m.; First-day school at 11 a.m.

LINCOLN—Goose Creek United Meeting House. Meeting for worship, 11:15 a.m. First-day school, 10 a.m.

WINCHESTER—Centre Meeting House corner of Washington and Piccadilly Streets. Meeting for worship, First-days at 10:15 a.m.; First-day school, 10:45 a.m.

WASHINGTON

SEATTLE—University Friends Meeting 3859A 15th Avenue, N.E. Worship, 10 a.m. discussion period and First-day school, 1 a.m. Telephone MEIrose 2-9983.

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FRIENDS JOURNAL

Quaker Thought and Life Today

VOLUME 6

NOVEMBER 15, 1960

NUMBER 35

It has been said that St. Francis ran away to God as other boys run away to sea. It was his rediscovery of the Life of God working afresh in the lives of men which restored a saving quality to the civilization of his century. I have hoped that once more in these critical times we might run away to God, might restore our souls with His life and power, fortify ourselves in His strength, and then take our full part in rebuilding our broken world.

—RUFUS M. JONES

WIDER QUAKER FELLOWSHIP ISSUE

Light and Power

. *by Howard H. Brinton*

Snapshots of Elizabeth Fry

. *by Barbara Hinchcliffe*

In Search of East-West Understanding

. *by Paul A. Lacey*

Some Ancient Florentine Welfare Institutions

. *by Maria Comberti*

What Is the Wider Quaker Fellowship?

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FRIENDS JOURNAL



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Book Survey

The Secret Sayings of Jesus. By Robert M. Grant. Doubleday and Company, Garden City, New York, 1960. 206 pages. \$3.50

The exciting discovery of the so-called Gospel of Thomas, of which a first translation was published last year, is carefully analyzed and interpreted in this book by Robert M. Grant, who writes in collaboration with David Noel Freedman. They relate the most significant Sayings of Jesus from the Thomas gospel to parallel passages of the four canonical gospels and introduce the reader in a scholarly manner to the philosophy of the Gnostics. The book is written for readers familiar with New Testament research. It contains the text of the Thomas gospel, with its many suggestive and stimulating passages. Friends libraries should offer our members the chance of becoming acquainted with this material.

Ordeal of the Presidency. By David Cushman Coyle. Public Affairs Press, Washington, D. C., 1960. 408 pages. \$6.00

In a presidential year such as ours, a reading of the columnies, lies, and insults heaped upon our past Presidents may restore some sense of proportion, unpleasant as the reminiscences are. Mr. Coyle's collection of cartoons as well as anecdotal incidents from our past history assembles some preposterous illustrations of how mass psychology can lavishly produce abusive explosives. To quote any particular chapter would do wrong to all the others; the text continues to hold the reader's attention. Nothing in the history of the present generation has been as base as most of the material reviewed in this collection.

International Conflict in the Twentieth Century. By Herbert Butterfield. Harper and Brothers, New York, 1960. 123 pages. \$3.00

Herbert Butterfield in this book develops his concern for the moral issues underlying our international dilemmas. His realistic appraisal of international conflicts leaves room for an encouraging view of the public's moral conscience, operating, in the author's opinion, spontaneously and more universally than ever.

The Quest for Church Unity. By Matthew Spinka. Macmillan Company, New York, 1960. 85 pages. \$2.50

Matthew Spinka has taught a course on church history for twenty years, and has edited a magazine on church history for sixteen. He here acknowledges that he has given up hoping for church unity, if Catholics are to be included. He has a lively hope of a history-making federation uniting the three separate kinds of Protestant church polity, Congregational, Presbyterian, and Episcopalian.

"I am not willing to surrender the real gains of the Protestant Reformation, particularly religious freedom. And I fear that by reaching for the ecumenical moon [i.e., including Catholics] we may well lose what might otherwise be within our grasp. . . . Pan-Protestantism is attainable in the foreseeable future."

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Editorial Comments

The Open Gate

RUFUS M. JONES once told a delightful little anecdote about an eclipse of the sun which occurred when he was a boy living in South China, Maine. The event had been, of course, predicted weeks ahead of its occurrence and was the cause of general excitement. A clever boy from the neighborhood spread the rather unscientific information that the eclipse could best be seen from within his father's fenced-in garden. He charged a nickel for standing room inside the fence, where the gullible were to assemble with their smoke-blackened glasses to view the rare event. We cannot recall whether young Rufus joined the viewers of dubious privilege, but we clearly remember that early in life he already realized the fallacy of believing in the scheme.

Rufus M. Jones, the founder of the Wider Quaker Fellowship, used to liken the viewers' garden to a religious denomination fenced in by creed, tradition, and ritual. The implication was that the creedal community presumes it has a privileged access to truth. Yet truth is too majestic to be fully comprehended by an individual or a group. This realization has caused many of our religious divisions. Those dissatisfied with a limited view have again and again defied theological fences and stayed outside. There is every reason to regret disunity, and it is true that Christendom at large has reconciled itself too readily to the separations that have jeopardized much of the testimonies of love, understanding, and peace. We cannot overlook the harsh fact that vibrations from former schisms are lingering on today, to deprive the church of some of its moral grandeur. Pessimistic voices even attribute the vanishing of much of our Christian culture to the divisions within Christendom.

Yet the overwhelming dimensions of truth will partially reconcile us to these varieties of faith and practice. We have come to consider them pluralistic traditions of the One Church, to be accepted as distinctive characteristics of witness. Lloyd J. Averill in the June 1, 1960, issue of *The Christian Century* said that "without these families of tradition or something like them, the Christian movement, past and future, would be permanently impoverished and distorted." Some Protestant groups stress the supreme authority of the Bible. Others dwell on justification and salvation, sounding different over-

tones of these terms. Many insist on dogmatic or confessional precision or especially emphasize the need for moral regeneration. There is an almost endless variety of emphases in ritual and sacramental practices, from the High Church wing of the Episcopal Church to the unadorned Quaker meeting, with its emphasis on the invisible presence of God. Even the Roman Catholic Church, claiming exclusive authority in matters of religious truth, permits different accents in the numerous orders of monks, nuns, and laymen, all of which stress various bands in the vast spectrum of truth.

We must, then, provide occasions for the meeting of minds. The ecumenical movement is an effort to collect large church groups on a common meeting ground. But noble as its stated motives and aims are, it continues to exclude significant Christian groups from its official fellowship. Its declarations too often carry an unmistakable insistence on a theological gold standard. The setting is reminiscent of the fenced-in garden. At all times the most immediate religious authority attends a life filled with the spirit of faith, hope, and love.

Religion is in danger of becoming a matter of commemorating past events and the traditional teachings passed on through the centuries. But faith is expressed in the essence of life; and all religious life is a matter of the present tense, centering in the living God. The atheistic rival civilizations of our time, especially those of Russia and China, make stringent demands on the individual and direct his eyes forward. Will the Christian Church learn from its opponents?

Modern man is spiritually unsheltered. With his enormous appetite for facts, he still needs to recognize the silent and majestic forces in the realm of the spirit. They beckon him to the presence of a truth that has seemed for too long the privilege of a few. They bid him witness to the grandeur of a life in the spirit.

Quakerism wants man to express in terms of human endeavor a quality of divine essence. Many of us believe that Christendom is overnourished on metaphysics and weak on the attempt to project the overworld of faith into the realities of daily life. The Wider Quaker Fellowship hopes to be one of the meeting places for those who look beyond and above traditional fences to the all-embracing greatness of divine truth.

Light and Power

THE two words "light" and "power" are often associated in dispensing electricity. In a figurative sense they are as closely associated in the writings of George Fox, especially in his epistles. For him light and power were not related as effect and cause, as would be true in a modern power house. They were different aspects of the same thing. Modern Friends often use the phrase "inner light" for the source of divine life in a human being, but Fox much more often uses "Power." For example, in one letter (Ep. 104, 1655) he uses the word "Power" twenty-five times, identifying it with the "Witness of God in men," the "Seed Christ, the New Man," "the Life and Seed of God," "the Presence of the Lord God dwelling in the midst of you," "that of God in all consciences," "the Life and Wisdom of God."

The concept of inward power as the life of God in the soul differentiates what is sometimes called "Quaker mysticism" from the mysticism of oriental religions and the mysticism of the Christian saints of the Middle Ages. There is a wide difference between feeling the ultimate as dynamic, as that which gives strength and power, and feeling the ultimate simply as being or reality. That the inward light is not just light which reveals moral and religious truth, but also power to act on that truth, however weak the human recipient may feel himself to be, is the explanation of what, to many, has appeared to be a contradiction between Quaker quietism and Quaker social activity and pioneering.

Quakerism is fundamentally quietistic, and all the phrases of quietism can be found in the writings of the intensely active George Fox and his contemporaries, but this quietism was simply and always the quieting of human power in order that the source of divine power might better be drawn upon. Whenever members of the Society of Friends have ceased to be quietistic in this sense, their divine power has diminished.

Frequently quietism and social action coexist. To believe that Quakers were socially inactive during what is sometimes miscalled "the quietistic period" is to minimize an important element in Quaker history. The coexistence of quietism and social action might at first sight appear to be a paradox. This is not so likely when the inward light is conceived as power. A quietistic retreat from the world frequently results in the discovery of an inner source of power which, as Fox often says, is "above the World" but which may become active in it. Accordingly, Fox could utter such a paradoxical injunction as this: "Keep your feet upon the top of the mountain and sound deep to the witness of God in every man" (Ep. 195, 1660).

This source of power can be discovered in silent worship. "In the stillness and silence of the Power of the Almighty dwell" (Ep. 200, 1661). "Your growth in the Seed is in the silence where ye may all find a feeding of the Bread of Life" (Ep. 181, 1659).

Because of this emphasis on silent worship Fox cannot be compared to a busy modern evangelist using high-pressure methods to make converts. Busyness, he thought, originated in man's fall. "Mind the power of God," he writes, "which was before the Fall, in which Fall are bustlings" (Ep. 210, 1661). When this letter was written, the persecution of the Quakers was severe. But they had a refuge in the power of God. "Though the oppressors of the earth will not let you have a foot of ground, yet ye have the Power of God to stand in" (Ep. 216, 1662).

This extraordinary balance between a quietistic retreat to inward peace and security in the light of truth and outward efforts through God's power to make the world better has been the peculiar strength of Quakerism at its best. That the balance has sometimes been tipped too far one way or the other does not alter this fact. Power without light is the greatest of evils, and light without power is of no avail.

As the word "power" adds an important meaning to the more familiar phrase "inward light," so also does another important word which is often found in George Fox's epistles. This word is "Fellowship." Light, power, and fellowship are interrelated. "In the Power of the Lord God is the Mystery of Fellowship" (Ep. 181, 1659). "Ye who are in the Power of God, ye are in the Mystery of the Fellowship" (Ep. 169, 1658). "Be of one mind in the Power of God. . . . In this live and dwell in which ye will all have Unity and Fellowship" (Ep. 209, 1661). "Friends be faithful in the Power, Light, Life and Truth, to the spreading of the Truth abroad; with which ye may answer the Truth in the Inward parts in everyone" (Ep. 184, 1659).

Here we have the requisite dimension of breadth, to supplement the dimension of height-depth. The light and power of God produce fellowship because of "answering" the same light and power in all men. The fellowship is a mystery because its inner meaning is known not by words, but by feeling in those who share it.

With Fox, words without power are empty and formal, but not so power without words. "Words without Power destroy the Simplicity and bring up into a Form" (Ep. 79, 1654). "In the Power ye will come to feel the end of words, the Life, from which all Words of Truth were given forth" (Ep. 104, 1655). "So put on Courage

... feeling the Power of God, preaching and reaching the witness of God in every one when words are not uttered" (Ep. 208, 1661). Today, in our highly verbalistic era, this exhortation is more needed than ever before.

HOWARD H. BRINTON

What Is the Wider Quaker Fellowship?

SOME readers may not know what the Wider Quaker Fellowship is. The Wider Quaker Fellowship can be described as a fellowship of persons in sympathy with the religious experience and faith of the Society of Friends and its expression in their way of life. It was a concern of Rufus M. Jones, arising from his discovery of many people outside the Society who manifested interest in Quakerism and a desire for association with the movement. Without any desire "to draw anyone away from the established connection which he may have in a religious communion," the Society of Friends desires the help and inspiration of "those who are kindred in spirit" and invites such people "to come into closer fellowship in order that through mutual cooperation we may all become more effective organs of the Divine Spirit in the world, and meet the needs of our time. . . . This endeavor is an attempt, through correspondence and the circulation of literature and through friendly visitation and intercourse where possible, to draw into closer spiritual relations kindred spirits around the world."

In January, 1936, a general invitation was first sent out from Philadelphia, and at the present time there are 4,218 members enrolled, mostly in the United States, but also in many countries of Europe, Asia, Africa, and South America. Four times a year a mailing of some piece of literature and a brief letter from the Chairman of the committee is sent to all the members. The committee is a section of the Friends World Committee for Consultation, American Section.

In correspondence with this American committee of the Fellowship are Wider Quaker Fellowships in other countries. The one in New Zealand reports a membership of 150, to whom six circulars were sent last year, with supplements from the Friends Service Council and

the Peace Committee of London Yearly Meeting. "The content of the circular consists of what Friends generally are thinking, feeling, believing, and are doing," writes the correspondent. Circulars are sent likewise to Monthly Meeting Clerks for use with inquirers. A booklet on the Fellowship is issued to all new or prospective members.

Australia has three Wider Quaker Fellowships. The one in Adelaide, Southern Australia, has 68 on the membership list. Meetings were held at irregular intervals during the year, one at the time of the visit of Ward and Lena Applegate, when Ward Applegate spoke, and two in connection with World Refugee Year, which were addressed by A. Keith Ashby and Professor G. H. Lawton. Meetings for worship continue to attract a number of inquirers.

"From time to time a committee of the Monthly Meeting of Hobart, Tasmania, invites a circle of its friends to join with them in hearing a report of social concerns carried out by Friends or others," says another correspondent. In the past year the group has had a showing of films on the art and life of the Australian aboriginal, with a picture of the site of aboriginal religious observances. "One of the problems of the assimilation of the Australian aboriginal is his loss of self-respect through being deprived of the historical link with his tribe's past association with such localities," says the report. A worker in Fiji spoke on the religious life and social conditions of the Fijians and on the Indians living there. Tom Silcock, a member of a small community of Friends in Singapore, told of his experiences as a university professor there and of the difficult but hopeful scene. This small fellowship anticipates a lecture on Papua by a member of the Meeting.

At Brisbane, Australia, a group of nine is studying weekly the new *Christian Faith and Practice* of London Yearly Meeting and expects to send monthly reports on the discussions to isolated members.

The Dutch branch of the Wider Quaker Fellowship has a membership of 140, with small groups in seven different places in Holland. This group has just issued a Dutch translation of Elfrida Vipont Fould's *Let Your Lives Speak* and has had new pamphlets printed in which the purpose and aim of the Wider Quaker Fellow-

THOSE who enroll in the Wider Quaker Fellowship are merely expressing their desire to share in the life of a brotherhood—a kind of Franciscan Third Order—of persons who believe in a direct and immediate relation between the human soul and God, who are eager for refreshment and inspiration through times of silent communion with God and who in the faith that there are divine possibilities in all persons, would like to help promote, by the gentle forces of love and truth and friendliness, a way of life based on cooperation rather than on rivalries and contentions. . . . This endeavor is an attempt . . . to draw into closer spiritual relations kindred spirits around the world.—RUFUS M. JONES, Invitation to the Wider Quaker Fellowship

ship are given. The Dutch branch is sending some members to three Quaker gatherings in the coming months. English-speaking members receive the quarterly mailings from Philadelphia, as do also two other groups, the "Freunde der Quäker" in Vienna, Austria, and the "Amici dei Friends" in Italy. The latter group held its tenth annual conference for two days in April at Frascati, with 17 attenders, nine of whom were visitors from other countries. The secretary of the Italian group, Maria Comberti, paid a most acceptable visit to the U.S.A. at the beginning of this year, visiting Friends and speaking about Italy all across the continent. (See her article elsewhere in this issue.)

The group in Vienna, which meets monthly except in summer, reports an attendance of 15 to 30. Talks have been given on "The Inner Life," "Mysticism in the Past and Present," "Refugee Relief," "Christian and Marxian Ethics," and "Against Anti-Semitism."

Closely connected with Germany Yearly Meeting and Switzerland Yearly Meeting are large groups of "Freunde der Freunde," and similarly connected with France Yearly Meeting are "Membres Sympathisantes." An outreach to nonmembers is actively carried on in England by the Friends Home Service Committee of London Yearly Meeting.

The Philadelphia office of the Wider Quaker Fellowship is now at 152-A North 15th Street, Philadelphia 2, Pa. Note the change of address. Two small pamphlets are available: one, the original invitation by Rufus Jones; the other, some account of the activities of the Fellowship. Copies will be sent on request to individuals or Meetings desiring them for distribution. Further information about membership and location of groups will also be given.

EMMA CADBURY

Snapshots of Elizabeth Fry

YOUNG Betsy Gurney and her numerous brothers and sisters found going to meeting on First-day morning a distinct chore. In the journals which she and her sisters kept, faithfully and at length, there are many thoroughly flippant references to the Goat Lane Meeting. (The young Gurneys described their boredom and irritation as feeling "goatified.") Those belonging to the well-to-do Gurney family, into which Betsy was born in 1780, were indeed the "gay Gurneys," and the vivid intellectual and "worldly" social life of their home, Earlham, was a matter of great distress to the plain Friends of their family and Meeting.

Picture now what prisons were in London in 1813. See three hundred women, with their children, eating on the prison floor, sleeping on the floor, taking care of physical necessities on the floor. The sick lie on the floor. There is no work of any sort for any of them to do. Many are scarcely clothed. These women are completely at the mercy of their wardens, who find it lucrative to permit the male prisoners to enter the women's section at night.

These ugly facts are well-known. They are rehearsed here simply to create the image of Elizabeth Gurney Fry with more realism than that given by the serenely beautiful painting which shows the plump, sweet-faced matron reading to the female prisoners. She entered a room into which the rough jailers feared to go. She saw and heard and smelled horror. And she spoke quietly to the screaming, cursing women, spoke to them about learning to make clothes for their children. And she went back.

What transformation, slow or gradual, made Elizabeth Fry of Betsy Gurney?

One particular morning in February of Betsy's seventeenth year she went to meeting because she "wanted to hear an American Friend, William Savery." (This Philadelphia Friend was traveling in the ministry throughout England; his life is worth studying, quite apart from his conviction of Elizabeth Fry.) He is described in a contemporary article as "mild and persuasive in his language and manners, and unusually liberal in all his sentiments." The power of his ministry seems to have been particularly effective with young Friends.

Betsy went to meeting that day in boots of purple laced with scarlet, as we learn from Sister Richenda's journal. During William Savery's preaching Betsy became more and more agitated in manner, and finally began to weep. After the meeting she went immediately to the men's side of the meeting house to speak with him. She has written in her journal of several long conversations with him during this period, including one which she calls "a *real* Meeting" (as opposed to Goat Lane, one gathers). "I felt no fear, not the least, in his company, as I do with most plain Friends. I loved him as a messenger of glad tidings . . . and he having been gay and unbelieving only a few years ago, made him the better acquainted with the heart of one in the same situation." He had showed Elizabeth Fry a way. She did not immediately set forth upon it, and always found difficulties in

the following of it; yet she was never after to swerve from it in any essential.

Her early experiences of the beauty of the world of art and letters and music created in her a conflict with the Quaker attitude of her time toward such things, a struggle which lasted all her life. But the seeking spirit of the reconciler, which is the essence of Quakerism, had been lighted and was to guide her through many shadowy times.

Her marriage to Joseph Fry, a plain Friend, in 1800 was often complicated by this conflict, for his family felt disapproval of her background and many of her attitudes. They were often highly critical of her absence from home for the many good works in which she immediately interested herself, but Elizabeth was always the one sent for in illnesses, confinements, or other family crises. She herself bore fourteen children, and suffered excruciatingly at each birth. In retrospect, it seems astonishingly heartless that her husband's family thought nothing of calling on her to assist at a delivery when her own time was but a few days away. We know of this callousness from her journal, and of her recurring struggles against what seemed to her a "sinful" resentment.

There were compensations. Elizabeth nursed her father-in-law through his last illness, and as he was dying, heard him say to her, "Comfortable, comfortable!"

Her concern for those in any kind of need showed itself early in her married life, in her establishing a small village school near their home. In 1825 she was instrumental in founding the National Guardian Association, a sort of employment agency which did relief work and made provision for the elderly. In 1834 she was busy establishing the District Visiting Society in Brighton, which performed a loving and utterly realistic and tough-minded kind of social case work. The main focus of all her activities was to provide people with the kind of assistance which would help them help themselves. Hers were always self-help projects—with children, with the poor, with prisoners.

As early as 1813 she began the work with prisoners for which she is best known all over the world. Again it was an American Friend who kindled the spark. Stephen Grellet, then visiting London prisons, had been appalled at the women's section of Newgate Prison. It is indicative of Elizabeth Fry's role in the Society at this time that he turned to her for what help she could give. The weight of this concern rested heavily upon her; these imprisoned women had their children with them. Indeed, many of the children had been born in the prison.

At first she and the few other Quaker women whom she persuaded to help her did little more than relief work. Elizabeth's family duties were heavy at this time,

and it was not for three or four years that her work began in earnest. Meanwhile, a brother-in-law, Thomas Fowell Buxton, had started the Society for the Improvement of Prison Discipline; there was also some interest on the part of the prison administration itself.

The next steps were to set up an educational project, the women choosing one of their fellow prisoners as teacher. There evolved the Association for the Improvement of Women Prisoners, a group which included a minister and his wife. This group met with the prisoners themselves, at which time the prisoners were to set up their own rules and discipline. The ultimate step was providing the women with gainful employment.

Elizabeth Fry carried this further in her concern for the women who were deported to the colonies under conditions as dreadful as those she had found at Newgate. All her life she visited each ship that sailed with the deportees, missing very few such sailings. She was there to make sure the arrangements were satisfactory, to comfort and to exhort.

As a result of her writings and her contributions to prison reform in England, she traveled throughout Europe, visiting prisons. Her influence was particularly strong in improving the prisons in France and Germany. It is well to remember that all of her life she was mistress of large households, busy with the many cares of her own family and her husband's. She writes at one point, "I fear five of my dear children are coming down with the chicken pox." The remark arouses a kind of horrified amusement, until it is remembered that children then quite commonly died of chicken pox and measles.

Elizabeth Fry, like all real saints, was always completely human. Her spiritual life was a constant seeking for more light. It is easy to speak of her "tireless labors," but she must often have been exhausted. She was a fond wife, and her support of her husband in his conflicts with his family and his other troubles is a beautiful thing to read about in her journals. She was a good mother, and a minister of her Monthly Meeting. She had an honest humility, and wrote of the fruits of her efforts with a genuine astonishment that so much had come from them. When she saw a need, she found a way to answer it; the committees and associations and reforms came later. They came from one person following a light kindled in the gay, yet troubled and searching heart of a young woman.

Elizabeth Fry lived to be sixty-five. When she was near her last days, she could write, "Since my heart was touched at seventeen years old, I believe I have never awakened from my sleep, in sickness or in health, by day or by night, without my first waking thought being how best I might serve the Lord."

BARBARA HINCHCLIFFE

In Search of East-West Understanding

FOR a week before the 1959 Vienna Youth Festival I roomed with a Hungarian Freedom Fighter. At first he was distantly courteous, knowing nothing of me except that I had come to attend a Communist-organized festival. Soon, however, we were staying up late every night to argue about my pacifism and the reasons I had come to the Festival. Finally, on the last night we would room together, he said emotionally, "When I think what you are trying to do, I want to weep. It breaks my heart to see you trying to deal with the Communists. Believe me, you can't deal with them; they're monsters."

Ten days later I was talking with Volodya, a Russian who had been with us in the United States the previous year, about the people opposing the Youth Festival. "They are all fascists," he said. "You can't deal with them." And I remembered the word he and his compatriots had always used for them—"monsters."

Each says of the other, "You can't deal with them." The Quaker says, "We must." But to bring about real communication between adversaries we must begin by acknowledging they know something about each other which we ignore at our peril. We must confront the truth and the falsehood in these comments: the simple truth that men behave toward one another with savage brutality, like monsters in fact; and the falsehood which enables us—Communist, Fascist, or Democrat—to put our opponent beyond the pale, to strip him of his humanity and treat with him as a monster.

What are the values worth working for in such a situation? When American Young Friends first became actively involved in East-West relations, they named two purposes: to express their Christian love for others, and to work for understanding where the need was greatest. Never have these aims seemed more relevant to the world situation, and never have they been more complex or difficult to achieve. One of our group visiting Russia last year said that when people there talked about understanding, they meant only understanding them. There was no idea that such communication needed to flow in both directions.

The pattern was always the same. Our Russian hosts would greet us with great warmth, which would last throughout the tour of factory, farm, or school. In the discussion that followed, the mood would remain cordial so long as we stayed on general topics; but as soon as the subject shifted to foreign affairs or responsibility for world tensions, the social temperature would drop alarmingly. We began to recognize a necessary rhythm

in our relations with the Russians: effusive friendliness succeeded by coldness mounting to marked hostility, and a return to a tempered cordiality. Perhaps calling our trip a gesture of friendship misled them, for they expected their "friends" to be their uncritical partisans in the class struggle. They became resentful as soon as we defended the United States against any of their charges, no matter how often we had conceded the justice of other charges. In this situation friendship meant to them either unanimous accord or an agreement not to talk about difficult subjects. Whenever the atmosphere became too heavy, someone would suggest that we forget our differences and concentrate on our mutual desire for "peace and friendship," the theme of the Vienna Youth Festival.

To play a meaningful part in mediating understanding between alienated peoples, we must define our role more carefully than we have in the past. The friendship we offer must have integrity and rigorous honesty; it must be deep enough to resist dilution into mere friendliness. In Vienna we felt a care to express to the Chinese delegation our wish to prepare now for the time when we could have more personal contacts. When we had explained the purpose of our visit, the Chinese leader asked one question. "How do our friends feel about the problem of Formosa?" We answered that we were deeply troubled by it, that as pacifists we opposed the use of force anywhere, but that we found the Formosa problem extremely complex to solve. He replied that the solution was very simple: remove the American fleet and American bases, remove Chiang's army, "and give Formosa to us."

This challenge is present whenever Friends offer a ministry of reconciliation. Put into words, it would be: "Your friendship, unless offered on our terms, is neither sincere nor genuine." But reconciliation means restoring to harmony, and the very definition recognizes that the true causes of tensions and frictions must be acknowledged in order for a proper balance to be struck. Our basic obligation, then, is to speak the truth in love, and, if we must choose, we must choose to speak the truth. It is hard to believe, when one is in the middle of a heated and acrimonious disagreement, that it can serve a good cause. The temptation then is to substitute a shallower courtesy for genuine confrontation of issues. Any attempt, on the other hand, to speak honestly of differences, even when it comes from frustration or anger, engages the

speaker and hearer, and engagement makes an opening in which love can develop.

The time when delegations were useful for East-West communication seems to be past. In Russia we spent too many hours in stiff formal discussions around green-felt-covered tables, but the truly searching conversations developed when we talked individually. We need now opportunities to bring Russians and Americans together in settings which are neither dedicated to banalities nor charged with unmanageably deep tensions. One such setting could be one of our Quaker colleges during summer school. If a group of Russians and Americans were to participate in an eight-week seminar on, for example, recent Soviet and American literary trends—a seminar

dedicated to scholarship, not propaganda—there would be many chances to discuss fundamental differences, but the discussions could be pitched on much less crucial conflicts. Perhaps the chief solution for the problem of making friends is to find situations in which we become friends as a natural by-product of our main job.

After five years of work for East-West understanding, American Young Friends can feel that the values they sought to express at the outset were the right ones, though vastly more difficult to achieve than we could have guessed. There are so many strong arguments to support the claim that “you can’t deal with *them*,” that often we are left with nothing but the absolute certainty that we must.

PAUL A. LACEY

Some Ancient Florentine Welfare Institutions

THE oldest of all Florentine welfare institutions is, I believe, the *Spedale degli Innocenti*, the Hospital of the Innocents, said to have been founded in 1216 by some wealthy silk merchants. These men felt pity for all the illegitimate children, who were even less welcome seven centuries ago than they are today. Many unmarried mothers left their babies in front of some church in order to avoid their own shame and the denunciation of their families.

The large hospital had a basket in the porch. Desperate young mothers carried their babies during the night to this hospital and put them into the basket, which descended to the ground floor, where nuns took the baby out and cared for it. These children, called “Nobody’s Children” or “Little Throwaways,” were registered under the name of Innocenti. Today the Florentine telephone directory has four columns of Innocentis.

These children were well cared for. Sometimes they were given to the family of a farmer, to be nursed with the farmer’s own baby. The farmer was paid for the child’s care and upbringing. When the Innocenti reached the age of 18, they were given some money—the girls, a small dowry; the boys, enough to start in some business.

Now after more than 700 years the Hospital still receives many hundreds of children. They are given their mother’s name or some name without significance, like Bianchi (White) or Rossi (Red), so that no one knows that they are illegitimate, a handicap which is still quite unpleasant in Italy. Today the mothers are asked to nurse the child themselves. If possible, they are accepted two months before childbirth and kept two months afterward. The Hospital tries to get each girl accepted by her family and married to the child’s father.

The archives of the Hospital still keep the names of the children who have been cared for from the very first one, named Agata Esmeralda, who was put in the basket in 1218.

The Archbrotherhood of Mercy

In 1246 there was in Florence a guild of porters who used bad language and cursed all day long. One of them, Piero Borsi, said to his friend one day: “If we go on cursing like this and we die, we shall go straight to hell.” The friend agreed but said that it was not possible to break such a fixed habit. “Well,” said Piero Borsi, “let us pay a penny each time we curse as penance and then do some good deed with the money.” They carried out their plan, and after a short time they had enough money to buy a stretcher to carry accident cases to the hospital.

Many other inveterate swearers joined them, and in no time they had eight stretchers at their disposal. These stretchers became very useful during the first great plague, of which Boccaccio writes in the *Decameron*. A painting which hangs in the house of the Misericordia represents the brethren picking up the sick during the second plague of 1522, during which more than a third of all Florentines died.

Like the other institutions I am describing, the Misericordia still exists and takes care of all the ambulance work in Tuscany.

Those who want to become brethren (who spend one hour a week for a neighbor) have to attend an eight-month course, in which they learn everything about first aid and even about helping in childbirth. Sometimes the hour a week a brother serves becomes ten minutes every day, during which he goes to some bedridden person and gives him a bath or shave. The rules are still

the same as they were in the Middle Ages. The brethren thank the people whom they help, crossing their arms, bowing, and saying, "God bless you for needing us." If one of them cannot give his weekly hour, he can replace it the following week; but he will have to serve two hours for the hour he lost. Men of all classes belong to the Misericordia from workmen up to members of the royal family.

Since 1500 the brethren have worn a black cotton cloak; before that the cloak was red. The hood has two holes for the eyes. If the brethren have to carry the dead, they pull down the hood; and if they have to help people they know, they also lower the hood to avoid cause for special thanks. The chief privilege of these men is the right to be buried in the cemetery of the Misericordia, where the tombstones carry only the name and dates of birth and death. No inherited or acquired title may be added.

If any Florentine needs help, he telephones to the Misericordia. Four men come with an ambulance and take him to the hospital. He is not allowed to pay them anything, but he may do so anonymously the next day.

Some beautiful gifts from painters and sculptors adorn the old building in which the Misericordia has been housed since the fourteenth century. The doorkeeper wears short trousers, long stockings, buckled shoes, and a coat with tails. He registers the names of the members and sits all day long at the telephone. The drivers of the eleven ambulances do not receive normal wages. Their work is a mission and not an ordinary job.

Brethren are allowed to visit those in jail and to be a link between prisoners and their families. In winter, especially at night, they carry burning torches because very often the houses are not lighted. The torches are made by the brethren according to the old method of soaking rags in pitch and chalk and covering them with wax.

The Archbrotherhood of the Misericordia owns some large properties because many people bequeath money or land to them. This property is managed by the oldest members, retired officials or judges. We Florentines are very proud of our Misericordia, which after 700 years is still growing and improving.

Societa di San Martino

In the fourteenth century, when the first tyrants had been driven out of Florence and replaced by other tyrants who were supported by the Florentine nobility, the first tyrants often succeeded in coming back and, with the aid of Sienna or Pisa, resuming their power. Their first act was to wreak vengeance on the noblemen who had helped to drive them out of Florence. They did not kill

the noblemen or take their palaces, but they cut off the supply of food coming from the country and declared these noblemen outlawed. No one was allowed to deal with them, buy from them, or sell them anything, so that they had to hide in their big houses and starve.

At this time the prior of San Marco, who later became Sant Antonino, feeling that no one had the right to let people die of starvation, assembled eighteen noble bachelors over forty and with them founded the Society of St. Martin. These men had the task of going to the outlawed noblemen and taking them bread. The money given had to be distributed within a week to avoid taxes and administration fees and to assure the donors that the money had gone immediately to those in need.

This Society also continues its work for gentlefolk who have become poor today, such as the old lady with out relatives who needs an operation on her eyes, or the student who, although his parents have lost their money wants to go on with his education, or the girl of good family who wants to be married but lacks a dowry. Such people will write an application and put it in the old stone letter box. Applications are read every Friday morning by the eighteen men who meet for this purpose. On Saturday two of them pay a social call on the applicant; they wear striped trousers and black coats to show that it is a respectful call. None of the "good men," as they are called, will ever talk about who has been assisted, and those who receive help must never ask when the help came. As soon as one of the "good men" dies his place is taken by some other noble bachelor over forty. The most recently added "good man" takes over the burden but also the honor of following in the footsteps of some 530 predecessors.

MARIA COMBERTI

Remember Me

By ALICE M. SWAIM

Remember me by all the things I love
That flood my soul with high tides of delight,
Like twin stars poised precariously above
The entrance to the avenues of night.

Remember me by all the ghosts of ships
That sailed the wave-crests of my seven seas,
Or the wild fury of the gale that rips
The final leaf from acquiescent trees.

Remember me by candlelight and fire
And all the stirrings of a wild desire
That hold the captive heart in willing thrall
When wild geese fly, and early snowflakes fall.

Friends Honor Henry J. Cadbury

TRIBUTES in written and spoken words honored Henry J. Cadbury, former Chairman of the American Friends Service Committee, in a special program at the Race Street Meeting House, Philadelphia, on Sunday, October 30. The event was also the occasion of the formal opening of the Committee's new headquarters at 160 North 15th Street, Philadelphia.

Dr. Cadbury, eminent Quaker scholar and historian, was honored for his 22 years as active Chairman of the American Friends Service Committee. He helped found the organization in 1917. He succeeded the late Rufus Jones as Chairman in 1938, retiring last January, and is now its Honorary Chairman.

In a surprise presentation Henry Cadbury was given a copy of a collection of 21 Quaker essays by prominent Friends. The book is entitled *Then and Now*, a reversal of the title of his column in the FRIENDS JOURNAL, "Now and Then." It is published by the University of Pennsylvania Press (345 pages; \$5.00). The presentation was made by Anna Brinton, the editor, who called it "a spiritual mustard pot, to make the soul sneeze with devotion."

Dr. Cadbury reminisced on experiences during his 43 years with the Committee, including its winning, with Friends Service Council, London, the Nobel Peace Prize in 1947. He recalled borrowing from the AFSC clothing warehouse a coat for his speech in Oslo, and accepted the "necessity of this form of immortality" in the manner in which certain attire has become symbolic of George Fox and John Woolman.

He thanked the audience of some 500 for their fellowship and support and said he hoped the event would "cement the spirit which brought us together 43 years ago." He brought the lively meeting to quiet, however, by quoting from an old Friend, "This is no time to praise one another, but to regret that we have done so little."

Anna Brinton in her preface to *Then and Now* wrote: "With thankfulness and admiration we greet thee as congenial comrade; wise and witty presider; accomplished scholar in Biblical and Quaker history; above all as favored minister and translator of the Gospel in terms of life. This combination of gifts and skills we esteem to be unmatched."

The essays depict the lives of Friends and represent the interests of the Religious Society of Friends. They touch on all subjects from individual history to the "fruits of thought, experience, and research from all climates."

The contributors to the volume are Horace G. Alexander, Howard H. Brinton, Kenneth L. Carroll, Maurice A. Creasey, Thomas E. Drake, Olive Goodbody, Dorothy G. Harris, Muriel A. Hicks, Margaret B. Hobling, William Hubben, Mary Hoxie Jones, Emilia Fogelklou Norlind, Mary Ogilvie, Alexander C. Purdy, Douglas V. Steere, Frederick B. Tolles, D. Elton Trueblood, Richard K. Ullmann, Elizabeth Gray Vining, Janet Whitney, and Elizabeth Yarnall.

Following the recognition program and tea for guests, open house was held for visitors at the new national offices of the American Friends Service Committee, 160 North 15th Street.

Abundance of Life

WE have just had a week of golden fall days beside the Chesapeake, with heaven waiting in every sunset.

The hoarse cry of the wild goose is like a brute reaction to beauty too bright to be borne. A world in flames over land and water re-enacts the ancient and tragic mystery of death-in-life and life-in-death.

The dogwood leaves are dying in a burst of battle red. Oak and maple strew the lane with the vivid hues of passion and the soft shades of memory. And soaring there on a high, stark limb is the scarlet banner of ivy.

On the water, where life first found its home, life is still harvesting life: a fisherman out in the chilly dawn; oystermen moving under sails at noon; a belated woman crabber poling her skiff through the ripples along the shore. Underneath the surface the living still feeds on the living—or faces death in the stab of the heron or the swoop of the osprey.

A philosopher speaking for the pantheism of the East has said that life is perpetual perishing. What we see now shall never be seen again. What we love most even now is slipping away. We weep for beauty vanishing, but beauty is its heir. The flower fading on its stalk will cast its seed for flowers to scent tomorrow.

A poet once prayed to be released from too much love of living. Let us pray rather to love life freely and to spend it freely. Time is our sovereign currency, but let us not grasp it with a miser's hand.

And let no puny man fancy himself an Atlas, bearing the world on his shoulders. The world will not fall apart without us because God holds it together. Individually we are held, and jointly we endure within the magnificent fabric of His grand design. The notes are transient; the symphony eternal. Our faith in a loving and eternal God is faith in the abundance of life.

WROE ALDERSON

About Our Authors

Howard H. Brinton, former Director of Pendle Hill, is well-known for his many literary contributions to the history and theology of Friends. His *Friends for 300 Years* is in its second printing. He is a member of the Board of Managers of the FRIENDS JOURNAL.

Emma Cadbury, who is known and loved by Friends around the world, has been Chairman of the Wider Quaker Fellowship for ten years. Previously, for 18 years, she served in the Friends Center in Vienna, Austria.

Barbara Hinchcliffe, a member of Green Street Monthly Meeting, Philadelphia, is on the staff of the Information Service of the American Friends Service Committee.

Paul A. Lacey, a member of Green Street Monthly Meeting, Philadelphia, is a former Clerk of the Young Friends Committee of North America. During the summer of 1959 he visited Russia, with three other Young Friends, as a member of the East-West Contacts Committee. This year he is at Earlham College on a one-year appointment as instructor in English.

Maria Comberti is a Friend living in Florence, Italy, who is Secretary of the Friends of the Friends, the Wider Quaker Fellowship group in Italy.

Wroe Alderson is a member of Haverford Monthly Meeting, Pa.

Friends and Their Friends

World membership of the Religious Society of Friends totals 194,862, a gain of 1,840 over the previous year and of 19,000 since 1949, it has been reported by the Friends World Committee through its American office in Philadelphia.

Meetings in the United States and Canada list 121,658 members, an increase for the year of about 1,200 and for the decade of about 7,000. (The compilation listed Alaska separately with an additional 1,700 members.)

The largest Yearly Meeting in the United States and Canada is Philadelphia Yearly Meeting, which has 17,657 members in 91 Monthly Meetings. At the recent 280th annual sessions of Philadelphia Yearly Meeting the establishment of a new Meeting at Lewisburg, Pa., was reported. Second is North Carolina Yearly Meeting, with 14,651 members, and third is Indiana Yearly Meeting, with 13,949.

East Africa (Kenya) Yearly Meeting, with 29,022 members, is the largest overseas, followed by London (England) Yearly Meeting, with 21,643. Others with more than a thousand membership are Madagascar, 7,800; Guatemala, 4,100; Ireland, 2,000; and Bolivia, 1,000.

West Knoxville Monthly Meeting, Tenn., started using temporarily the facilities of the University of Tennessee Presbyterian Center, 1105 Circle Park, Knoxville, on October 16, 1960. Meeting for worship and First-day school are at 11 a.m., EST. Affiliated since the fall of 1959 with the Friends World Committee, West Knoxville Monthly Meeting plans to build a small meeting house this winter or in the spring on land bought last spring. Friends and others traveling to the area or settling in or around Knoxville are most welcome to attend the meeting. The Clerk of West Knoxville Monthly Meeting is Donald W. Newton, 7837 Westland Drive, Knoxville 19, Tenn.; telephone 8-0876.

The 30th birthday of Pendle Hill was celebrated October 15 in the Pendle Hill Barn with an evening of reminiscences, punctuated by an awareness of what Pendle Hill is and can be. Of the 18 students who attended the opening 1930 session of Pendle Hill, three attended the anniversary observance, Hugh Moore, Ann Silver Allee, and Richard I. McKinney. Of the first year's staff, Joseph and Edith Platt, Henry Cad-

bury, and Douglas Steere were present to join in the birthday celebration. Board members and friends of Pendle Hill filled the Barn meeting room to overflowing.

Barnard Walton opened the evening's program by giving his recollections of Woolman School, Pendle Hill's predecessor; Robert Yarnall told of the work and personality of Henry Hodgkin, first Director; Anna Brinton commented on the "ingredients for a masterpiece" that she and Howard Brinton had found on their arrival as Directors in 1936; Dan Wilson spoke on his vision for Pendle Hill; and Henry Cadbury illumined the uniqueness of Pendle Hill. Elizabeth Yarnall, who has been involved in Pendle Hill from its earliest days, presided over the anniversary gathering.

Alfred and Enola Henderson of Oakwood School, Poughkeepsie, New York, left in June for two and a half years of service in Africa. During the leave of absence Alfred Henderson is acting as director and coordinator of the ICA educational program under the care of Earlham College. Part of his time will be given to administrative duties at the Teacher Training College of the Friends Africa Mission. The International Cooperative Agency is financing work of American educators in assisting the improvement and organization of schools in Kenya. It is hoped that the local government can eventually take over complete administration. The Hendersons' address is care of the Friends Africa Mission, Kisumu, Kenya, East Africa.

D. Robert Yarnall, Chairman of the William Penn Committee of Philadelphia Yearly Meeting, on October 24 presented to the library of the United Nations in New York City a very large, leather-bound portfolio containing color reproductions of the murals painted by Violet Oakley in the Capitol at Harrisburg, Pa. The most famous of the murals are those in the Governor's Reception Room. Present on October 24 were members of the William Penn Committee, other Philadelphia notables, and the distinguished Philadelphia artist, Violet Oakley.

In 1950 Violet Oakley published a large book on the murals, commenting on them under the title *The Holy Experiment: Our Heritage from William Penn*. This book, which is very beautiful, is engraved by Beck Engraving Company, Inc., printed by Lyon and Armor, Inc., and published by the Cogslea Studio Publications, all of Philadelphia.

October 24 was chosen for the presentation because it is the 15th anniversary of the founding of the United Nations and the 316th birthday of William Penn. Later the same afternoon the Philadelphia Orchestra gave a concert in the Assembly Hall of the U.N.

Some years ago a similar presentation of *The Holy Experiment* was made to the library of the League of Nations in Geneva. This center is now the United Nations center in Europe.

A copy of *The Holy Experiment* in black and white will be sent to each of the 99 nations in the United Nations.

The American Friends Service Committee has appointed Esther Biddle Rhoads as Field Director of its Algerian refugee Program. She is administering the Quaker Committee's \$1,000,000-program of relief for the 250,000 refugees in Morocco and Tunisia. Esther Rhoads returned in May of this year from four years as Director of the Friends Center in Japan, where she also coordinated AFSC programs of relief and reconciliation.

She has been associated with the Japanese people from 1917 until her return to the United States this year, except for the war period from 1941-46. For many years the Principal of the Friends School in Tokyo, she taught members of the Japanese Imperial Family from 1950-60. During the war she worked to alleviate the condition of the Nisei who were detained in camps at that time. She has assisted with AFSC seminars and work camps, and has spoken at numerous conferences here and abroad.

Esther Rhoads is a member of Coulter Street Monthly Meeting, Philadelphia. She holds degrees from Earlham College and Columbia University.

Dean Freiday, who has been associated with the American Society of Mechanical Engineers for the past four years, has been designated Associate Editor of *Mechanical Engineering*, monthly journal of the American Society of Mechanical Engineers. Dean Freiday is a member of Shrewsbury Monthly Meeting, N. J.

J. Graham French, a Philadelphia lawyer, has given Israel through the American Friends of the Hebrew University, the means for establishing an experimental farm by the University in the Negev, a desert region. The purpose of the farm is to find ways of growing crops in desert areas with a minimum of irrigation.

Called a "one-man foreign aid program," French has contributed farm tools to New Chorwon, a re-established Korean village, and supplied the farmers there with a straw rope factory so that they will have work in winter; provided a farming village for 500 wounded Korean veterans; given 30 junks to rehabilitate a Korean fishing village; established a combined fishing and farming village in South Viet Nam; and given three mobile health units specializing in prenatal and postnatal care, one to the Philippines and two to India.

The Friends Historical Association invites members and those interested to its annual meeting at the Historical Society of Pennsylvania, 1300 Locust Street, Philadelphia, on Monday, November 28, 8 p.m. J. Reaney Kelly of Annapolis, Maryland, will speak on "Quakerism in the Founding of Anne Arundel County, Maryland." The talk will be illustrated with slides of early homes with Quaker connections.

Friends are invited to come at 7:30 p.m. to see the exhibits at the museum. These include Penn and Logan furniture, William Penn-Samuel Carpenter-Caleb Pusey weather vane, Richardson silver, the newly acquired Letitia Penn doll, and Jane Galloway Shippen painting by Benjamin West.

Kathleen Lonsdale was awarded on September 5 the honorary degree of Doctor of Science in the University of Wales at a ceremony held in the Assembly Room of the City Hall, Cardiff, Wales. Meeting at the time in Cardiff was the British Association, of which Kathleen Lonsdale is an honorary general secretary. The ceremony, in which others connected with the Association were honored, came at the end of an all-day symposium on world food and population, attended by about 2,200 people.

Robert G. Kuller of Baltimore Monthly Meeting, Stony Run, is in Formosa on a Fulbright grant for a year. He teaches mathematics at Taiwan University in Taipei.

Eliza Foulke of Gwynedd Meeting, Pa., is serving as House Mother at International House, 140 North 15th Street, Philadelphia, where her presence has been a most welcome one to Friends coming to the Quaker Quadrangle.

Raymond Paavo Arvio has been appointed Finance Secretary for the national office of the Fellowship of Reconciliation in Nyack, N. Y. His wife, Cynthia, and their four children have joined him at Skyview Acres, Pomona, N. Y., coming from New England, where Ray Arvio was Regional Secretary for World University Service. The Arvio family are members of West Chester, Pa., Meeting and now attend Rockland County, N. Y., Meeting.

The Associated Executive Committee of Friends on Indian Affairs is circulating an appeal for Christmas gifts for Indian children in Oklahoma. Gifts or money to buy gifts may be sent to the following centers:

Council House—Laurence and Lucille Pickard (for children of all ages)

Mail and parcel post: R.R., Wyandotte, Oklahoma

Express and freight: Seneca, Missouri

Indian School Children—Wyandotte, Oklahoma, c/o Wyandotte Friends Meeting (children 6 to 12 years old)

Kickapoo Friends Center—Miriam Byerly (for children of all ages)

Mail and parcel post: R.R. 2, McLoud, Oklahoma

Express and freight: Harrah, Oklahoma

Trim a Treasure Tree

Each year the Children's Program of the American Friends Service Committee offers Christmas projects which provide material assistance to children in need around the world and help to make the meaning of Christmas more real to all who take part in them. This year a Christmas tree can be turned into a "Treasure Tree." Circular cards, red on one side and green on the other, hold five nickels. The money helps to provide blankets for the Algerian refugee children, who face the onset of another winter inadequately clothed and housed. There is a continuing need for warm "Christmas Caps." Star-like decorations can be made by pushing two sets of knitting

needles through the brightly colored balls of yarn that will make these caps. Gold paper stars, with a pipe-cleaner handle, can hold coins to help purchase fruit trees for Southern Italy and Sardinia.

A Catalogue of Service Projects for Children describes these projects and the seasonal packets and kits, *Days of Discovery*, which are filled with ideas for Thanksgiving and other occasions. Besides many service projects, the kits contain songs, games, stories, and recipes from other lands and religions.

For further information, or to order any of this material, write to the American Friends Service Committee, Children's Program, 160 North 15th Street, Philadelphia 2, Pa.

Letters to the Editor

Letters are subject to editorial revision if too long. Anonymous communications cannot be accepted.

At our house we have found a solution to a small problem. It concerns the use of trading stamps, such as those which one receives at the grocery store after purchases are made. There is no doubt that they constitute an illusory "saving." The cost of whatever merchandise is obtained through redeeming the stamps is obviously added to the original purchases, and most of us would be much happier if the dealers would simply discontinue the practice. This situation does not, however, make the acceptance of stamps at the store improper, as I see it; after all, the buyer pays for the stamps (and whatever may be obtained with them) the same as he pays for advertising which has promoted the goods.

It has occurred to us that a way to make good use of trading stamps is to exchange them for blankets which may be sent to the AFSC warehouse, or to any other center where material aids are being collected, so that they may be added to shipments abroad. In addition to adults who might be interested in this idea, groups of children would perhaps find the collection of trading stamps a rewarding service project.

Haverford, Pa.

ADA C. ROSE

We have recently returned from an 11-week stay in Cuba. In our own car we visited all of the provinces, most of the big cities, and many cooperative farms. We were making a study as to what the revolution has done for schools, land reform, and social welfare.

We find upon returning to the United States that a quite incorrect picture of Cuba is being presented by channels which should serve for public information. We will be glad to participate when possible, either in speaking or writing, in discussions of the Cuban situation.

228 Harvey Street,

Philadelphia 44, Pa.

ARTHUR and HELEN BERTHOLF

If "owning for a living" is wrong, as A. Craig says (FRIENDS JOURNAL, May 14, page 320), then all trust funds used to finance Quaker activities and for other religious, educational, and charitable work are wrong. Owning is not wrong when it is the result of work, thrift, and the constructive use of

one's earnings. Suppose A and B work at the same wage. A spends, and B saves. A needs a house in which to live; builds it for him. Is it wrong for A to pay rent to B? is a great accommodation to A, who otherwise would be homeless, and it is surely right for B to receive something for the self-denial which made it possible for him to build a house for A.

As long as one constructively uses the wealth he has honestly accumulated for the purpose of increasing the total wealth available to satisfy human needs and to raise the standard of living, his ownership is of benefit to all mankind. Ownership for useful purposes is good. Ostentatious, extravagant living is bad. The two should not be confused.

New York, N. Y.

HOWARD E. KERSHNER

Coming Events

(Deadline for calendar items: for the issue dated the first of a month, the 15th of the preceding month; for the issue dated the 15th of a month, the first of the same month.)

NOVEMBER

18—Meeting called by Representative Meeting of Philadelphia Yearly Meeting at Race Street Meeting House, Philadelphia, 3 p.m., to consider the coordination of plans for meeting the needs of older Friends.

18—Docudrama, "Which Way the Wind?" at Hartshorn School, White Oak Ridge Road, Short Hills, N. J., 8:15 p.m., sponsored by Summit Monthly Meeting, N. J.

18 to 20—AFSC Weekend Institute at Hudson Guild Farm, Netcong, N. J. Theme, "Search for New Directions, A Qualitative Approach to Contemporary Affairs." For details see page 550 of our issue of October 15.

19—Caln Quarterly Meeting at Christiana, Pa., 10 a.m.

19—Bucks Quarterly Meeting at Langhorne, Pa., 10 a.m.

19—Potomac Quarterly Meeting at the Friends Meeting of Washington, D. C., 2111 Florida Avenue, N.W. Ministry and Counsel, 10:30 a.m., during which Harold E. Snyder will speak. Lunch 12, with out-of-town Friends as guests. Business meeting, 1:30 p.m. Conference session panel, 2 p.m., evaluating the Tercentenary Periodic Testimony observance.

20—Baltimore Quarterly Meeting, Stony Run, at Little Friends Meeting House, Fallston, Md. Ministry and Counsel, 9:45 a.m. "Some Possible Avenues Open to Us as Individual Friends for Proclaiming Our Testimony." Meeting for worship, 11 a.m. Dinner at 12, provided by host Meeting, followed by conference session in which Janice Clevenger will speak of her experiences as a teacher at Friends School, Tokyo.

20—Frankford Meeting, Unity and Walnut Streets, Philadelphia. Conference Class, 10 a.m.: Bernard C. Clausen will introduce *Transforming Power*, a pamphlet on which he worked during the summer.

20—Illustrated talk by Esther Holmes Jones at the Mt. Hope Meeting House, N. J., 10 a.m., on "Glimpses of Eastern Religion." Meeting for worship, 11 a.m. Box luncheon; hot beverages provided by the Meeting.

20—At Cyrenius Booth Library, Newtown, Conn., 3:30 p.m. sponsored by the Newtown Preparative Meeting, Conn., a showing of the film "Alternatives," followed by discussion. Moderator, George Corwin of Wilton Monthly Meeting, Conn.

25 to 27—Southwest Friends Conference at Camp Choys, Livingston, Texas. Clerk, Otto Hofmann, 610 Cardinal Lane, Austin 4, Texas.

27—Frankford Meeting, Unity and Walnut Streets, Philadelphia. Conference Class, 10 a.m.: Ludwig Meyer will tell of his recent visit to Germany.

27—Open House of Springfield Meeting, Pa., Daniel D. Test,

headmaster of Westtown School, will speak at 2:30 p.m. in the new first-day School Building. Guests may tour the new addition to the meeting house from 2:30 to 4:30 p.m.

28 Annual Meeting of the Friends Historical Association at the Historical Society of Pennsylvania, 1300 Locust Street, Philadelphia, 8 p.m.: J. Reaney Kelly, "Quakerism in the Founding of the Arundel County, Maryland" (illustrated with slides). Light refreshments. See exhibits, 7:30 p.m.

DECEMBER

2—Address, illustrated with color slides, at the Race Street Meeting House, Philadelphia, 7:30 p.m.: George Loft, "Current African Problems." George Loft is the new Director of the AFSC's Africa Program and recently returned from two years in Salisbury, Southern Rhodesia, where he served as AFSC representative in the Central African Federation. Chairman, Frank Loescher.

3—Haverford Quarterly Meeting at Haverford, Pa., 4 p.m.

4—Millville-Muncy Quarterly Meeting at Millville, Pa., 10 a.m.

4—Frankford Meeting, Unity and Waln Streets, Philadelphia, Conference Class, 10 a.m.: Philip W. Smith and his brother, James Smith, will tell of their visit last summer to Russia and other European places.

4—Frankford Friends Forum, Unity and Waln Streets, Philadelphia, 3 p.m.: Clarence E. Pickert, Executive Secretary Emeritus, American Friends Service Committee, and Cochairman of the National Committee for a Sane Nuclear Policy, "Dangers in Our Present Foreign Policy."

4 to 9—General Assembly of the National Council of the Churches of Christ in the U.S.A., at the Civic Auditorium, San Francisco, Calif.

6—Philadelphia Quarterly Meeting at Race Street Meeting House, Philadelphia, 4 p.m.

10—Haddonfield Quarterly Meeting at Moorestown, N. J., 3 p.m.

10—Salem Quarterly Meeting at Mickleton, N. J., 10:30 a.m.

11—Fair Hill Meeting, Germantown Avenue and Cambria Street, Philadelphia, Conference Class, 10 a.m.: William S. Campbell, "Your Religion and You."

11—Howard Branson will show a selection of slides from his usual collection, at the Meeting House, 4th and Arch Streets, Philadelphia, 3 p.m.

BIRTHS

DAY—On October 9, to Richard and Lyn Day, a son, ERIC RICHARD DAY. His parents are members of East Cincinnati Meeting, Ohio. His maternal grandparents, Lawrence and Evelyn Tibbits, are members of Downers Grove Meeting, Illinois. His paternal grandmother, Della Day, is a member of New Garden Meeting, Greensboro, N. C.

LACEY—On October 4, to Paul and Margaret Lacey of Earlham College, Richmond, Indiana, a daughter, MARY MARGARET LACEY.

THOM—On October 27, to William T., 3rd, and Mary A. Thom of Wilkes-Barre, Pa., their first child, MARGARET ALBERTSON THOM. She is the granddaughter of Taylor and Rachel Thom of Princetown Meeting, N. J., and of the late Henry and Maria Moon Albertson of Burlington Meeting, N. J. Her parents attend the new Lackawanna-Wyoming Meeting.

DEATHS

CHEYNEY—On July 22, at his home in Arlington, Virginia, after a long illness, ALGERNON ROBERTS CHEYNEY, aged 85 years.

FINLEY—On October 15, at Saratoga Springs, N. Y., ELIZABETH CLEMENT FINLEY, wife of the late William C. Finley. Surviving are three sisters, Louise K. Clement of Media, Pa., Fredrika C. Hilliard of Manchester Depot, Vt., and Melissa C. Muller of Hudson, N. Y.; and a brother, John F. Clement of Waterbury, Conn.

HUTCHISON—On October 1, suddenly, at his home, 287 King Street, Chappaqua, N. Y., THOMAS HUTCHISON, husband of Lucilla Bird Hutchison. He was a member of both Friends Meetings in Chappaqua, N. Y. A Masonic service was held on October 3 and a Friends service on October 4.

RANDALL—On October 5, in Abington, Pa., Memorial Hospital after a short illness, HANNA K. RANDALL, aged 84 years, widow of Comly Randall. Daughter of the late Jacob and Deborah Knight Randall, she lived all her life in Trevoise, Bucks County, Pa. She is survived by her brother, Charles S. Randall of Trevoise, Pa., and several nieces and nephews.

Hanna Randall was a member of Byberry Monthly Meeting, Pa., in whose sewing group she was a moving spirit and faithful worker for many years. A lover of true simplicity, gentle yet firm, thoughtful and sympathetic always, she made many contributions to worthwhile activities in her community. In her home, Meeting, and community she will be greatly missed.

MEETING ADVERTISEMENTS

ARIZONA

PHOENIX — Sundays, 9:45 a.m., Adult Study; 11 a.m., Meeting for Worship and First-day School. 17th Street and Glendale Avenue. Shirley Hilfinger, Clerk, 1002 East Palmaritas Drive.

TUCSON—Pima Friends Meeting (Pacific Early Meeting), 1201 E. Speedway. Worship 10 a.m., Elisha T. Kirk, Clerk. Tel. 8-6073.

CALIFORNIA

SAN DIEGO—Friends meeting, 9:30 a.m., Scripps campus, 10th and Columbia. Edward Balls, Clerk, 439 W. 6th Street.

SAN JOSE—Meeting, 11 a.m., 7380 Eads Avenue. Visitors call GL 4-7459.

LOS ANGELES—Meeting, 11 a.m., Univ. Methodist Church, 4th floor, 817 W. 34th Street.

SAN FRANCISCO—First-day school for children and adults, 10 a.m. Meeting for worship at 11. 957 Colorado.

SAN FRANCISCO—526 E. Orange Grove (at Oakland). Meeting for worship, Sunday, 11 a.m.

SAN FRANCISCO—Meetings for worship, First-days, 11 a.m., 2160 Lake Street.

COLORADO

DENVER—Mountain View Meeting, 10:45 a.m., 2026 S. Williams. Clerk, SU 9-1790.

CONNECTICUT

HARTFORD—Meeting, 11 a.m., First-day school, 11 a.m., 144 South Quaker Lane, West Hartford.

DISTRICT OF COLUMBIA

WASHINGTON—Meeting, Sunday, 9 a.m. and 11 a.m.; First-day School, 10:30 a.m., 2111 Florida Avenue, N.W., one block from Connecticut Avenue.

FLORIDA

DAYTONA BEACH—Meeting, 11 a.m., First-days at 300 North Halifax Avenue. Information, Sarah Belle George, CL 2-2333.

GAINESVILLE — Meeting for worship, First-days, 11 a.m., 116 Florida Union.

JACKSONVILLE — Meeting for worship, 11 a.m., YWCA. Contact EV 9-4345.

MIAMI—Meeting for worship at Sunset and Corsica, 11 a.m.; First-day school, 10 a.m. Miriam Toepel, Clerk. TU 8-6629.

MIAMI—University, Wesley Foundation, Sundays 7:30 p.m. Clerk, MO 1-5036.

ORLANDO-WINTER PARK—Meeting, 11 a.m., 316 E. Marks St., Orlando; MI 7-3025.

PALM BEACH — Friends Meeting, 10:30 a.m., 823 North A St., Lake Worth.

ST. PETERSBURG—First-day school and meeting, 11 a.m., 130 19th Avenue S.E.

GEORGIA

ATLANTA — Meeting for worship and First-day school at 10 a.m. 1384 Fairview Road, N.E., Atlanta 6. Phone DR 3-7986. Phern Stanley, Clerk, Phone DR 3-5357.

HAWAII

HONOLULU — Meeting, Sundays, 2426 Oahu Avenue, 10:15 a.m.; tel. 999-447.

ILLINOIS

CHICAGO—57th Street Meeting of Friends.

Sunday worship hour, 11 a.m. at Quaker House, 5615 Woodlawn Avenue. Monthly meeting, 7:30 p.m., every first Friday. Telephone BUTterfield 8-3066.

INDIANA

EVANSVILLE—Meeting, Sundays, YMCA, 11 a.m. For lodging or transportation call Corinne Catlin, HA 3-3103; after 4 p.m., HA 2-8723.

INDIANAPOLIS—Lanthorn Friends, 1040 W. 42nd Street. Meeting for worship and First-day school, 10 a.m. Telephone AX 1-8677.

IOWA

DES MOINES—South entrance, 2920 80th Street; worship, 10 a.m., classes, 11 a.m.

LOUISIANA

NEW ORLEANS—Friends meeting each Sunday. For information telephone UN 1-8022 or UN 6-0389.

MARYLAND

SANDY SPRING—Meeting (united), First-days, 11 a.m.; 20 miles from downtown Washington, D. C. Clerk: R. B. Thomas; telephone WA 4-3366.

MASSACHUSETTS

CAMBRIDGE—Meeting, Sunday, 5 Longfellow Park (near Harvard Square) 9:30 a.m. and 11 a.m.; telephone TR 6-6883.

WELLESLEY—Meeting, Sunday, 10:30 a.m. at Tenacre Country Day School, Benvenue Street near Grove Street.

WORCESTER—Pleasant Street Friends Meeting, 901 Pleasant Street. Meeting for worship each First-day, 11 a.m. Telephone PL 4-3887.

MICHIGAN

DETROIT—Meeting, Sundays, 11 a.m. in Highland Park YWCA, Woodward and Winona. TO 7-7410 evenings.

MINNESOTA

MINNEAPOLIS—Meeting, 11 a.m., First-day school, 10 a.m., 44th Street and York Avenue S. Harold N. Tollefson, Minister, 4421 Abbott Avenue S.; phone WA 6-9676.

MISSOURI

KANSAS CITY—Penn Valley Meeting, 306 West 39th Street, 10:30 a.m. Call HI 4-0888 or CL 2-6958.

ST. LOUIS—Meeting, 2539 Rockford Ave., Rock Hill, 10:30 a.m.; phone PA 6-0429.

NEW JERSEY

ATLANTIC CITY—Meeting for worship, 11 a.m., First-day school, 10:30 a.m., South Carolina and Pacific Avenues.

DOVER—First-day school, 10:50 a.m., worship, 11 a.m., Quaker Church Road.

HADDONFIELD—Meeting for worship, 11 a.m., First-day school, 9:45 a.m., Lake Street.

MANASQUAN—First-day school, 10 a.m., meeting, 11:15 a.m., route 35 at Manasquan Circle. Walter Longstreet, Clerk.

MONTCLAIR—289 Park Street, First-day school, 10:30 a.m.; worship, 11 a.m. (July, August, 10 a.m.). Visitors welcome.

NEW MEXICO

ALBUQUERQUE—Meeting and First-day School, 11 a.m., 815 Girard Blvd., N.E., Albuquerque. John Atkinson, Clerk. Phone ALpine 5-9588.

SANTA FE—Meeting, Sundays, 11 a.m., Olive Rush Studio, 630 Canyon Road, Sante Fe. Jane H. Baumann, Clerk.

NEW YORK

ALBANY—Worship and First-day school, 11 a.m., YMCA, 423 State St.; Albany 3-6242.

BUFFALO—Meeting and First-day school, 11 a.m., 1272 Delaware Ave.; phone EL 0252.

LONG ISLAND—Northern Boulevard at Shelter Rock Road, Manhasset. First-day school, 9:45 a.m.; meeting, 11 a.m.

NEW YORK—First-day meetings for worship:

11 a.m. 221 E. 15th St., Manhattan
22 Washington Sq. N.
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110 Schermerhorn St., Brooklyn
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3:30 p.m. Riverside Church, 15th floor
Telephone GRamercy 3-8018 (Mon.-Fri. 9-4) about First-day schools, monthly meetings, suppers, etc.

SCARSDALE—Worship, Sundays, 11 a.m., 133 Popham Rd. Clerk, William Vickery 162 Warburton Ave., Hastings-on-Hudson, N. Y.

SYRACUSE—Meeting and First-day school, 11 a.m., YWCA, 339 E. Onondaga Street.

OHIO

CINCINNATI—Meeting for worship, 10 a.m., 355 West McMillan, Richard Day, Correspondent, WI 1-2419.

CLEVELAND—Meeting for worship and First-day school, 11 a.m., 10916 Magnolia Drive. Telephone TU 4-2695.

PENNSYLVANIA

HARRISBURG—Meeting and First-day school, 11 a.m., YWCA, 4th and Walnut Sts.

HAVERFORD—Buck Lane, between Lancaster Pike and Haverford Road. First-day school, 10:30 a.m. Meeting for Worship at 11 a.m.

LANCASTER—Meeting house, Tulane Terrace, 1½ miles west of Lancaster, off U.S. 30. Meeting and First-day school, 10 a.m.

PHILADELPHIA—Meetings, 10:30 a.m., unless specified; telephone LO 8-4111 for information about First-day schools.
Byberry, one mile east of Roosevelt Boulevard at Southampton Road, 11 a.m.
Central Philadelphia, Race St., west of 15th. Chestnut Hill, 100 East Mermaid Lane.
Coulter Street and Germantown Avenue.
Fair Hill, Germantown & Cambria, 11:15 a.m.
Fourth & Arch Sts., First- and Fifth-days.
Frankford, Penn & Orthodox Sts., 10:30 a.m.
Frankford, Unity and Wain Streets, 11 a.m.
Green St., 45 W. School House L., 11 a.m.
Powelton, 36th and Pearl Streets, 11 a.m.

PITTSBURGH—Worship at 10:30 a.m. adult class, 11:45 a.m., 1353 Shady Avenue.

READING—First-day school, 10 a.m. meeting, 11 a.m., 108 North Sixth Street.

STATE COLLEGE—318 South Atherto Street. First-day school at 9:30 a.m. meeting for worship at 10:45 a.m.

TENNESSEE

MEMPHIS—Meeting, Sunday, 9:30 a.m. Clerk, Sumner Parker. BR 6-3391.

TEXAS

AUSTIN—Worship, Sundays, 11 a.m. First-day school, 10 a.m., 606 Rathervu Place. Otto Hofmann, Clerk, HI 2-2238.

DALLAS—Sunday, 10:30 a.m., Adventist Church, 4009 N. Central Expressway, Clerk, Kenneth Carroll, Religion Dept. S.M.U.; FL 2-1846.

HOUSTON—Live Oak Friends Meeting, Sunday, 11 a.m., Council of Churches Building, 9 Chelsea Place. Clerk, Walter Whitson; Jackson 8-6413.

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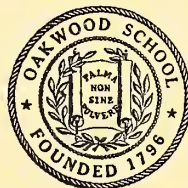
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FRIENDS JOURNAL

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. *by Levinus K. Painter*

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A Gesture of Friendship to the Russian People

Books

We have used the words of Christ but we have not acted upon them. We have called ourselves by His name, but we have not lived in His spirit. Nevertheless, the Divine Seed is in all men. As men realize its presence and follow the light of Christ in their hearts they enter upon the right way of life and receive power to overcome evil by good. Thus will be built the city of God.

—MEETING FOR SUFFERINGS,
London, 1919

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A Gesture of Friendship to the Russian People

AN interesting and perhaps a significant event took place during the initial weeks of the recent somewhat stormy United Nations sessions in New York.

In observance of the fiftieth anniversary of Tolstoi's death and of the tercentenary of the Friends peace testimony, Fritz Eichenberg, a New York Friend and artist, felt a concern to offer American editions of classics by Dostoevski, Tolstoi, Pushkin, Chekhov, and Turgenev, illustrated by him, as a gift of friendship to the Russian people.

Accompanied by several members of the Peace Committee of Scarsdale, N. Y., Meeting and Elmore Jackson of the Quaker U.N. team, the artist made the presentation of the books to Mr. Khrushchev at the Soviet Mission on Park Avenue, New York City.

Fritz Eichenberg read the following prepared statement: "Mr. Chairman, please accept these books, written by great Russian writers, translated into English and illustrated by an American artist, as a gift of friendship for the Russian people.

"The books are presented to you by a group of Americans belonging to the Religious Society of Friends (Quakers), which, by a tradition of 300 years, is dedicated to the cause of peace, nonviolence and conciliation, to the dignity and sanctity of human life, regardless of race, creed, or political beliefs.

"We feel these books belong in a Soviet library, as a token of friendship and of the interdependence of our cultures.

"The bonds of kinship between Tolstoi and the Quakers were strong at a time when no world organization, devoted to the establishment of peace, existed. The writings of Tolstoi, Dostoevski, Turgenev, Pushkin, Chekhov, and others belong to the great common treasures of our time, despite the barriers of language or political systems. We hope that their spirit will sustain us in our efforts to preserve the preciousness of life on this earth, and help us to establish an enduring peace, based on love and understanding among people everywhere. We are grateful for sharing with the Russian people the heritage of its great writers."

Mr. Khrushchev accepted the books for the Russian people and joined in a frank discussion of the issues dividing East and West, which lasted well over an hour. He recognized the spiritual affinity between Tolstoi and the Quakers. He and his visitors discussed the fundamental differences, deeply held, between Quaker beliefs

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FRIENDS JOURNAL

Successor to *THE FRIEND* (1827-1955) and *FRIENDS INTELLIGENCER* (1844-1955)

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PHILADELPHIA, DECEMBER 1, 1960

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Editorial Comments

After the Election

THE unusual intensity of the Presidential campaign needs no belated analysis. It was, nevertheless, an indication of the mood of our country and perhaps of the entire world. The slogans of both party conventions reflected to what degree world events were foremost in the minds of party leaders: Russia, China, the Congo, and Cuba were ever-present.

A turn of events was also noticeable in party procedures. Most party leaders in all echelons have conventionally earned their standing because of their merits on the battleground of familiar domestic issues. Perhaps this fact was one more reason for the obsolescence attributed to the machine-picked delegations in both conventions. Their familiar universe was, indeed, rapidly changing about them. Both candidates were products of the managerial revolution, as one observer stated, while the rugged, wind-blown captains of old, who used to adorn former conventions, saw themselves by-passed and now felt lonely. What had happened in earlier times in industry, science, and labor was now coming to politics: the adroit team leader appeared on the scene, to whom many applied the term "organization man."

The formative years of both candidates were marked by such events as the Spanish Civil War and the Second World War. Both had remained untouched by the fashionable sympathies for communism rampant in their generation before 1939; both knew that the problems of Russia and China could not be solved by reiterating the moral indignation of the older leaders. And in the domestic discussion time-honored reproaches, such as "creeping socialism," were hardly ever heard. Everyone knows that considerable segments of industry and agriculture are tax-financed.

As in 1928, a Quaker candidate and a Catholic opposed each other. John F. Kennedy's unequivocal declarations in favor of the separation of church and state had a new-world ring that can hardly have pleased the entire Catholic hierarchy. The separation of church and state has a revolutionary connotation in Europe, where it was first heard during the French revolution. But in American Catholic quarters there is natural satisfaction over the election of the first Catholic to our

highest office, although some Catholic groups have expressed their anxiety that future disappointments associated with Kennedy might reflect on all Catholics. On election day the Catholic Church was not spared severe misgivings over the outcome of elections in Puerto Rico, where church leaders have yet to learn the lesson that political thinking of the broader population is rapidly emancipating itself from pastoral guidance.

The time is here for Catholics as well as Protestants to realize that the Church at large is expected to speak a prophetic word to our spiritually starved world. The enemy is not another Christian denomination but pseudoreligious dogmatism of the totalitarian mind. The call for more armaments, which both candidates sounded, is as little a solution for establishing peace as the ability to "talk back to the Russians." It was most unfortunate that on these two strategies the Quaker candidate and the Catholic agreed. It was also embarrassingly painful, as James B. Osgood so well observed in a letter to us, "that in this, the 300th anniversary of George Fox's presentation of the peace testimony to the English monarch a professing Friend should run for the American presidency on a platform which rejects that very testimony and presses for continued military research and preparation." The Quaker background was there, as it so often is in other opportune cases. But where was the Quaker foreground?

The winning candidate received a little more than the "medium hello" of popular consent and had the grace of telling the loser not to feel repudiated; the American people, so he said, had chosen an alternative. The American people have also proven how capable they are of a remarkably high level of campaigning, notwithstanding the occasional excesses of a few fanatics. One needs only to read the story of campaigns of a hundred years ago to realize the change. Lincoln was called anything from "baboon" to "monster," and threatened with flogging, hanging, and burning. Fifty years later Theodore Roosevelt was judged "too theatrical" and was said to favor intermarriage between the races. Present-day issues could easily have lent themselves to similar invectives.

Was the nature of the campaign an indication of

future teamwork and some degree of unity between the opposition and the party in power? Or are the persuaders working for power politics no longer hidden but hoping to pursue their sterile goals more successfully in tentative unity? Kennedy's proposal to create a foreign civilian labor force for underdeveloped nations was, naturally, of more than ordinary interest to Friends. We

hope it was not his last bold suggestion. The time is here for imaginative experimentation, without which no way can be found out of the dead-end psychology that holds all nations in its grip. Only a wise and determined course of peace in our own South and abroad can inaugurate the change in outlook for which all of us are hoping.

Paul's Influence on Early Quaker Leaders

CONTEMPORARIES of George Fox were quite amazed at his knowledge of the scriptures. His friends may have been a bit overenthusiastic in assuming that he could reproduce most of the Bible from memory. The *Journal*, however, reveals the fact that Fox was more influenced by ideas than by specific texts or passages. In this practice he moved beyond his contemporaries.

William Penn, in the little volume of advices to his children, made 191 scriptural allusions, usually quoting chapter and verse. He has quoted from the fourth gospel eleven times, but there are forty quotations from Paul's epistles. He advised his children to turn to the Old Testament for history, to the Psalms for worship, and to the New Testament for doctrine, faith, and worship.

Of the 594 scriptural references studied in Robert Barclay's works, 43 per cent are from Paul's epistles, 16 per cent from the fourth gospel, and 12 per cent more from the synoptic gospels. Barclay has maintained a rather fine balance between Paul's epistles and the gospels. He seemed to be particularly influenced by Philipians and Colossians.

Isaac Penington has recorded, "I never durst trust the springs of my own life, but in reading the scriptures I have gathered what knowledge I could therefrom and set this over the springs and the springings of life within me." Penington turned to the parables of Jesus for language to describe his own inner experience: "seed," "leaven," "treasure," "yoke," etc. But his cry of confession definitely reflects Pauline concepts. "This is He, this is He . . . there is none other. . . . O that I might now be joined to Him, and He alone might live in me." Paul's interpretation of the cross of Christ in terms of love and his basic witness, "Christ in me," provided the focal center for Penington's thinking and the phrasing in which he described his experience.

A somewhat more than casual study of the writings of over twenty seventeenth-century Quakers reveals far more frequent reference, directly or indirectly, to the epistles of Paul than to the gospels. The hundreds of Friends who spent wasting months and years in foul seventeenth-century English prisons naturally turned to

the writings of Paul for consolation and for spiritual refreshment. Had Quakers desired a patron saint, they would have turned to Paul. He spoke to their condition. He spoke out of personal experience about prisons and scourging. Officers of the law had mocked him, had failed to dispense justice. He had written many of his later letters while in prison. He had traveled over stormy seas and had suffered shipwreck. Indeed, he had learned to suffer hardship as a good soldier of Jesus Christ.

Paul's Mystical Experience

Paul's entire life was motivated and guided by his experience of the indwelling Christ. His letters are not always logical; warm and personal, they have maintained their freshness like the bubbling of an eternal spring. Paul was not primarily a theologian. When he dealt with systematic religious thought, it was to meet some particular situation in the churches. He has left many questions unanswered. He did not struggle with the intellectual problem of the relation of Jesus the Son to God the Father. He was sure that through Christ he had been brought into divine Presence on the Damascus Road. His was definitely a "Christ mysticism." The creator God of the Hebrews was a part of his early experience. He was aware of the leading of the Spirit. But there is no evidence that he tried to formulate a doctrine of the Trinity. It was sufficient for him to bear witness, "It is no longer I who live, but Christ who lives in me" (Galatians 2:20).

It is possible that Paul would have been sympathetic with the comment of Isaac Penington, who, after listing the various dogmas of the church, wrote: "All of these God ordereth and manageth according to His good will and according as He hath purposed within Himself. This may be the mystic's way out of perplexing intellectual problems. But it has some measure of justification. As a matter of fact, those who have read much after Isaac Penington know that he did not shrink from intellectual exercise.

Paul was frank to say that he got his gospel by revelation. It came from God and not from man. Vision and dreams were to him legitimate and valid in the quest for truth or in seeking guidance. In making his decision

to go into Europe he is recorded to have said, "I was not disobedient to the heavenly vision." He had found a way to knowledge not recognized in the Greek university at Tarsus or in the school of the rabbis in Jerusalem. Yet for him this inner revealing opened up the most excellent way.

Paul and the Fourth Gospel

Traditionally Friends have depended on the fourth gospel in seeking scriptural support for the inward way. But if we would understand the mystical aspects of the fourth gospel, using distinctly Greek terminology, it is essential that some time be spent with the simpler and more refreshing Jewish mysticism of Paul. The light that illumined the soul of Paul at the Damascus Gate is the light that shines in the fourth gospel. The Gospel records, ". . . the Word became flesh and dwelt among us, . . . [and] we have beheld his glory. . . ." Paul expressed the same thought more simply, "Christ in you, the hope of glory."

Paul's emphasis on inner spiritual reality caused the sufferings of the flesh to be of little consequence. Nothing in life or death held any fear for him. The first-century Christians caught this inner abandon of Paul and went to terrible death, singing hymns of praise. Following the same spiritual pathway, a remarkable number of early Quakers kept their courage and their sanity during the long months of their imprisonment. They could share in the witnessing of Paul, "For to me . . . to die is gain."

Paul and the Inward Way

What a boon the indomitable spirit of Paul must have been to Quakers scourged and in bonds! People who have not suffered deeply may not easily understand Paul. Can that be the reason he is passed by too lightly today? Let our comfortable generation has not caught up with Paul's experience of the inward and living Christ. He may have gone ahead, and too often men have lost sight of him in their pedestrian spiritual journey. To a remarkable degree he discerned eternal truth and bore his witness with assurance born of inward experience. "Have you not seen Jesus our Lord?"

While he was a disciple of the inward way, Paul was also a discerning statesman, a courageous traveler, and a world citizen. In 1957, comfortably air-borne, I traveled over the mountains of Galatia. I thought of Paul plodding over mountain passes, fleeing from his persecutors, suffering hunger and exposure. Always there was a goal before him: Athens, Rome, Spain, the islands of the sea. There is something inherent in the Christian gospel that inspires men and drives them onward; they never know quite why. The constraining love of God urges men forward. There is always a pillar of fire, never a pillar of salt. The seventeenth-century counterpart hardly needs

comment: Mary Fisher making her way to Turkey; Henry Fell and John Stubbs traveling to Egypt; footsore Quakers trudging from Rome to Holland, standing before princes and witnessing in the presence of kings; others braving the storms of the Atlantic in leaky, unseaworthy vessels; George Fox wading through the swamps of Virginia and Carolina. All the time there was a voice within saying, "Woe to me if I do not preach the gospel!"

The Mind of Christ for Our Time

Too few people have the spiritual insight, the vivid imagination, along with careful Greek scholarship, to fathom deeply the mind of Paul. It is not easy to bridge centuries and cultures. Yet we can become worthy of the Pauline heritage and the seventeenth-century Quaker heritage. We can seek the mind of Christ for ourselves and for our generation. The way is open for us to submit to the spiritual discipline and to evidence among the people of our time the human compassion that will enable us to witness effectively to the Christ within.

Our generation has all the resources available. There may be the need to go into some Arabia. But it is more likely that detachment must be found in the midst of daily confusion. The first step is to deepen the well-springs of living. What if the shining light of Christ would really break through into a few rare souls? What if our Quaker meetings would become centers of vital spiritual power? To have contact with such experiences might make some people feel a bit uncomfortable and out of place. There were people at Ephesus and Philippi who felt so unhappy that Paul was invited to leave town. Such experiences were common occurrences in the lives of early Quakers.

Things begin to happen when the light breaks through, for always there is a voice. Isaiah heard it; Paul heard it; George Fox heard it; Rufus Jones heard it. Men who become aware of divine Presence and who hear a voice are driven by a new compulsive power. They go forth to make themselves partners and collaborators with the underprivileged people of the world. They feel led to share the everlasting gospel with the peoples of Asia and Africa and the islands of the sea. They are prepared to lead the "have-nots" of the earth into the pathways of abundant living.

Should such an experience come to members of our Yearly Meeting, we would be bound together in fresh bonds of Christian love. We would be led into a new unity of faith, allowing inherent diversities to add to the rich spiritual wealth of our fellowship. Dare we pray for a spiritual volcano to erupt in our midst?

"The grace of the Lord Jesus Christ be with your spirit" (Philippians 4:23).

LEVINUS K. PAINTER

A Visible Witness: The Washington Pilgrimage

FRIENDS streamed out of Hotel Washington, Washington, D. C., at 9 a.m. on Sunday, November 13, after a solemn meeting for worship, and in silence they moved west on 15th Street in a long, double line. At the head of the column and at intervals leaders carried tall signs which bore the simple identification "Quaker Peace Witness," or short, clear messages read from a distance. To one driving west on 14th Street a few minutes after the line started, and looking across the open space surrounding the Washington Monument, the head of the column was visible far ahead toward the Jefferson Memorial, while still the twos were forming at the corner of Pennsylvania Avenue and falling into line.

It is a three-mile walk to the Pentagon. Here and there a gap opened up where older marchers flagged a little, but nearly all held the course to the end and lined up facing the Pentagon on three of its sides.

After an hour one shift of vigilers walked away behind their leaders for their first rest, and from then on the shifts changed at two-hour intervals until four o'clock. There was steady but light traffic all that day—cars and pedestrians passing on Sunday jaunts in the fall sunshine, and some workers and military personnel going in and

out of the Pentagon. On one side those in line stood with their backs to the lagoon and the city beyond it, where the Capitol dome and the Monument rose snowy white against the blue sky. On the other side those standing in line had their backs to Arlington Cemetery, where lie just a token few of the Americans who have died because our nation, "conceived in liberty," has not learned how to live without the most dire bondage: enslavement to war. Overhead the great planes were swooping to land at the nearby airport. On the lawns children were laughing in play, and someone noted a mockingbird's song.

On Monday morning the line formed at 7 o'clock, this time at a point only a quarter of a mile from the Pentagon. At least two taxicab drivers, seeing that their passengers were Quakers, made the trip to the rendezvous without collecting any fares. By 7:30 the long lines had reached their places and stood silently facing the entrances as thousands of people arrived for their work in the building. All day the traffic remained constant. Many occupants of cars were visibly reading the signs or estimating the number of people standing. Many people, as they entered the Pentagon, stood on the steps and looked back over the line for a few moments. Most people in uniform kept their eyes straight ahead. But at least one soldier passing through the line said quietly, "Keep it up." And another young Pentagon employee, obviously uneasy in his position, came out to talk at length with a vigil overseer about the Religious Society of Friends and the peace testimony.

The total number of Friends who registered for this witness to the ways of peace was 1,073. They came from 38 states, the District of Columbia, Canada, and Costa Rica. Some of them were appointed by their Meetings.

For the three-mile march on Sunday and the first shift of the vigil the count was about 1,000. It was never as high after that at any one time. For the short march and the opening hour on Monday the number was about 700.

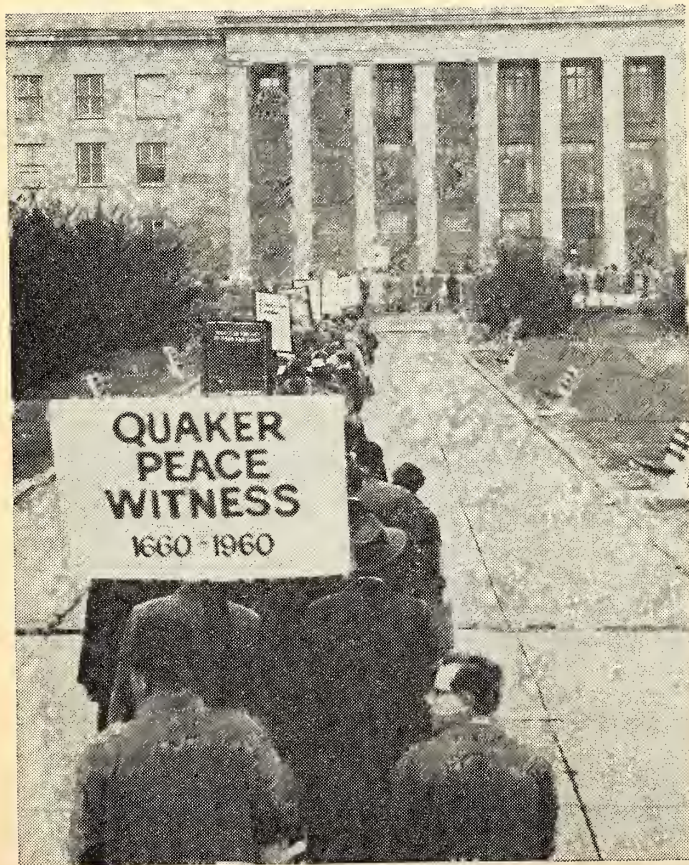
The total contribution carried to the United Nations by the delegation sent on Monday was about \$30,000. It was sent or brought by Friends of 43 states, the District of Columbia, Canada, Puerto Rico, and Costa Rica.

The reaffirmation of our peace testimony was signed by 4,038 Friends, a figure which represents only one thirtieth of American Friends.

While the vigil at the Pentagon continued, about 1,000 people watched the docudrama "Which Way the Wind?" on Sunday afternoon. This performance was open to the public without charge.

◀Photo: Matt Herron

At the Pentagon



The Meetings

Friends gathered at 8 a.m. on Sunday for a large meeting for worship just before undertaking their first public action of the weekend. A few were able to attend the 6 a.m. worship at Florida Avenue Meeting House on Monday. People who could not be in the vigil lines, however, sat in silent waiting in the meeting house all through Monday as their support to the action.

On Saturday and Sunday evenings large general sessions were held in the ballroom of the Hotel Washington. On Saturday Samuel Levering gave the address, and on Sunday evening Raymond Wilson. These two addresses powerfully confronted Friends with the spiritual and the practical relevance, and the urgent timeliness, of our traditional peace testimony. At both meetings, and again on Monday afternoon, Charles Darlington, Clerk of Philadelphia Yearly Meeting, served as the patient and perspicacious Clerk; and on the vigil lines and everywhere else Edward Behre and his cohorts attended to the complex arrangements with tact and skill.

After the public action ended on Monday afternoon, some 300 people who had been able to break their routine enough to stay to the end gathered in the meeting house for a final session of summation, evaluation, and thankful worship. Perhaps the concern voiced oftenest was that we should realize that this public witness is but a beginning, that the ultimate value of it will lie chiefly in the strengthening and deepening of our own dedication to ways and acts of peace under the will of God, and in the measure in which we few can carry into our own Meetings the force of the experience here. One speaker urged us to look at ourselves and deal with that of the Pentagon" in our own hearts and lives.

The Visits

On Sunday selected Friends spoke in ten different churches in the metropolitan area, interpreting the pilgrimage and the peace testimony to generally sympathetic audiences.

At 6 a.m. Monday, a bus furnished and driven by Howard Hampton of Whittier Meeting, Iowa, loaded 37 passengers for the visit to the United Nations. They first had a visit with Wallace Irwin of the U.S. Mission. Then they had a talk with U.N. Undersecretary Heinrich Rieschhoff of Political and Security Council Affairs, after which U.N. Assistant Controller William McCaw accepted their gift "with warmth and friendliness."

During Monday, also, delegations visited at different times by appointment the British, French, and Russian ambassadors, Temple Wanamaker at our State Depart-



Photo: Matt Herron ▶
Assembling for the Vigil



Photo: Theodore B. Hetzel

Facing the Capitol

ment, and the White House, where Frederic Fox met them and received for the President a message for this occasion and an illuminated scroll containing the reaffirmation of the 1660 Declaration. All these were small groups of five or six people chosen from the many who had expressed a concern to make the visit in question. It was hoped that real conversations could be carried on, in which relevant questions and the peacemaking approach to their solution could be proposed and discussed. In some cases these visits did take this positive turn; in others there was not much possible beyond polite formalities. Groups from various states called on their Senators and Congressmen. A telegram was sent to the President-elect, requesting that a few Friends might have an early interview with him, and urging him to "wage total peace," through moves toward world disarmament, through generous use of our God-given abundance, and by finding constructive uses for the vigor and good will of our youth.

One happy feature of the pilgrimage was the mixture of young and old people. Groups of teachers and pupils had come from several Friends schools, and other young people had come on their own from school or college or job. A few parents brought young children with them. One woman came in a wheel chair; another with crutches.

Friends were sheltered all over Washington, in one hundred or more private homes, in hotels, on cots in the meeting house. About 300 stayed at a motor court not far from the Pentagon, in quarters ranging from camping space at 50 cents, through unheated and heated dormitories, to standard motel rooms at \$2.75. There was little tendency to make a comfortable sightseeing tour.

The *Washington Post*, the *Evening Star*, and the *Washington Daily News* printed clear accounts of the witness, and the numbers involved in it. All three papers used dignified photographs of the vigil line. A clear and well-designed leaflet had been prepared by the Adminis-

trative Committee, and 25,000 copies of this were distributed on the streets of the city and suburban areas by Young Friends.

It was moving to see in this vigil the men who sailed on the *Golden Rule*, some who offered civil disobedience at Las Vegas in 1957, or at Omaha Action in 1959, the leaders who have borne the brunt of the 16-month vigil in cold and heat at Fort Detrick, and men and women who have been active since last June at Polaris Action in Connecticut. Many more had never before stood or marched behind a banner in a public thoroughfare.

The program of the whole weekend—whether in vigil facing the symbol of our country's military might, or in worship together, or in encounter with each other or with passers-by, or with those who carry the burden of government or international relations—called upon us to



Photo: Matt Herrold

Friendly Interview

weld to a spirit of reverent trust in God an attitude of friendly, respectful openness toward our fellow men. Every affirmation implies a corollary *No*, and never was the *No* so much needed as now, but certainly on this occasion the accent was on affirmation.

MILDRED BINNS YOUNG

A Gesture of Friendship

(Continued from page 602)

and Soviet doctrine regarding the role of violence in social and political change, as well as the interest common to East and West of preventing a nuclear war.

The visiting Friends emphasized the power of spiritual weapons to achieve enduring peace. They felt that this simple gesture to the Russian people was received in a sincere spirit of respect and understanding.

He Who Betrays the Poor Betrays Christ

A Slogan of the Cuban Revolution

THE loudest aspect of the effervescent revolution now going on in Cuba is the propaganda war being carried on by the government against the Catholic Church. Struggles between Latin American governments and the Catholic hierarchy are an old story, but this one would seem to have some peculiar aspects of its own. Certain prelates have dared to warn the Cuban people about the danger of communism; indeed, Archbishop Perez-Serrantes of Santiago declares it is not only a danger, but is "now within the gates." The revolutionary government has been extremely sensitive to the charge of communism from the beginning, and it is fighting vigorously against this latest attack.

Huge banners everywhere and stickers on cars and shop windows repeat the assertions of Fidel Castro: *Traicionar al pobre es traicionar a Cristo* (he who betrays the poor betrays Christ), *Servir al rico es Traicionar a Cristo* (he who kowtows to the rich betrays Christ), *Quien quiere servir a Dios, que salga del templo para servir a los pobres, para socorrer a los huérfanos y enseñar a los analfabetos* (he who would serve God, let him leave the temple to serve the poor, rescue the orphans, and teach the illiterate how to read). Castro's marathon television speeches are sprinkled with little homilies on the nature of "true religion."

While these slogans and sermonettes are understood to be political propaganda, there are many things about the Cuban revolution which offer a much more serious challenge to conventional religion and the easy assumptions of a society which imagines itself to be Christian. The focus on helping the poor is not merely propaganda. The darling of the revolution is the poor peasant, living today as he did 300 years ago in a thatched hut with a dirt floor. Sharing the spotlight with him are the unemployed, the handicapped, the street waifs. The Negro, too, traditionally not singled out for special attention one way or the other, is now conceived as a person with high priority in the new order. Among the dedicated old-line revolutionaries there is a veritable frenzy to do something about all these groups. A lieutenant in the Revolutionary Army was explaining the objectives of the revolution to me at some length in the middle of a village street while bystanders gathered around. Among them was a barefoot boy in rags. The lieutenant noticed him and apologized that as yet nothing had been done for this particular little fellow, but, he insisted, "We will. Rest assured that we'll take care of him!"

Along with this great concern for the vast army of

the poor is a corresponding feeling of suspicion toward the rich. The official attitude, repeated constantly in the newspapers and in public addresses, is that to be rich is unethical and ridiculous. Not only that: it is disgraceful and unchristian. A friend kindly provided transportation for me one day in his oldish Chevrolet. He confided to me that he had a Cadillac in the garage, but a Cadillac on the streets today would evoke unfriendly comment.

To one who lives and moves in a society of status seekers, in which gaudy automobiles, expensive boats and swimming pools are regarded as necessities even when procured at great sacrifice, all this concern for the poor is very sobering. Just who is more Christian?

There is a great drive to make work respectable, and this is not easy in a country where it has long been thought a disgrace to soil one's hands. Soldiers in the Revolutionary Army are assigned to certain work projects, and citizens are urged to help in a variety of community improvement undertakings. Many work overtime without demanding overtime pay, and others put in many hours of volunteer work after hours. The country is in a frenzy of good works which seemed unlikely in a tropical country.

To what is all this leading? The official line of the government is clear: it is leading to socialism. As Foreign Minister Raul Roa declared when he returned from his rebuff by the Organization of American States at San Jose, the Cuban revolution continues on its way, "straight as an arrow to its target." And that target is the socialist state. It has meant a radical attack on the traditional economic structure of the nation, together with some honored institutions. It creates a host of ethical problems.

One of the boasts of the revolution from the beginning has been honesty in government. It had become traditional in the Cuban government that anyone who entered important government service accumulated wealth in a short time. It had even gotten to the point, Cubans say, that anyone who failed to feather his nest handsomely as a government official was looked upon as a fool. As of January 1, 1959, this tradition came to a sudden end. Fidel Castro declared that misappropriation of government funds would be punishable by death. After nearly two years all but a very few Cubans believe that the Revolutionaries have kept this pledge. In the last days, certainly, Batista's army served only because of its pay—and then not very well. Officials grew fat on gambling concessions and flaunted their wealth. The soldiers of the Revolutionary Army are a humble lot.

I have seen them hitchhiking rides, they are forbidden liquor, and perhaps their greatest luxury is the use of a government jeep while on duty. Tax collections have gone up enormously, and to the amazement and delight of the people the money is being spent on schools, roads, and much-needed public works.

Yet critics point out bitterly that the government refrains from petty graft while it steals millions. Whatever one's definition of theft may be, it is certainly true that the government has come into the possession of many millions of dollars' worth of property; in most cases the only justification for the seizures has been an order from some official of INRA (Instituto Nacional de la Reforma Agraria) and a gun. It is hard to find anyone who has received any compensation for his property—or even a reasonably official-looking receipt or inventory. It has not been easy for most of those who have lost property to accept the seizures.

Yet it is true that there was woeful maldistribution of the nation's goods. Sensitive people have long pointed out the injustice of the huge landholdings in a country where peasants eked out the skimpiest kind of existence. Learned studies have long urged land reform. When one American Protestant missionary heard of the thousands of acres that had been taken from one estate, he recalled the devious means by which he had seen the estate grow over a period of many years, and exclaimed: "They should have taken even more!" Some of the landholders have openly recognized the justice of the measures and have accepted them in good grace. One who lost much declared that he was proud to be able to make such a worth-while contribution to the welfare of his country. I was told of one American whose estate had not been touched, and he was uneasy about it; he hoped INRA would come soon, because he was afraid people would think that as an American he had been favored.

Expropriated land is made over into "cooperatives." A friend of mine, a Methodist minister, has long been an advocate of cooperatives and has organized a number of successful ones through the years. He should be very happy now, because suddenly the country has been flooded with cooperatives—1,392 of them, according to INRA. New ones are being formed daily. Idealists by the hundreds, including some Cuban Friends, have thrown themselves happily into this program. But Manuel, my Methodist friend, is not happy. He says he has seen the fine democratic structure of his cooperatives destroyed. From apolitical societies, imbued with good will and brotherhood, they have been turned into government agencies dedicated to the class struggle; the new vogue is to hate the "exploiters and the imperialists." Furthermore, he insists, the new leadership is not demo-

cratically selected but imposed by a higher authority.

Within the religious community the agonizing reappraisal of the revolutionary utopia goes on everywhere. It divides father from son and brother from brother, and cuts across both Catholicism and Protestantism. One Protestant layman spoke to Juan Sierra, Superintendent of Cuba Yearly Meeting of Friends, and me in hushed tones in a back room of his store about the urgent need to make a witness against communism. His idea was to have all the denominations get together and send a delegation of fifty to deliver a public protest to the revolutionary government against the increasing influence of communism in the country. He even suggested joining Catholics in a common protest of Christians, a type of "collaboration with the enemy" which would have been unthinkable even a few years ago. A taxi driver in Havana confided to me that as a Catholic he was opposed to the government because it was Communist. But, he added, he dared not say a word because "they" would chop his head off. And yet one fine morning in Holguin I picked up the newspaper to find the pictures of four prominent Catholic ladies of the city on the front page with their declarations that as good Catholics they were also good revolutionaries. They went on to say that the measures of the government were nothing more than the implementation of Christian social doctrine. Prominent Protestant leaders, also, still argue eloquently for the revolution.

Unless the revolutionary government soon strikes some insurmountable international snag, the groping for utopia, the soul-searching, the hopes and growing fears of the Cuban people are likely to continue for a long time. As the revolution rolls on, it unquestionably becomes more and more intolerant of dissenters. Those who are sincere socialists and those who are willing to make their peace with the new order will get along. So also will the neutral ones who easily accommodate themselves to whatever the times demand. But it is getting harder day by day for those who hold to "private enterprise" as an article of faith, for old-line liberals and democrats, and for the independent souls who place conscience and God above all else. Very specifically, there is growing anxiety on the part of Cuban Friends concerning the progressive militarization of the country. Most of them oppose military service, and several told me that they would absolutely refuse to wear the required uniform if and when their businesses and schools are taken over by the government.

The Cuban revolution is not quite two years old, and it has achieved praiseworthy things, but it is passing through very dangerous shoals just now.

HIRAM H. HILTY

Books

THE EAST-WEST PROBLEM—A REASSESSMENT. By GERALD BAILEY. Published by Friends East-West Relations Committee, Friends House, Euston Road, London, N.W. 1, 1960. 70 pages. 3/6; 75 cents

Gerald Bailey's pamphlet offers a measure of comfort to anyone concerned for coexistence between East and West, at least if we can expect it to disturb some of our placid assumptions about the nature and ultimate meaning of such coexistence. The first section, remarkably unprovoked by the summit failure, cites two factors compelling reduced tension: internal changes in the U.S.S.R., including destalinization and more available consumer goods; and the realization on both sides at "you can do anything with a thermonuclear bomb . . . except use it, sit on it comfortably or rely on it indefinitely to prevent war." These changes do not bring peace, however, if conflict pitched on a new level and, for the U.S.S.R., usually directed toward the ultimate aim of communism. If, as the Soviets say, the policy of coexistence is a strategy of the revolution, we who seek some accommodation with the East need to consider deeply what concessions the West can and cannot make on its behalf.

This pamphlet is especially valuable in three areas. It is a balanced assessment of blame in a situation where the tendency is to whitewash one side or the other. It reminds us of the deeper values at stake in this conflict, including "something in Western society . . . which however overlaid, compromised, even betrayed by the West itself, is still of inestimable and eternal value." Finally, it re-examines the alternatives to meet this conflict and presents some penetrating challenges to pacifists.

Here many readers will feel that the pacifist witness within the other choices needs fuller development. The individual's absolute renunciation of force does not prevent him from courageing a *modus vivendi* between great powers. His actions in a cold war and hot war are different, but each is the object of his pacifism relevant to the situation. But even where we disagree with this re-assessment, we will find it stimulating. It will make not fewer but better pacifists.

PAUL A. LACEY

THE LOADSTONE. By REGINALD REYNOLDS. Friends Home Service Committee, London. Published 1960, posthumously. 47 pages. Five shillings; \$1.00

This fairly long poem tells the story of the Gospels in a fresh way as it regroups ideas and makes new associations of portions of the life of Jesus. Like its author, it is a combination of documentary scholarship and brilliant individualistic thinking and philosophy.

Reynolds (deceased in 1958) thought of himself as a serenist—one who by accident makes happy and unexpected discoveries. In his own words, he was a picker-up of unconsidered items. Hence there is new material here. Those of us who knew him remember that he had in high degree the capacity for immediately dividing any audience into opposing factions. Not all people consider this ability an asset, but

those looking for new sensitivities will find Reynolds, either the man or his writings, a source of new focus, new ideas, sharp impact. This poem, which he worked on for years, cannot be separated from the man. He was for some a modern Quaker saint; for others he was too iconoclastic.

Some of this poetry is wonderfully lyrical, and some is complex and full of paradox. It is not light bedtime reading, but has several happy passages.

A number of Friends will treasure this little book, and give it as a thoughtful and interesting gift.

GEORGE C. HARDIN

FALLOUT, A STUDY OF SUPERBOMBS, STRONTIUM 90, AND SURVIVAL. Edited by JOHN M. FOWLER. Basic Books, Inc., N. Y., 1960. 235 pages. \$5.50

Friends, like everyone else in America, are concerned with fallout and its relation to disarmament. John M. Fowler as editor has brought out a book which, as Adlai Stevenson says in a foreword, deals with "our nuclear quandary." Eleven authors, comprising ten scientists in a variety of fields (from meteorology to genetics) and one Congressman, Chet Holifield, have written a total of 12 chapters and a number of appendices. The purpose of the book is to put before the lay public some of the major problems resulting from nuclear armaments and testing. Starting with an explanation of nuclear explosions, the book helps the reader understand how fallout travels around the world due to weather conditions, and then several chapters outline the danger to man, both living and unborn. Reports on nuclear accidents and incidents lead to a discussion of protection and treatment and thence to civil defense. The last three chapters examine the problems of policy: detection of tests, nuclear war, and national survival.

The book is written objectively and clearly. Some points may be difficult for a reader who has forgotten his high school algebra; but even if he skips such passages, the book is still most valuable. The appendices and glossary will prove very helpful. "Casualties" are taken from the 1959 Congressional hearings on what America would look like after a 3,000-megaton attack. You can read, e.g., that in Philadelphia, out of a population of 3,671,000, there would be 2,298,000 dead (1,309,000 the first day) and 777,000 nonfatally injured. If Friends want to participate in the discussion regarding our national policy and find how they can translate their peace testimony into practical policies, this book is excellent background material.

VICTOR PASCHKIS

PROFILE OF NIGERIA. By LEONARD S. KENWORTHY. Doubleday and Company, Garden City, N. Y., 1960. 95 pages. \$2.50

Quaker educator Leonard Kenworthy has done what he set out to do, "present the new nation of Nigeria as clearly and fairly as a foreigner can." His presentation, written interestingly and well-illustrated, makes this exciting part of Africa come very much alive to both youngsters (from 12 up) and oldsters.

DAVID S. RICHIE

About Our Authors

We regret that the report about the Khrushchev visit did not reach us in time for earlier publication. Are the procedures of committees in New York and Philadelphia really getting too cumbersome for serving the public as promptly as an item like this deserves? Horace Alexander's report on the Khrushchev visit, published as early as October 21 in *The Friend*, London, was colorful and most interesting. Why do American Friends have to wait many more weeks for a matter that is much closer home to them?

Fritz Eichenberg, whose prominent share in the venture is part of the report (but who is in no wise to blame for the delay), is known as one of the country's leading illustrators. His woodcut work is uncontested as to perfection of technique and depth of interpretation. Some of the Russian classics he illustrated are Turgenev's *Fathers and Sons*, Pushkin's *Eugene Onegin*, Dostoevski's *Crime and Punishment* and *The Brothers Karamazov*, and Tolstoi's *War and Peace* and *Anna Karenina*. He also illustrated other classics by Shakespeare, Swift, the Brontës, Stephen Vincent Benét, and numerous books for children. He is a member of Scarsdale Monthly Meeting, New York.

Levinus K. Painter, a member of Collins Monthly Meeting, N. Y., is retired and lives on his farm at Collins, N. Y. He has served in overseas assignments for the Friends World Committee, the American Friends Service Committee, and the American Friends Board of Missions. At present he is Chairman of the Associated Executive Committee on Indian Affairs. "Paul's Influence on Early Quaker Leaders" was the concluding lecture in a series of four lectures which Levinus Painter presented during the morning Bible hour at New York Yearly Meeting last summer. The general title of the series was "The Mysticism of Paul's Prison Epistles and Their Influence on Seventeenth-Century Quaker Thought."

Mildred Binns Young is the author of the recent Pendle Hill Pamphlet 109, *Another Will Gird You: A Message to the Society of Friends*. She and her husband, Wilmer Young, worked for 19 years in the South, under the American Friends Service Committee, and Wilmer Young is now part of the staff at Pendle Hill. Mildred Young is a member of the Board of Managers of the FRIENDS JOURNAL. Both are active peace workers.

Hiram H. Hilty is Professor of Spanish at Guilford College. He was recently in Cuba on a relief mission for the American Friends Service Committee.

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FRIENDS JOURNAL
1515 Cherry Street, Philadelphia 2, Pa.

Friends and Their Friends

Donald Broadribb is the new Meeting Secretary of 57th Street Meeting, Chicago. A graduate of Union Theological Seminary and a convinced Friend, he served last year as pastor of the Friends Meeting in Collins, N. Y. He expects to study for a doctorate in Semitics at the University of Chicago.

J. Gordon Lippincott of Scarsdale Meeting, N. Y., is shown in a picture in *The New York Times* for August 28, 1960. As Chairman of Lippincott and Margulies, Inc., he is talking with Walter P. Margulies, President of the corporation, about the design of a vacuum cleaner. The accompanying article outlines the belief of Walter Margulies that the sales record of a product is closely related to its "image" as carried by design and advertising.

Walter Smalakis is the new Director of the Mercer Street Center, Trenton, N. J., a project close to the hearts of Friends in Trenton and Crosswicks Meetings, N. J. He previously served as coordinator of student activities at the University of Vermont. His wife, Laura, is a member of Burlington Meeting, Vt. They have three children.

Dr. Thorsten Sellin, one of the world's recognized authorities on criminology and penology, has been chosen as President of a citizens' group organized in Pennsylvania for the express purpose of abolishing the penalty of death in that state. A strong spokesman for the abolition of the death penalty, Dr. Sellin has been Professor of Sociology at the University of Pennsylvania since 1930.

The new group, with headquarters in Philadelphia, is known as the Pennsylvania Council to Abolish the Penalty of Death. The Council has announced that it solicits support for its goal from "all citizens of the Commonwealth." It seeks not only to educate the public on the subject of capital punishment but also specifically "to secure the enactment of legislation which would abolish the penalty of death within the Commonwealth of Pennsylvania." L. Millard Hunt is the Executive Secretary for the Council at its office, 311 South Juniper Street, Philadelphia 7, Pa.

Return to Japan by Elizabeth Gray Vining will be released in England by Michael Joseph, London, in January of 1961.

The Alard String Quartet, comprising members of the music faculty at Wilmington College, Ohio, has been on two-week tour of the East. On the afternoon of November 1 the Quartet, presented by the New York Friends Center, played before a large and appreciative audience at 15th Street Meeting House, New York City. Works by Boccherini, Bartol Keats, and Beethoven were given. Included in the tour were several Friends schools, Oakwood, Brooklyn Friends, Penn Charter, and Moses Brown.

On November 20, at 2:30 p.m., the first building of the Sandy Spring Friends School, Sandy Spring, Maryland, was dedicated. The principal speaker was the Headmaster, Sam Legg.

The cornerstone of the building had been laid on July 10. At the ceremony Hadassah Parrot spoke movingly of the venture in faith and education which this new Friends school represents. The new building, which cost \$40,000, has been put up free of debt, thanks to the support of Friends in many areas.

Construction is starting at once on a second building, which will cost approximately \$200,000. Designated for use next fall, it will be a dormitory for 52 students, with six classrooms, kitchen, combination dining room and auditorium, two faculty apartments, and a faculty home attached.

A reception for Anna L. Curtis was scheduled for the evening of November 11 at the 15th Street Meeting House, New York City. The event, sponsored by the Library Committee, celebrated her publication of a biographical sketch of Mary S. McDowell.

Daniel G. Hoffman, poet and Associate Professor of English, Swarthmore College, and Sam Bradley, Quaker poet well-known to readers of the FRIENDS JOURNAL, will appear over channel WGAL-TV, Lancaster, Pa., on December 8, 9 to 9:30 a.m. They will discuss "The Problems of the Poet" as related to *A Little Geste*, a new collection of poems by Daniel G. Hoffman just published by Oxford University Press, New York (85 pages; \$3.75). The program is part of a weekly discussion of new books sponsored by Franklin Marshall College. Sam Bradley is teaching English this year at Lincoln University.

New AFSC Appointments

The American Friends Service Committee has appointed George Loft as Director of its Africa Program, south of the Sahara. During the past two years he has been the Quaker Committee's representative in the Central African Federation, stationed in Salisbury, Southern Rhodesia.

Dr. Nicholas Paster has been appointed Executive Secretary of the AFSC Middle Atlantic Regional Office in Philadelphia. He recently completed a two-year assignment in Paris as European director of the AFSC Overseas Work Camp Program. In this position he set up work camps for young Americans in village areas of Italy, Spain, Turkey, West Berlin, and Yugoslavia.

Mrs. Paul Beidler, formerly of Richmond, Indiana, has taken a position as coordinator of seminars and administrative assistant in the Quaker United Nations Program. During the past two years she was administrative assistant to the President of Earlham College, Richmond, Ind.

Have You Read?

Milton Mayer, who has lectured for the American Friends Service Committee twenty years, has a thought-provoking article "Christ under Communism" in the August issue of

Harper's Magazine. He recently spent more than a year in Europe, including some time in all of the Communist countries outside the Balkans. His report on the condition of the churches in Eastern Europe will make the Western Christian feel that religiously he is living "soft." The Christian in Eastern Europe "has to make hard decisions and knows it." He is engaged in a long-term struggle against communism. The great cleavage here is not the economic order, or even the question of violence, "but belief as to the genesis, nature, and destiny of man." An elder in Eastern Europe stated that in the deepest trouble the Church, West and East, can contribute something beyond the offerings of either capitalism or communism: brotherhood.

Letters to the Editor

Letters are subject to editorial revision if too long. Anonymous communications cannot be accepted.

Philadelphia Yearly Meeting this year adopted a strong minute on capital punishment, urging Friends to be active in abolition.

We very much need the help of interested Friends in the work of the Council. Volunteers who could come in for a specific day of the week can be very useful. In particular we need those who will be able to spend a substantial amount of time in program activities between now and June of 1961. There are many factors that are favorable now for an abolition effort directed at the 1961 Legislature. For more information, and especially for offers to help, write the Pennsylvania Council to Abolish the Penalty of Death, 311 South Juniper Street, Philadelphia 7, Pa.

Cheyney, Pa.

CHARLES C. WALKER

Over a year ago I asked readers of the JOURNAL several questions concerning Quaker folklore. Over 100 Friends answered my inquiry, and I reported in a preliminary way in "Friendly Folklore" in FRIENDS JOURNAL for October 31, 1959.

May I now ask if Friends as children were ever accosted with the "street call" or taunt "Quaker, Quaker, Hot Potater"? What was the usual reply? The reply in Pennsylvania German areas was sometimes, "Dutchy, Dutchy, don't you touch me." I understand there were also other Friendly(?) replies, but I don't know what they were.

Did Friends as children ever hear the satirical song, which varied, but in one form at least was:

There goes Betsy Baker,

She's a little Quaker.

She won't dance,

And the Devil cannot make her!

There were probably other stanzas, but I have never heard of them. There were probably also other songs. If so, will Friends share them with me?

I am going to discuss "Quaker Folklore and the Quaker in Folklore" in Philadelphia late in December. I would therefore be very grateful for prompt replies to the above inquiries concerning these fragments of folklore. If you can remember,

please say where you first heard these, and about when. Just a postcard will do, addressed to

Box 25, Boalsburg, Pa.

MAURICE A. MOOK

Coming Events

(Deadline for calendar items: for the issue dated the first of a month, the 15th of the preceding month; for the issue dated the 15th of a month, the first of the same month.)

DECEMBER

2—Address, illustrated with color slides, at the Race Street Meeting House, Philadelphia, 7:30 p.m.: George Loft, "Current African Problems." George Loft is the new Director of the AFSC's Africa Program and recently returned from two years in Salisbury, Southern Rhodesia, where he served as AFSC representative in the Central African Federation. Chairman, Frank Loescher.

2, 3—Public Conference at Stebbins Auditorium, Unitarian Church, Harvard Square, Cambridge, Mass., sponsored by the American Friends Service Committee, the Greater Boston Committee of Correspondence, and TOCSIN, a Harvard-Radcliffe student group. For information and registration forms, write the AFSC, 130 Brattle Street, Cambridge 38, Mass. Conference fee, \$3.00; 50 per cent discount for students.

Speakers: Dr. David Riesman, Harvard University sociologist and author of *The Lonely Crowd*; Dr. H. Stuart Hughes, Harvard historian; J. David Singer, University of Michigan political scientist; J. B. Priestley, well-known British author and leader of the Campaign for Nuclear Disarmament; and I. F. Stone, Washington journalist and editor.

3—Nottingham Quarterly Meeting at Little Britain Meeting House, Penn Hill, Wakefield, Pa. Ministry and Counsel, 10 a.m., followed by meeting for worship and business meeting; lunch, 12:15 p.m., provided by the host Meeting; at 1:15 p.m., open meeting of Baltimore Yearly Meeting, Stony Run, Advancement Committee.

3—Haverford Quarterly Meeting at Haverford (Buck Lane) Meeting House, Pa. Meeting on Worship and Ministry (annual reports and discussion of the IARF), 2:30 p.m.; meeting for worship and business, 4 p.m.; dinner served by the host Meeting, 6 p.m.; at 7:15 p.m., consideration of "Problems of Religious Freedom Today," led by Alan Reeve Hunt and Alexander H. Frey of the Philadelphia Yearly Meeting Civil Liberties Committee.

4—Millville-Muncy Quarterly Meeting at Millville, Pa., 10 a.m.

4—Frankford Meeting, Unity and Waln Streets, Philadelphia, Conference Class, 10 a.m.: Philip W. Smith and his brother, James I. Smith, will tell of their visit last summer to Russia and other European places.

4—Annual Meeting of the Friends Medical Society at 20 South 12th Street, Philadelphia, 2 p.m. Prominent items: Quaker Medical Teaching Missions and Quaker Medical Foundation. Speaker: Dr. George Perera, Associate Professor of Medicine, Columbia University, "The Quaker Approach to Domestic or Overseas Medical Relief Work." All physicians, nurses, and medical workers are invited.

4—Frankford Friends Forum, Unity and Waln Streets, Philadelphia, 3 p.m.: Clarence E. Pickett, Executive Secretary Emeritus, American Friends Service Committee, and Cochairman of the National Committee for a Sane Nuclear Policy, "Dangers in Our Present Foreign Policy."

4 to 9—General Assembly of the National Council of the Churches of Christ in the U.S.A., at the Civic Auditorium, San Francisco, Calif.

6—Philadelphia Quarterly Meeting at Race Street Meeting House, Philadelphia, 4 p.m.

9 to 11—Annual Meeting of the Friends Committee on National Legislation, Washington, D. C., place to be announced. For program, reservation, or place contact FCNL offices, 245 Second Street, N.E., Washington 2, D. C.

10—Salem Quarterly Meeting at Mickleton, N. J., 10:30 a.m.

10—Haddonfield Quarterly Meeting at Moorestown, N. J. Meeting for worship, 3 p.m., followed by business (report on Quaker Pilgrimage to Washington and excerpts from letters received from the Tatum in Southern Rhodesia); supper served by the Meeting, 5:30 p.m.; at 7 p.m., Christmas songs led by Walter Felton of Atlantic City Meeting, and "Safari into Africa," with pictures by Margaret R. Linton of Moorestown Meeting.

11—Fair Hill Meeting, Germantown Avenue and Cambria Street, Philadelphia, Conference Class, 10 a.m.: William S. Campbell, "Your Religion and You."

11—Howard Branson will show a selection of slides from his unusual collection, at the Meeting House, 4th and Arch Streets, Philadelphia, 3 p.m.

Coming: Midwinter Institute at Pendle Hill, Wallingford, Pa., December 30 to January 1. Theme, "The Faith of a Quaker." Speakers: Samuel Cooper, Howard Brinton, and Mildred Young from the Philadelphia area and Lorton Heusel from Wilmington, Ohio. General discussion. The Institute begins with 6 p.m. dinner on Friday and ends Sunday afternoon. Total cost per person, \$10. Write to Midwinter Institute, Pendle Hill, Wallingford, Pa., for reservations.

Coming: The 1961 Rufus Jones Lecture, at Baltimore Friends School, Baltimore, Md., January 27, 1961, 8 p.m.: Howard Thurman, "Mystical Religion and the Experience of Love." Tickets are available by mail on application to the Religious Education Committee, Friends General Conference, 1515 Cherry Street, Philadelphia 2, Pa.

MEETING ADVERTISEMENTS

ARIZONA

PHOENIX—Sundays, 9:45 a.m., Adult Study; 11 a.m., Meeting for Worship and First-day School, 17th Street and Glendale Avenue. Shirley Hilfinger, Clerk, 1002 East Palmaritas Drive.

TUCSON—Pima Friends Meeting (Pacific Yearly Meeting), 1201 E. Speedway. Worship 10 a.m., Elisha T. Kirk, Clerk. Axtell 8-6073.

CALIFORNIA

BERKELEY—Friends meeting, First-days at 11 a.m., northeast corner of Vine and

Walnut Streets. Monthly meetings the Third Sunday of each month, at 7:30 p.m. Clerk, Russell Jorgensen, LA 4-1934.

CLAREMONT—Friends meeting, 9:30 a.m. on Scripps campus, 10th and Columbia. Edward Balls, Clerk, 439 W. 6th Street.

LA JOLLA—Meeting, 11 a.m., 7380 Eads Avenue. Visitors call GL 4-7459.

LOS ANGELES—Meeting, 11 a.m., Univ. Meth. Church, 4th floor, 817 W. 34th Street.

PALO ALTO—First-day school for children and adults, 10 a.m. Meeting for worship at 11. 957 Colorado.

PASADENA—526 E. Orange Grove (at Oakland). Meeting for worship, Sunday, 11 a.m.

SAN FRANCISCO—Meetings for worship, First-days, 11 a.m., 2160 Lake Street.

COLORADO

DENVER—Mountain View Meeting, 10:45 a.m., 2026 S. Williams. Clerk, SU 9-1790.

CONNECTICUT

HARTFORD—Meeting, 11 a.m., First-day school, 11 a.m., 144 South Quaker Lane, West Hartford.

DISTRICT OF COLUMBIA

WASHINGTON—Meeting, Sunday, 9 a.m. and 11 a.m.; First-day School, 10:30 a.m. 2111 Florida Avenue, N.W., one block from Connecticut Avenue.

FLORIDA

DAYTONA BEACH—Meeting, 11 a.m., First-days at 300 North Halifax Avenue. Information, Sarah Belle George, CL 2-2333.

GAINESVILLE—Meeting for worship, First-days, 11 a.m., 116 Florida Union.

JACKSONVILLE—Meeting for worship, 11 a.m., YWCA. Contact EV 9-4345.

MIAMI—Meeting for worship at Sunset and Corsica, 11 a.m.; First-day school, 10 a.m. Miriam Toepel, Clerk. TU 8-6629.

MIAMI—University, Wesley Foundation, Sundays 7:30 p.m. Clerk, MO 1-5036.

ORLANDO-WINTER PARK—Meeting, 11 a.m., 316 E. Marks St., Orlando; MI 7-3025.

PALM BEACH—Friends Meeting, 10:30 a.m., 823 North A St., Lake Worth.

ST. PETERSBURG—First-day school and meeting, 11 a.m., 130 19th Avenue S.E.

GEORGIA

ATLANTA—Meeting for worship and First-day school at 10 a.m. 1384 Fairview Road, N.E., Atlanta 6. Phone DR 3-7986. Phern Stanley, Clerk, Phone DR 3-5357.

HAWAII

HONOLULU—Meeting, Sundays, 2426 Oahu Avenue, 10:15 a.m.; tel. 999-447.

ILLINOIS

CHICAGO—57th Street Meeting of Friends. Sunday worship hour, 11 a.m. at Quaker House, 5615 Woodlawn Avenue. Monthly meeting, 7:30 p.m., every first Friday. Telephone BUTterfield 8-3066.

DOWNERS GROVE (suburban Chicago)—Meeting and First-day school, 10:30 a.m., Avery Coonley School, 1400 Maple Avenue; telephone WOODland 8-2040.

INDIANA

EVANSVILLE—Meeting, Sundays, YMCA, 11 a.m. For lodging or transportation call Corinne Catlin, HA 3-3103; after 4 p.m., HA 2-8723.

INDIANAPOLIS—Lanethorn Friends, 1040 W. 42nd Street. Meeting for worship and First-day school, 10 a.m. Telephone AX 1-8677.

IOWA

DES MOINES—South entrance, 2920 30th Street; worship, 10 a.m., classes, 11 a.m.

KENTUCKY

LOUISVILLE—Meeting and First-day school, 10:30 a.m. Sundays, Neighborhood House, 428 S. First St.; phone TW 5-7110.

LOUISIANA

NEW ORLEANS—Friends meeting each Sunday. For information telephone UN 1-8022 or UN 6-0389.

MARYLAND

SANDY SPRING—Meeting (united), First-days, 11 a.m.; 20 miles from down-

town Washington, D. C. Clerk: R. B. Thomas; telephone WA 4-3366.

MASSACHUSETTS

CAMBRIDGE—Meeting, Sunday, 5 Longfellow Park (near Harvard Square) 9:30 a.m. and 11 a.m.; telephone TR 6-6883.

WELLESLEY—Meeting, Sunday, 10:30 a.m. at Tenacre Country Day School, Benvenue Street near Grove Street.

WORCESTER—Pleasant Street Friends Meeting, 901 Pleasant Street. Meeting for worship each First-day, 11 a.m. Telephone PL 4-3887.

MICHIGAN

ANN ARBOR—Meeting at 1416 Hill, two meetings for worship, one at 10 a.m., and one at 11:30 a.m., with an Adult Forum during the first meeting of worship.

DETROIT—Meeting, Sundays, 11 a.m. in Highland Park YWCA, Woodward and Winona. TO 7-7410 evenings.

KALAMAZOO—Meeting for worship, 10 a.m., discussion, 11 a.m., Friends' Meeting House, 508 Denner. Call FI 9-1754.

MINNESOTA

MINNEAPOLIS—Church Street, unprogrammed worship, 10:15 a.m., University Y.M.C.A., FE 5-0272.

MINNEAPOLIS—Meeting, 11 a.m., First-day school, 10 a.m., 44th Street and York Avenue S. Harold N. Tollefson, Minister, 4421 Abbott Avenue S.; phone WA 6-9675.

MISSOURI

KANSAS CITY—Penn Valley Meeting, 306 West 39th Street, 10:30 a.m. Call HI 4-0888 or CL 2-8958.

ST. LOUIS—Meeting, 2539 Rockford Ave., Rock Hill, 10:30 a.m.; phone PA 6-0429.

NEW JERSEY

ATLANTIC CITY—Meeting for worship, 11 a.m., First-day school, 10:30 a.m., South Carolina and Pacific Avenues.

DOVER—First-day school, 10:50 a.m., worship, 11 a.m., Quaker Church Road.

HADDONFIELD—Meeting for worship, 11 a.m., First-day, First-day school, 9:45 a.m., Lake Street.

MANASQUAN—First-day school, 10 a.m., meeting, 11:15 a.m., route 35 at Manasquan Circle. Walter Longstreet, Clerk.

MONTCLAIR—289 Park Street, First-day school, 10:30 a.m.; worship, 11 a.m. (July, August, 10 a.m.). Visitors welcome.

NEW MEXICO

ALBUQUERQUE—Meeting and First-day School, 11 a.m., 815 Girard Blvd., N.E., Albuquerque, John Atkinson, Clerk. Phone ALpine 5-9588.

SANTA FE—Meeting, Sundays, 11 a.m., Olive Rush Studio, 630 Canyon Road, Sante Fe. Jane H. Baumann, Clerk.

NEW YORK

ALBANY—Worship and First-day school, 11 a.m., YMCA, 423 State St.; Albany 3-6242

BUFFALO—Meeting and First-day school, 11 a.m., 1272 Delaware Ave.; phone EL 0252.

LONG ISLAND—Northern Boulevard at Shelter Rock Road, Manhasset. First-day school, 9:45 a.m.; meeting, 11 a.m.

NEW YORK—First-day meetings for worship:

11 a.m. 221 E. 15th St., Manhattan
22 Washington Sq. N.
Earl Hall, Columbia University
110 Schermerhorn St., Brooklyn
137-16 Northern Blvd., Flushing
3:30 p.m. Riverside Church, 15th floor
Telephone GRamercy 3-8018 (Mon.-Fri. 9-4) about First-day schools, monthly meetings, suppers, etc.

SCARSDALE—Worship, Sundays, 11 a.m., 133 Popham Rd. Clerk, William Vickery 162 Warburton Ave., Hastings-on-Hudson, N. Y.

SYRACUSE—Meeting and First-day school, 11 a.m., YWCA, 339 E. Onondaga Street.

OHIO

CINCINNATI—Meeting for worship, 10 a.m., 355 West McMillan, Richard Day, Correspondent, WI 1-2419.

CLEVELAND—First-day school for children and adults, 10 a.m. Meeting for worship 11 a.m., 10916 Magnolia Drive, TU 4-2695.

PENNSYLVANIA

DUNNINGS CREEK—At Fishertown, 10 miles north of Bedford; First-day school, 10 a.m., meeting for worship, 11 a.m.

HARRISBURG—Meeting and First-day school, 11 a.m., YWCA, 4th and Walnut Sts.

HAVERFORD—Buck Lane, between Lancaster Pike and Haverford Road. First-day school, 10:30 a.m. Meeting for Worship at 11 a.m.

LANCASTER—Meeting house, Tulane Terrace, 1½ miles west of Lancaster, off U.S. 30. Meeting and First-day school, 10 a.m.

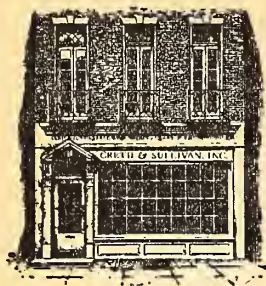
MEDIA—125 West Third Street. Meeting for worship at 11 a.m.

PHILADELPHIA—Meetings, 10:30 a.m., unless specified; telephone LO 8-4111 for information about First-day schools. Byberry, one mile east of Roosevelt Boulevard at Southampton Road, 11 a.m. Central Philadelphia, Race St., west of 15th. Chestnut Hill, 100 East Mermaid Lane. Coulter Street and Germantown Avenue. Fair Hill, Germantown & Cambria, 11:15 a.m. Fourth & Arch Sts., First- and Fifth-days. Frankford, Penn & Orthodox Sts., 10:30 a.m. Frankford, Unity and Wain Streets, 11 a.m. Green St., 45 W. School House L., 11 a.m. Powelton, 36th and Pearl Streets, 11 a.m.

PITTSBURGH—Worship at 10:30 a.m., adult class, 11:45 a.m., 1353 Shady Avenue.

READING—First-day school, 10 a.m., meeting, 11 a.m., 108 North Sixth Street.

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TEXAS

AUSTIN—Worship, Sundays, 11 a.m., First-day school, 10 a.m., 606 Rathervue Place. Otto Hofmann, Clerk, HI 2-2238.

DALLAS—Sunday, 10:30 a.m., Adventist Church, 4009 N. Central Expressway. Clerk, Kenneth Carroll, Religion Dept., S.M.U.; FL 2-1846.

HOUSTON—Live Oak Friends Meeting, Sunday, 11 a.m., Council of Churches Building, 9 Chelsea Place. Clerk, Walter Whitson; Jackson 8-6413.

WASHINGTON

SEATTLE—University Friends Meeting, 3859A 15th Avenue, N.E. Worship, 10 a.m.; discussion period and First-day school, 11 a.m. Telephone MELrose 2-9983.

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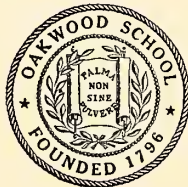
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FRIENDS JOURNAL

Quaker Thought and Life Today

VOLUME 6

DECEMBER 15, 1960

NUMBER 37

*FROM the unregenerate
flesh, the husk,
a star is plucked, torn, as the
lamb is shorn.
At dusk it shines upon the
rustic crèche
where a child is born. Halle-
lujah, sing.*

*Three camels creep through
valley dust and grass.
They pass steep walls of night
where sentries sleep.
The sight of star provides
their way. It guides
the straying sheep. The shep-
herd keeps his flock.*

*Angels ascend. Wise men bend
at the crèche.
The word is made flesh, the
message sent
to every tent and alabaster
town.
Peace, peace, and re-
joice. The seed is sown.*

—RALPH LUCE

CHRISTMAS ISSUE

Spirit of Christmas Yet to Come

. *by Grace S. Yaukey*

The Solemn Hour

. *by Horace B. Pointing*

More than a Promise

. *Editorial Comments*

Poetry

Index to Friends Journal, 1960

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December the Twenty-fifth

By WINIFRED RAWLINS

And whose birthday is this?
The child, or the person unsmirched
By the fog of habitude,
Might ask us, early that bright winter day;
And whatever the careful words, the answer could be
It is the birthday of humanity
Grown fully human. Ah, but we in this age
Who falter on a mountain pass
Between unmapped slopes whose far snowcaps
Reach into the stratosphere
Ask in our turn of the heroes
Whose advents we celebrate:
Have you walked yet on the dark side of the moon
Or piloted the spootniks round the sun?
Can you take the curve of space-time in your hands
And bend it to a compassionate arch
Sheltering us here on the earth? Your birthplace now
May still be a manger or a cave in the ground,
The saviors of men must still have human faces;
Yet the dark rush of the winds of outer space
Blows round your cradles. You come not only to me
But to atoms and galaxies; your garments of love
Must be woven from the life-stuff of a cosmos
Waiting to be roused from its primordial sleep;
This birthday's sons
From fullness of being must now grow into a becoming
Must put on a form still being shaped and imagined.
Now the new snow lies deep on the mountainside,
But as the sun climbs higher in the morning air
The path thaws and the trail ahead beckons us on.

Messenger to Herod

By SAM BRADLEY

"Speak up!" snarled Herod. "You're man of Caesar—
true—

but I'm his friend. My bold wits hold this throne
that David seized. What's schemed? If treason's sown
then I must reap. Roman, Greek, and Jew
must aid my cause. Speak softly: even you
may outwit magi. Where were you led and shown
a babe, anointed? Fear not: we are alone. . . .
Ah, in my realm? Hear, then, what we shall do."

Herod, Herod, everywhere! enslaved
by power—slave to the multitudes who shout:
"Give all to Caesar! All, in Herod's name!"
Am I your messenger? Will I be saved
or slaughtered? Light's come. Swords hasten to snuff out
the light in newborn eyes. Earth, hide our shame.

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Editorial Comments

More than a Promise

WE may safely assume that the nativity story, when told almost 2,000 years ago, must have been a distinct disappointment to some listeners. At that time it was in all likelihood not passed on with the artistic magnificence of Luke's gospel. Many, if not most, listeners were expecting a Messiah entirely different from the unsheltered child at Bethlehem. They were waiting for a king of golden pomp and miraculous might to deliver them from foreign occupation and restore national unity. The social poverty of the story's setting alone must have seemed to them a strong argument against the Messianic claims of its believers.

In contradiction to the prevailing theology that considers the death of Jesus the crucial event of the gospel, Christmas has now become the most meaningful celebration in all churches. They want us to refrain from making Christmas an antiquarian commemoration; the Bethlehem stable must not become a frozen scenery of pretty statues and electric-light effects. It is to symbolize hope and prepare our hearts for the forward vision. These are tenets on which Christendom with all its theological cleavages agrees. They are, indeed, true guideposts.

Yet even with this effort to raise our sights we are bound to sense the disturbing effect of competing hopes. Our problem is different from that of the early skeptical listeners to the nativity story, but it is no less serious. Christian hope in our time has again powerful rivals. The political philosophies which fill the hearts of millions of the poor in Africa, Asia, and in some European countries stress peace even more than they promise prosperity and security. And out of their realm came a star of man's own making. Dispatched to the skies, it gave a new vision to those longing for concrete proof of their political doctrine. We have followed their example and

publicly expressed regret that we did not achieve this feat earlier than they. Accustomed to being the first ones, we already had built skyscrapers higher than the Tower of Babel, while the confusion of tongues also became greater than ever. Our military technicians are working day and night to storm, if not the gates of heaven, then at least the roads toward it, and our formerly serene evening skies have become scientific road maps for man to watch his own handiwork in the firmament. Is the time gone for the Psalmist to say with the former majestic exclusiveness that the "heavens are telling the glory of God and the firmament proclaims His handiwork"? Or are our sentimental illusions giving way to a new sense of reality that was always hidden in the Christmas story and is now beginning to reveal itself?

Perhaps we have been reading the message of peace on earth with too naive a hope. The news of peace on earth and good will to men never pretended to ignore the harsh realities of any era or to guarantee even twenty-four hours of undisturbed serenity. They were prophetic messages rather than statements describing actual conditions. Remember the setting from which they came; it was far from lovely and sweet. The hallelujahs of the angels soon mingled with the cries of mothers and their dying babies. Royal courts were places of vile intrigue. The rulers themselves lived in perennial fear of assassination, and even today we can read from the marble portraits of antiquity the same kind of anxiety, tension, and alienation that are the treacherous undertow of the modern mind. To complete these sorry parallels, we too, have the "no vacancy" sign out in our national budget for the needs of a serious peace effort, if ever a dreamy Congressman should dare to ask for funds to establish a peace department.

The Christmas message calls for men of good will



WHOSOEVER on ye nighte of ye nativity of ye young Lord Jesus, in ye great snows, shall fare forth bearing a succulent bone for ye loste and lamenting hounde, a wispe of hay for ye shivering horse, a cloak of warm raiment for ye stranded wayfarer, a bundle of fagots for ye twittering crane, a flagon of red wine for him whose marrow withers, a garland of bright berries for one who has worn chains, gay arias of lute and harp for all huddled birds who thought that song was dead, and divers such sweetmeats for such babes' faces as peer from lonely windows—

To him shall be proffered and returned gifts of such an astonishment as will rival the hues of the peacock and the harmonies of heaven, so that though he live to ye greates age when man goes stooping and querulous because of the nothing that is left in him, yet shall he walk upright and remembering, as one whose hear shines like a great star in his breaste.—Author Unknown, from an old book, YE MIRACLES OF YE SEASONS

We know to what degree we are such and what kind of men we permit to rule the people all over the world. Much of what moves us to peace efforts is a mixture of guilt and hope. Are we confused because of the seeming triumph of evil and act as if it had no place in the divine order? Evil is not an attribute of devils or animals; it belongs in a human category. It was present in and around Bethlehem and is with us now. Our faith that only God can create the realities for the biblical prophecy is tempered by our knowing that He wants us to be His servants. We live always in the two realms of spiritual truth and imperfect reality, but in our impatience we

tend to ignore one of them. Paul Tillich once said that a utopian idea is true because "it expresses man's essence or the inward ultimate goal of his existence." He added that the same utopia is also not true because it has a distorted image of man. Can we afford the luxury of celebrating while not striving for a renewed vision of God's purpose for man? Are we like little children still hoping that the great gift of peace will fall from the skies into our open hands? Or do we realize that the future is always part of the present? Do we hear the call in the angels' song to be men of good will?



Spirit of Christmas Yet to Come

THE mystery and beauty with which all men have shrouded Christmas Eve in their yearning for peace and their hope of joy should be to all Friends a part of every day's evening. The star should even yet shine and lead, and the secret chorus of those who adore God and ask His guidance should be echoed in our hearts at all times.

We are to make every day a Christmas because each day the spirit of God, kindled in Jesus, should be re-kindled in us to serve as a clear-burning flame, lighting the way for everyone.

As Quakers we should need no special days, for every day is special. The giving of gifts out of love ought, we know, to be a continuous process, whether of things or of understanding and sensitivity; the care of the sick and of the needy and of little children is forever our charge.

But at this season when all the Christians of the world celebrate the coming of Jesus—which many non-Christians, too, recognize as truly significant in the world's history—we are moved by particular impulses. Christmas has become, in a sense, every man's symbol of hope. Those who never utter a prayer of any kind to any god, or enter a building dedicated to religious use, may on that day be temporarily, or even permanently, like Scrooge, transformed, and rush out to buy presents for little children whom they do not know, reach into their pockets to give to good causes, visit the sick, and sing old, traditional songs they never sing at any other time. With Christmas has been instituted a legend of giving and of loving. It would be a cold heart, an untransformed Scrooge's heart, that would try to overlook the power of Christmas.

This year we think of Christmas in a new way. New stars; space; the planets; orbits, distance, time; nuclear fission; earth, sun, and moon satellites, all crisscross our thinking about the star that shone on Bethlehem and then guided the wise men to a little child. We ask: Is Christmas only a relic of the past we are loath to give up, or a hope for the future to which we cling? We feel pulled out, twisted, turned around, breathless, confused—and well we may, for direction and even the atmosphere we breathe so happily on a frosty morning may one day be a lost dimension, something found only compressed in a tank, above air or underground. How shall we greet this Christmas Day?

If with Scrooge we are led by the Spirit of Christmas Past to look back, do we see with new eyes unworthy causes which we knowingly and unknowingly served? It was so hard to separate means from end; so difficult to be criticized for the sake of what one believed! Or did we really believe it? That is the troubling question.

There was our Meeting, beloved Meeting, which we wanted small, close-knit, helpful, comfortable to all; which we unconsciously protected from those who seemed unlike, unworthy, unsuited to be our representatives, those who did not understand how Quakers worked. Oh, Spirit of Christmas Past, if we had seen the past as you are showing it to us today, stripped of the support of others like ourselves, bared of self-pride and self-satisfaction, would we still have felt and acted as we did? We spoke much of brotherly love and peace. But did we want them more than any other things? Did we not, rather, want things as they were, familiar, seemingly secure, and certainly dignified?

Tonight the streets are hung with glittering garlands,

the store windows gleam with beautiful things, the churches are fragrant with yew and with hemlock, while soft lights bring peace to the soul of the worshiper. Songs of the season suggest the accomplished fact of the birth of Jesus, the coming of the Messiah, the Prince of Peace, the King, the Son of God.

What more would you have, Spirit of Christmas Present? Have we not accorded this celebration all the perfection of our modern mechanization, wealth, high standard of living? This year our country is spending on this holiday season more than ever in its history.

Yes, what the young people are doing in the sit-ins in the South is just wonderful. All power to them and to Martin Luther King! (But aren't you changing the subject rather abruptly?) They are the ones to bring in the new day because they will be the ones to live in it. . . . You are right. There was a sit-in in the outskirts of our city. I noticed it as I drove by. It is usually out-of-towners who come in and join in sit-ins and vigils for integration or peace. That way none of their hometown friends see them, and they don't feel so self-conscious.

Spirit of Christmas Present, do you doubt my word when I say that I want peace more than anything else in the world? Were you human, I would feel insulted. I see, I see the failures that you point out. But can I help the times? I insist we *do* want peace more than any other thing—but we can go only so far in bringing it about. It cannot happen in a day. All will be lost if we move out beyond the range of dignity, respectability, reason. We will be labeled, lost.

Spirit of Christmas Yet to Come, we are only mortal men, driven by human ambition, by concern for our families and our friends, by patriotism, which is expected of all decent people. No one seeks to destroy any other, but one must protect his own. What would you have us do, in our love for peace? Do you suggest that we not strike back to save our own lives and those of our loved ones? That we let our country be invaded by the enemy because we believe in peace?

We do want peace more than any other thing, we insist again. Isn't that what our scientists work so hard for? Isn't that why we are giving special grants to science students? Isn't that why we have established great research centers? Isn't that why we have set up our defense posts around the world? Isn't that why so much of our tax money has to go into defense preparation?

It is hard, of course, to relate peace by strength to the Quaker testimony against all wars, but that position was taken a long time ago. Things have changed. Perhaps we even have to rethink the whole concept of peace;

perhaps we will have to accept some degrees of militarism in order to make progress; perhaps the all-out position against war is out of date. Sometimes history requires that the means be adjusted to the end. We are convinced that many of those in high military positions are just as devoted to the cause of peace as we little people are. They can see more clearly than we all that is at stake. They tell us it is not as simple as we thought. (All right, as Jesus thought, if you must put it that way. Only I'm not sure he thought it would be so easy, come to think of it.)

The sky this Christmas Eve is very dark, very deep, and very blue, Spirit of Christmas Yet to Come. There is no movement up there—or out there—as we stand beside you on our little earth and look with you to the future. Yet now, suddenly, the spheres come moving in—satellites circling and whirling, blinding us with unearthly light and motion, deafening us with sound. Oh Spirit, we are, after all, afraid of what we have done, of the things we have made. They are the masters, and we are the servants. They are soulless, mechanical, controlled by powers we only partly understand. They have no purpose but move according to laws which are not mindful of man. What have we done? Released energies which we cannot control, forgotten human kind, talked of peace, and created methods of annihilation? What is that terrible, terrible blast in the skies to the west, that other in the skies to the east? Only which is west and which is east in this new and awful world? The ground cracks beneath our feet; our breaths grow short and searing.

We said we wanted peace for all mankind more than any other thing. We said we were working for peace. We said we had a testimony against war arising from the light shed by the star on the night of Jesus' birth. Oh, to see that star again tonight, to find its small, soft, yellow glow among the circling satellites, and to know that there is still a direction for mankind! To be allowed, even yet before it is too late, to show that we want peace more than we want our own lives! To be allowed by you, Spirit of Christmas Yet to Come, to go back to Christmas Past and Present and prove by one small, sincere act that that oft-repeated phrase is more than words! But this is too much to ask of you, for we who call ourselves Quakers did go back to the beginning to catch that light afresh, untrammelled by the accoutrements of churchliness and forms, and often we suffered for that stand in early days. Even we have found it hard not to conform to the ways of our world, not to reinterpret our religion for our time, lessening its import.

The night is deep again; the darkness thick and end-

less, extending out to other earths and suns. The man-made satellites have vanished, going their appointed ways—inhuman, mechanical toys of modern man. But, there—now soft and growing brighter, warmer, clearer—is a star, an old-fashioned star. We would recognize it anywhere, however insignificant among the whirling spheres. It is the Star of Bethlehem, still in its place.

Stand close, stand close, Spirit of Christmas Yet to

Come. Keep pointing so that we shall never lose it again, never forget this day as the symbol of love and hope, never let mind take over soul. When tempted to say easily, "But, of course, we want peace more than anything," make the words scorch our lips unless we can demonstrate them in some act, some attitude, which will reflect the Light of this Holy Star.

GRACE S. YAUKEY



The Solemn Hour

I HAVE been recalling a lovely sunlit morning of not so long ago when I went with others to a village church. It was the time of service, and I joined in the prayers and responses as far as possible until we came to the Apostles' Creed. The organ played softly during the recitation. But I tried to think of the words alone, especially of the words concerning the birth of Jesus, for it was near Christmas time.

And then I found myself during the sermon wondering about that creed and how it was put together in the first place. This nobody now seems to know, though there is general agreement that its roots go back into the earliest history of the church. I suppose that among the little bands of the first Christians, gathering in widely separated places, the stories of Jesus and of his coming into the world were carried in very varying forms from one to another. They would ask: What was the exact truth? What were they to believe? And the desire for some words that would remove all doubts would soon be felt.

Even so, the making of any creed could never have been an easy business. Over the following centuries there were many other efforts, and history discloses in some cases the bitterness that went with them. Instead of being unitive in effect, creeds were apt to be divisive, producing angry feelings and angrier deeds. I gather that what stirred the repeated attempts to reach something definitive was not so much the hope of including all truth in the chosen words as of excluding such error and heresy as seemed to threaten the life of the church. That was why the Ecumenical Council of Nicaea struggled to refine on subtle differences in wording about Christ's birth and nature, and why the Athanasian creed sought to elaborate a firm doctrine of the Trinity. And because in religious creeds men's most fundamental beliefs are touched on, all such statements have had a long

history of full acceptance, but also of amendment, and even of total repudiation.

Sitting in the dusty pew, with that beautiful building round me, I thought of those ages of controversy as I reviewed the past. I asked myself if all the persecution of minorities in the church could now be forgiven in reflecting on the good which creeds have brought about by giving mainly uninstructed Christians some notion of the contents of their faith.

I acknowledge the reality of that good, but nonetheless I think that we Quakers have done well without formal creeds. For one thing, I agree with a writer in *The Friend* (London) who said that truth cannot be stated, that it can only be invoked, and that it is as much a matter of feeling as of knowledge. It is the working together of feeling and knowledge which makes the religious experience wherein we Quakers rest. We try to put that experience into words, of course, because speech and prayer are ways of communication, but with us the words have no finality. "All truth," said Isaac Penington, "is a shadow except the utmost": a true shadow of a true substance. It is we who change, as we try to grasp at that which changes not. And so, to quote from our new Book of Discipline, our expressions of belief move with the developing life of the Spirit. Truth is eternal. But our apprehension of it enlarges, and our expression of it cannot therefore be fixed.

In former ages of belief there would be strong drawings towards a creed which had a tradition behind it and was accepted by most other people. To have a statement on which a large part of Christendom united gave men support in their uncritical conformity. We must not despise this, for we ourselves all value support for our beliefs, however independent, well-informed, and experienced we think we are.

Even today people who are not Christians will often

want some creed about life which lifts existence above the meaningless. In *The Doctor's Dilemma* Shaw makes his dying artist say: "I believe in Michael Angelo, Velasquez, and Rembrandt; in the might of design, the mystery of color, the redemption of all things by Beauty everlasting. . . ." It is a good creed. A scientist perhaps might make another beginning: "I believe in man." Such affirmations we would not deny, for we as Christians must believe in man and in his potentialities, since we believe in God. But a creed of humanism is not enough; to be really satisfying, a creed must deal in the ultimate, which man is not.

Though I do not want to use creeds myself, I read them in the English *Book of Common Prayer* and am still moved by them. There is a solemnity and beauty about the words of the Apostles' Creed, for instance, with the implied awareness of the wonder of creation, of God and His incarnation, of man and his destiny. "I believe in God the Father Almighty, maker of heaven and earth, and in Jesus Christ His only son our Lord, who was conceived of the Holy Ghost, born of the Virgin Mary. . . ." I cannot think that the constant repetition of these sentences has been without use, or has done nothing to support the underworks of faith. Blessed indeed are the steadying effects of affirmation, which we Quakers sometimes miss.

I was sorry that in the little church I attended the creed was accompanied by music. I always feel a sense of artificiality when in church services the creed is not left to words only. When it is not, it seems as if the whole thing is taken by one remove out of ordinary life, whereas the birth of Jesus surely was *into* ordinary life. So much of the ornate surroundings of worship can have this effect of being unreal, for a large part of religious art tends to be sentimental, as though religion is a kind of play or pageant which is only in keeping with stained glass and legend.

Yet the birth of Jesus was an event in history, and that fact we must never forget, even though it is at each Christmas time so gilded with music, pictures, and customs that the wonder and awe are overlaid. I think they are also overlaid by attempts at creedal definition. I know that the Creator is always immanent in the world and in the beings He has made, but I would say that the enduring glow of His presence was focused to a burning intensity in the solemn hour of that birth, in which the mystery of the incarnation of the divine into the human was made manifest as never before or since. Faith was therein joined to sight, and the transcendent, unknown God became knowable as our Father, whose Spirit is in Heaven—and in the human heart.

The festivities of Christmas time, with all the buy-

ing and selling, may be justified or not, but we should be able to turn from them to this inner meaning of incarnation. The birth of Jesus on earth was not the beginning; nor his death the end. "The Lamb was slain from the foundation of the world," and the Christian story goes on beyond the cross.

Man lives and works, despite all his powers, in a narrow place, and so much lies further on; but we and all other Christians can hold on to the central fact of Christ, whatever else we gain or lose. Creed or no creed, he is for us the source and embodiment of truth. He is the tree in the garden of life, and through all the changes and in whatever conditions and climate there may be, there it stands, in the hope and joy and glory of spring, green everlastingly. It is this tree which at Christmas each year we light with candles, and on it we set a star.

HORACE B. POINTING



Indiana Yearly Meeting

THE 140th annual session of Indiana Yearly Meeting, Friends General Conference, convened at Waynesville, Ohio, on August 18, 1960, and continued through August 21.

The answer to the Queries and the reports of the standing committees showed that many gifts were brought into service. There was increased activity within the membership in nearly all Friendly concerns: the peace testimony, Indian affairs, economic and political problems, abolition of capital punishment, better home life, Friends periodicals, Friends World Committee, Friends boarding homes, activities of Young Friends, the relation of art to creative living, social problems, Quaker secondary schools, Friends General Conference, new Meetings, and religious education through First-day schools. A new vitality and vigor have been evident in the new Meetings, East Cincinnati and Lanthorn of Indianapolis.

In retrospect three bodies within the Yearly Meeting stand out as having the greatest impact on the life of individual members: the American Friends Service Committee, the Friends World Committee, and the Continuing Committee for Greater Unity.

For a number of years fraternal delegates were exchanged between Indiana Yearly Meeting and Wilmington Yearly Meeting. This year Wilmington and Indiana Friends felt the time was right for a day of joint sessions. On Friday, August 19, at the morning session held at Waynesville, Bernard Clausen of Philadelphia presented an introduction to worship which was followed by a meeting for worship.

Rita Rogers, Presiding Clerk of Indiana Yearly Meeting, opened the business session by reading selections from "Meditation of a Yearly Meeting Clerk" by Francis Hole, which had appeared in the *FRIENDS JOURNAL* on October 26, 1957.

At this session Barrett Hollister, Chairman of Friends General Conference, spoke briefly of the history of the Conference; told of the work of Barnard Walton in visiting 52 Meetings in the last year; stressed the value of the Meeting House Fund, with 40 transactions now under consideration; and commented on the wide area of activity of the Religious Education Committee. He reported the value of the biennial Conference, with particular reference to the junior, high school, and college groups. The report of the Five Years Meeting was given by Milton Hadley, Secretary of Peace and Social Concerns, Five Years Meeting of Friends. He spoke of the workshops and organization of the sessions this year.

The afternoon and evening sessions were held at Wilmington, Ohio, with C. Vincent Fairley as Clerk. One session was devoted to the work of the Peace Committee of Wilmington Yearly Meeting and the Peace and Social Service Committee of Indiana Yearly Meeting. In some detail the work of the Dayton Regional Office of the American Friends Service Committee was described.

"A Minute of Concern" was read by the assembled body in unison. Discussion followed, from which came the wish of both Meetings for a joint statement reaffirming the peace testimony. A statement was prepared by Louis Neumann of Indiana Yearly Meeting and Robert McCoy of Wilmington Yearly Meeting, which is here quoted in part:

"Since the discovery of nuclear power, the human race has within its mind, heart, and hand the elements of self-destruction, but also the possibility of removing the causes of war and developing the world potential for the good of mankind.

"The truth has been pointed out to us that the real enemies are not Russia and China, but are hatred, greed, and the evil men do. Believing there is 'no Christian way to kill a man,' we would emphasize the commandment, 'Thou shalt love the Lord thy God,' and 'Thou shalt love thy neighbor as thyself.'"

Marshall Sutton, Associate Secretary of the Friends World Committee, gave a brief résumé of the activities of the last year in bringing about a more vital and effective religious fellowship among all Friends.

The speaker to the joint evening session was Samuel Levering. His topic was "Friends Social Concerns." He said that a peace testimony without religious root is dead, that social concerns should be in their proper relation to the whole, that Friends testimonies start not in the intellect but in the soul.

At Yearly Meeting time it frequently happens that a most interesting session is not on the printed program but arranged as time can be found. Such was the meeting with Yoon Gu Lee of Inchun City, Korea, Executive Secretary of the Sanchil Settlement Society, the Director of the Sungkwang Community School at Wonju, Korea, and a member of Honolulu Monthly Meeting. He is in residence at Pendle Hill until March, 1961. Another unscheduled session was addressed by Katherine Nix-James, an English Friend and artist.

At the concluding session on Sunday, August 21, Irving Morrisett spoke on "Truth and Disarmament."

All sessions were held against a background of childish shouts and laughter of the Junior Yearly Meeting, held in

separate session. It is becoming the pleasant custom for children to live in tents pitched on the meeting house grounds. Adult attenders were supplied with decorated name tags, and at the conclusion of the afternoon and evening sessions there was brisk business in lemonade and homemade ice cream, the AFSC receiving the proceeds.

Saturday evening was devoted to Junior Yearly Meeting and to the Young Friends of high school age and older. The 9-to-12-year group presented two playlets adapted from *Stories of the Underground Railroad* by Anna L. Curtis. Four members of the Young Friends spoke of the role of Young Friends in the Society of Friends, Wanda Hook and Lewis Moon of Indiana Yearly Meeting and Christine Tanky and Mark Semler of Wilmington Yearly Meeting.

ESTHER M. FURNAS



Let the Child Enter In

By MILDRED A. PURNELL

Oh let the Child enter in.
Tender he lies as curled blossom,
And no more the withered heart
Hardens in dry cicatrice.

Oh see the star shining there—
No mortal light so eternally bright,
Effulgence heavenly, to lift
The head and part the halting breath.

Oh hear the camels tramping slow,
And see three kings crest a hill,
Drawn on they know not why; yet come
They must, with priceless gifts to bow.

Oh watch the shepherds as they move
From mundane toil to hallowed ground:
Common man the necessary foil,
The darker circle to radiant love.

Oh listen to the angel throng,
Such music spilling from the skies
As gives the soul a glad surmise:
Glory to God and peace on earth.

Oh wait with quiet reverence there
Where Mary mother breathes a prayer,
And Joseph stands with beast and bird,
Warden of transcendent mystery.

Oh let the Child enter in:
Holy the glory and sweet the pain.
All time recedes, and brothers all
Bend the knee. Look and live.

Books

A FRIENDLY HERITAGE ALONG THE DELAWARE. By ARTHUR EDWIN BYE. Vantage Press, New York, 1959. 253 pages. \$12.00 (25 per cent discount to libraries)

Arthur Edwin Bye, an alumnus of the University of Pennsylvania, of Oxford, and of Princeton, is an artist and art expert, an author, lecturer, genealogist, and antiquarian. His book *A Friendly Heritage* is fascinating, combining with history and genealogy a brief but interesting account of Quakerism itself. A large section is devoted to the Taylor family of Washington's Crossing, Pa., but the author also includes sketches of many allied families of Friends who settled in Bucks County, Pa., in the early days. He has been very painstaking in giving the English and Welsh backgrounds of these families and has carried down some lines of their descendants for a few generations in this country. In most cases, however, he has confined himself largely to accounts of the settlement and of early generations. He has told a number of stories which he heard during his youth. In the last section he details some lines of descent of the sponsors of this book.

In chapter six, "The Friendly Heritage," he gives an excellent little sketch of Quakerism, of the life and customs of Friends in Bucks County from his viewpoint as a Friend and with comments as an artist.

The book is beautifully illustrated with pictures of meeting houses, homes, reproductions of silhouettes and of oil paintings.

There are some errors, mostly of minor importance. The account of Falls Meeting, however, needs correction for the record. It says that the village of Fallsington "is unique in having two Meeting Houses close together, one built for the Hicksites and one for the Orthodox, the latter is now a community centre. . . ." The facts are that the older meeting house was built in 1789, 38 years before the separation, was retained by the Hicksites in 1827, and used by them until their Monthly Meeting was laid down in 1890. This house—not that of the Orthodox—is now used as a social work center. The other meeting house is used for worship.

The book is filled with human interest even in those parts that are somewhat technical.

SAMUEL J. BUNTING, JR.

THE WAY OF MAN, Pendle Hill Pamphlet No. 106. By MARTIN BUBER, with a Foreword by Maurice Friedman. Pendle Hill, Wallingford, Pa., 1959. 32 pages. 35 cents

This reprint of a small book first published in English in 1950 should serve many readers as an open door to Buber's larger work. Here the Jewish thinker's profound and sometimes involved philosophy of dialogue is seen through the clear glass of Hasidic stories and teachings. "Hasidism is a mysticism which hallows community and everyday life rather than withdraws from it." This hallowing of the everyday finds a close counterpart in the Quaker view of all life as sacramental. The Hasidic stories have the graphic homeliness of folk tales. In them are embodied the teachings about the crucial necessity of "the turning," about the "ultimate purpose: to let God in . . . where we really stand, where we live, where we live

a true life . . .," about the wholeness of man, and about the unique responsibility of a man. "Rabbi Zusya . . . said: 'In the world to come, I shall not be asked: Why were you not Moses? I shall be asked: Why were you not Zusya?'"

MILDRED B. YOUNG

PEACE AND BREAD, Third Edition. By JANE ADDAMS. G. K. Hall and Company, 97 Oliver Street, Boston 10, Mass., 1960. 267 pages. \$1.25

This is the record of a ceaseless, idealistic struggle by a pioneer in the peace movement during World War I and the armistice period who fought against opprobrium, hoodlumism, social disapproval, and government red tape. Jane Addams fought not only for peace but even to save Europe's suffering millions from death by starvation in the aftermath of war, that "holocaust." One wonders what she would have thought of Hiroshima and atomic warfare. The third edition in 35 years, the book was printed especially for the Jane Addams Centennial and is worth reading as a commentary on the greed, aroused passions, wickedness, foolishness, and cruelty of people. Truly spoke the poet Burns: "Man's inhumanity to man/Makes countless thousands mourn."

WILLIAM M. KANTOR

Pamphlets Received

A Reader's Guide to Christian Faith and Practice in the Experience of the Society of Friends. Friends Home Service Committee, Friends House, Euston Road, London, N.W. 1, 1960. 14 pages. Ninepence; 20 cents

Discipline in the Quaker Home. By Kenneth C. Barnes. Friends Home Service Committee (address above), 1960. 24 pages. 1 shilling; 25 cents

The Seeker, April, 1960. Seeker's Association; Secretary, Julian Harrison, 57 Porchester Terrace, London, W. 2. 20 pages. 1/6; 35 cents

Finding God Through Healing. By Carl J. Sanders. The Upper Room, Nashville 5, Tenn., 1960. 32 pages. 15 cents

Some Economic Problems of Disarmament. By Charles Carter. Friends Peace Committee, Friends House, Euston Road, London, N.W. 1. 13 pages. Sixpence; 15 cents

The Manner of the Resurrection. By Leslie D. Weatherhead. Abingdon Press, Nashville 2, Tenn. 91 pages. \$1.00

Our Own Kind. By Moses Rischin. Center for the Study of Democratic Institutions, Box 4068, Santa Barbara, Calif., 1960. 38 pages. Single copies free.

FSC, Friends Service Council Report for 1959. Friends Service Council, Friends House, Euston Road, London, N.W. 1, England. 24 pages. No price listed.

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Poetry

Dialogue of the Heart

(Christmas Eve, 1960)

By MARY C. CAMPBELL

Old man:

Will you take me in, the wanderer,
Grimed with dust of the road?
I carry nothing in purse or hand
But sorrow's heavy load.

Innkeeper:

Enter and welcome, father,
If you can stand the din.
Supper's already making.
Tonight this shall be your inn.

Merchants:

We require your finest chamber
And fire to chase the cold,
Safekeeping for our camels,
Freighted with spice and gold.

Innkeeper:

Here are our choicest quarters,
Roomy enough for ten.
Your wealth will rest in safety
From even the fiercest men.

Workman:

We need a room, innkeeper,
For my wife, who's big with child.
The road ahead climbs much too steep
Into the stony wild.

Innkeeper:

I fear you come too late, sir;
The house is full to the door.
There is no room in this busy place
For a single person more.

Workman:

We want so very little!
Our need for shelter's great.
My wife with pain bends gasping;
Don't turn us from your gate.

Innkeeper:

I'd give you space if I had it.
We're full from wall to wall.
There's not a room that's empty —
But wait—there is a stall.

It's clean and there's hay for bedding.
The kitchen is close at hand.
You'd be safe, in utter quiet,
If your wife will understand.

Workman:

We'll take it, sir, and gladly.
Mary, let me lift you down.
And you shall have our baby,
Here in my folks' home town.

Envoy:

O heart, how human-foolish!
With good crowding out the best
Till all you have is a hay-strewn stall
To receive your Lord as guest.

Winter Solstice

By MARGARET SNYDER

What if the orbs tonight
Went wild,
Flinging restraint and order aside,
Spinning into formless dark
Where being ends?

Breath goes,
Heart stops with fear
Lest being be denied.

Stunned suspense
Sucks hope
As a monkey sucks an orange,
Flings it aside.

Hold fast, courage!
Refuse to be denied, faith!
Stand stubborn, oh man, in the will to be!

The timeless hush of forever
Trembles,
And earth slips round the solstice pole
Silent as a feather of light
In breakless darkness.
Breath whispers back to the heart.

Beyond the edges of the nebulae
A song is dreamed,
And out where newborn suns emerge
A star gathers light.

Still, unnoted,
Song and star
Are secretly floated
Where cow and ass are,
And the Child is born.

December

By EMIL M. DEUTSCH

A pine tree covered with hoar frost,
radiant, glittering whiteness
against the deep blue sky.

Slender, dark branches
in the fading light
of the gathering dusk,
like the tender brush strokes
of a Chinese painting.

A high moon; bluish light
casts ghostly shadows
in the freezing clearness.

The star of hope and tenderness,
thawing the frozen fears,
lifting the cold night of despair
into the warming ray of love
is in our hearts.

The Meeting House

(On the first performance there of Bach's "Christmas Oratorio,"
December 18, 1959)

By ELDON KENWORTHY

Strange what changes the unchanging things.
Or have you seen old river banks,
Stolid as old men's public faces,
Await spring's pounding flood?

Then suddenly water on wall resounds,
Creation's scarlet trumpets call,
And walls surprised by tympani
Collapse, and flood bursts free.

See those glistening hands outreaching?
Their flooding fingers make assault
On waiting sands which listened long
With thirsty pores of silence.

Strange what changes inanimate things.
Never this room shall seem the same,
Nor stillness here, old meeting house.
Never the same am I.

About Our Authors

The Christmas drawing this year, on page 623 of this issue, was contributed by Fritz Eichenberg, a member of Scarsdale Meeting, N. Y., about whose work we reported in the issue for December 1, 1960, page 612. Fritz Eichenberg's version

of "The Peaceable Kingdom" is to our knowledge his second interpretation of this Quaker theme, which was also a favorite of Edward Hicks 100 years ago. The remarkable fusion of religious symbolism and tactful humor gives to his beautiful Christmas message a rare artistic quality that all our readers will cherish. The Editors are most grateful to the artist for his generosity in contributing this picture to our pages.

The vignettes on pages 628, 629, and 636 were contributed by Simon Titone, a member of Willistown Meeting, Pa. Our appreciation goes also to him.

Grace S. Yaukey, formerly with the Evangelical-Reformed Church in China, is a member of the Friends Meeting of Washington, D. C. For some years she has been interested in writing for young readers factual books about other countries. These have presented arts and crafts, biographies of leading personalities, or have been of a general historical nature. Cornelia Spencer is her pen name.

Horace B. Pointing, one of our two correspondents from London, is Editor of the *Wayfarer*, a Quaker monthly published by the Friends Home Service Committee and the Friends Service Council, London.

Esther M. Furnas is a member of Miami Monthly Meeting, Waynesville, Ohio, and serves on the Executive Committee, Friends General Conference.

Eldon Kenworthy, who teaches history at Germantown Friends School, Philadelphia, writes that his poem "The Meeting House" grew out of hearing the Choir of Germantown Friends School sing Bach's *Christmas Oratorio* in the Coulter Street Meeting House. "It was the first time, I believe," he says, "that choral music was performed there, and after the long association of that room with silence, the music, religiously sung, had an unusual impact on me."



Friends and Their Friends

The Prairie Friend, a quarterly mimeographed newsletter was initiated in June, 1960, by Friends in Calgary, Edmonton and Regina, Canada. The Editor is George Sotiroff, 734 College Avenue, Regina, Saskatchewan, Canada. H. Russell McArthur contributed a brief history of Calgary Meeting to the September number of *The Prairie Friend*.

Davis G. Durham, M.D., a member of Wilmington Meeting Del., is on a two-month tour of duty as the chief ophthalmologist on the S.S. *Hope*. This ship, a former naval vessel, has been renovated to serve as a floating hospital with teaching facilities. The total project, supported only by public contributed funds, is designed to further friendly relation

abroad by teaching modern medical methods to physicians, nurses, and technicians.

The ship left San Francisco in the summer of 1960 and is now serving in Indonesia. Locations are chosen by invitation. It is hoped that enough funds will be donated to allow the project to continue past the originally planned one-year tour and that one or two more ships can be outfitted.

Dr. Durham is the son-in-law of James and Isabella Frorer of Wilmington, Del. Davis and Harriet Durham have four boys.

Washington, D. C., Young Friends have published a detailed documentary report on their letter campaign to high school students earlier this year, informing them about the status of conscientious objectors. From earlier reports in the FRIENDS JOURNAL readers will remember that Washington Young Friends addressed to future high school graduates 25,000 copies of this letter. One result of this mailing was the dismissal of William R. Martin, chairman of the group, from his position with the Senate Secretary of the Minority.

This remarkable report, entitled *Challenge to Complacency*, tells a dramatic story, including the controversial reactions of the public. It is available for 25 cents per copy from the Washington Young Friends, 2111 Florida Avenue, N.W., Washington 8, D. C.

The fifteenth anniversary of the United Nations was celebrated by many communities in a variety of ways. We have just seen the program of Princeton, N. J., published as *This Is a Beginning*. The impressive list of participants indicates that almost every local organization—civic, service, fraternal, religious, professional, and educational—took some part in the observance of U.N. Week, October 22 to 30, 1960. Among the patrons of the Citizens Committee we find the name of Professor W. Taylor Thom, Jr., a member of the local Friends Meeting, who also had a share in the U.N. Workshop Panel. His books include *Goal of Democracy* and *The Meaning of America*. The *Daily Princetonian* has published a series of six articles by W. Taylor Thom on the general theme "Natural Resource Bonanzas—Keys to World Progress and World Peace."

Graham Leonard, who is still at the UNESCO Center in Egypt, reports that he has been appointed for the current academic year as Director of Student Activities at the American University at Beirut.

Two members of Summit Meeting, N. J., have recently published books. David G. Scanlon has edited *International Education—A Documentary History* for the Classics in Education Series of Teachers College, Columbia University. Dr. Scanlon is a professor at Teachers College.

Purnell Benson is the author of *Religion in Contemporary Culture*, released in early November by Harpers. Dr. Benson is currently leading in Summit Meeting a series of discussions based on the book.

The Committee on Christian Unity of Friends General Conference has reprinted from the Summer, 1960, issue of *Religion in Life* an article by Howard H. Brinton, "The World Council and the Creedless Church." The article reviews in some detail the attitude of Friends connected with Friends General Conference towards the World Council of Churches. The reprints are available in limited quantities without charge.

Roger Scott, a member of Lansdowne Meeting, Pa., and principal bass viol of the Philadelphia Orchestra, went to Israel last summer to help improve the bass section of the Israel Philharmonic Orchestra.

A new twelve-inch, long-playing record of Randall Thompson's *The Peaceable Kingdom* has been released by Fellowship Records, the recording label of the Fellowship of Reconciliation. An oratorio for mixed voices to texts from Isaiah, *The Peaceable Kingdom* derives both its name and inspiration from the famous painting by the nineteenth-century Quaker artist, Edward Hicks. (Some forty versions of "The Peaceable Kingdom" by Hicks exist, combining an historic scene of William Penn's treaty with the Indians and a visionary scene of wild beasts and domestic animals living together in amity.) A noted Mennonite illustrator, Robert Regier, has prepared for the jacket of the record a reinterpretation of Hicks' concept.

The Peaceable Kingdom is capably sung by Philadelphia's celebrated interracial Singing City Choir, conducted by Elaine Brown. A performance of Randall Thompson's *Alleluia* completes the first side of the record. Three Negro spirituals, a setting of the peace prayer of St. Francis, and *I Am the People* of Carl Sandburg are on the second side. Available in both stereophonic and monaural versions at \$5.95 and \$4.95 respectively, the record may be secured from local record dealers or postpaid from Fellowship Records, Box 271, Nyack, N. Y.

Continuing Committee on Greater Unity

Meeting at the Ann Arbor, Mich., Friends Center on October 22, 1960, the Continuing Committee heard reports of new developments in its four-state area. Olney Friends Boarding School at Barnesville now has its first art teacher, James Kietzman. Diminutive Western (Conservative) Yearly Meeting has received overtures from both Indiana (General Conference) and Ohio (Conservative) Yearly Meetings for possible Monthly-Meeting affiliation. The Lake Erie Association has accepted the invitation of Ohio Yearly Meeting to hold concurrent session in Barnesville in August, 1961. The Cleveland-Pittsburgh area grouping of LEA Meetings has accepted an invitation to hold its regular fall meeting in conjunction with Salem Quarterly Meeting of Ohio Yearly Meeting. Columbus, Delaware, and Granville Meetings, gathered in their annual central-Ohio conference, decided to intensify their area fellowship by meeting two or three times a year from now on.

Uniting with a concern originating in Illinois Yearly Meeting, the Committee agreed to cosponsor a biennial Midwest

Conference of Friends, beginning in 1963. Intended to provide for the Midwest what the Cape May Conference does for the East, the Midwest Conference may also enlist the support of Iowa (Conservative) Yearly Meeting and the Missouri Valley Association of Friends. It will, of course, be open to all who wish to attend, regardless of affiliation.

Spurred by the work of the Continuing Committee on Greater Unity, the Lake Erie Association this year appointed a Committee on the Function of the Lake Erie Association, which convened in Ann Arbor on October 23 under the leadership of Richard "Brad" Angell of Delaware, Ohio, Meeting. In this first session the new committee moved to strengthen the Association internally by recommending the appointment of an Advancement Committee to encourage (1) the affiliation of new Meetings with established ones as Preparative Meetings under the latter, (2) the development of the Cleveland-Pittsburgh and Central Ohio area associations into Quarterly Meetings on the Green Pastures pattern, and (3) the participation of isolated Meetings in the conferences of the Association itself.

ROBERT O. BLOOD, JR.

BIRTHS

ANGELL—On October 26, to Stephen, Jr., and Barbara Allee Angell of Allentown, Pa., members of Lehigh Valley Monthly Meeting, Pa., their fourth child and third son, SAMUEL JOHN BOWNE ANGELL.

PALMER—On October 23, to Clarkson T. and Andrea W. Palmer of Centerville, Pa., a daughter, IRENE LUCINDA PALMER. Her parents attend the Friends worship group at Uniontown, Pa. The grandparents are Clair Wilcox of Swarthmore Meeting, Pa., and Thompson and Esther Palmer of Concord Meeting, Pa.

MARRIAGE

MALIN-LASSITER—On November 5, at the home of the bride's parents in Winston-Salem, N. C., GAIL LASSITER, daughter of J. Harrison and Allene Lassiter, and ROBERT ABERNETHY MALIN, son of Patrick Murphy and Caroline Biddle Malin of New York City and grandson of the late Clement M. and Graceanna Brosius Biddle. They will reside in New York City.

DEATHS

BIDDLE—On October 28, GRACEANNA BROSIOUS BIDDLE, aged 83 years, suddenly, a year after her husband, Clement M. Biddle. They were members of Purchase Meeting, N. Y. She is survived by four children, Elizabeth B. Ayars, Caroline B. Malin, Grace B. Schembs, and Clement M. Biddle, Jr.; eleven grandchildren and one great-grandchild.

BREDIN—On October 27, ALICE PRICE BREDIN, widow of Rae Sloan Bredin. Surviving are two daughters and a son; also a sister and three brothers. She was a member of Solebury Meeting, Pa., where a memorial service was held on October 30.

SHALLCROSS—On October 13, THOMAS SHALLCROSS, JR., son of Thomas and Rachel Comly Shallcross, a birthright member of the Society of Friends. He was born in 1875 at the family home near Byberry Meeting, Pa., and at the time of his death he was a member of Haverford Monthly Meeting (Buck Lane), Pa.

Thomas Shallcross graduated from Peirce Business College and became prominent in the real estate business in Philadelphia. Surviving are two daughters, Ruth S. Paxson of Merion, Pa., and Cynthia S. Calhoun of Pittsburgh, Pa.; a sister, Elizabeth, of Odessa, Del., and a brother, Wilmer, of Milwaukee; two grandchildren and two great-grandchildren.

SHAW—On November 13, JANE C. SHAW, in her 96th year widow of Maurice Shaw and daughter of Henry F. and Hannah Johnson. For the past six and a half years she resided at the Yingst Nursing Home in Quakertown, Pa., and for the previous ten years she lived at the Abington Friends Home in Norristown, Pa. She was a lifelong member of Richland Meeting, Pa. Surviving are two sons, Henry F. Shaw of Quakertown, Pa., and William C. Shaw of Philadelphia, Pa.; four grandchildren, nine great-grandchildren, and one great-great-grandchild. Funeral services were held at the Strunk Funeral Home, Quakertown, on November 17 with burial in the Richland Friends Meeting burial grounds.

Coming Events

(Deadline for calendar items: for the issue dated the first of month, the 15th of the preceding month; for the issue dated the 15th of a month, the first of the same month.)

DECEMBER

17—Brethren-Friends-Mennonite-Schwenkfelder Fellowship, 4 to 9 p.m., at the Coventry Church of the Brethren, Keim Street, south from the traffic light on Route 83 at Kenilworth (across the river from Pottstown), Pa. A panel representative of the four groups will lead the gathering in a consideration of "How may we be transformed, not conformed in an increasingly urban society?" Bring box suppers; coffee, tea, and milk will be provided.

18—Frankford Meeting, Unity and Waln Streets, Philadelphia Conference Class, 10 a.m.: Elza Jahn: "Transforming Action as Way of Life," chapter two of the recent pamphlet *Transforming Power for Peace*.

30 to January 1—Midwinter Institute, Pendle Hill, Wallingford, Pa. Theme, "The Faith of a Quaker." Speakers: Samuel Cooper Howard Brinton, Mildred Young, and Lorton Heusel. Discussion. Total cost per person, \$10. For reservations, write to Midwinter Institute, Pendle Hill, Wallingford, Pa.

JANUARY

8—Fair Hill Meeting, Germantown Avenue and Cambria Street, Philadelphia, Conference Class, 10 a.m.: Richard K. Taylor: "Racial Changes and Housing."

8—Frankford Meeting, Unity and Waln Streets, Philadelphia Conference Class, 10 a.m.: Millard Hunt: "Why Pennsylvania Should Abolish the Death Penalty."

8—Frankford Friends Forum, Unity and Waln Streets, Philadelphia, 3 p.m.: panel discussion on penology, "Is Punishment the Answer to Our Crime Problem?" Participating, Philip Q. Roch President, Philadelphia Psychiatric Society; Marvin E. Wolfgang President, Pennsylvania Prison Society; Edward J. Hendrick, Superintendent of Prisons, Philadelphia County; Arthur W. Clark, Chairman, Friends Prison Service Committee; and Charles C. Walke Middle Atlantic College Secretary, AFSC. Moderator, G. Richard Bacon.

15—Frankford Meeting, Unity and Waln Streets, Philadelphia Conference Class, 10 a.m.: Wayne Dockhorn, "Surprising Success in Helping the Mentally Retarded—When the Right Methods Are Used."

Coming: *Conference for Meeting Clerks* at Woolman Hill, Deerfield, Mass., January 20 to 22. Worship and consideration of the conduct of meetings and concerns relating to business meeting. An opportunity for clerks, assistant clerks, recording clerks, and clerks of Ministry and Counsel. Cost, \$11, plus an additional 99 cents if supper on Friday is desired. For reservations and other details write Edward A. Manice, convenor, at Woolman Hill.

Coming: *The 1961 Rufus Jones Lecture*, at Baltimore Friends School, Baltimore, Md., January 27, 1961, 8 p.m.: Howard Thurman, "Mystical Religion and the Experience of Love." Tickets are available by mail on application to the Religious Education Committee, Friends General Conference, 1515 Cherry Street, Philadelphia 2, Pa.

MEETING ADVERTISEMENTS

ARIZONA

PHOENIX — Sundays, 9:45 a.m., Adult study; 11 a.m., Meeting for Worship and First-day School, 17th Street and Glendale Avenue, Shirley Hilfinger, Clerk, 1002 East Palmaritas Drive.

TUCSON — Pima Friends Meeting (Pacific Yearly Meeting), 1201 E. Speedway. Worship 10 a.m., Elisha T. Kirk, Clerk. Axtel 8-6073.

CALIFORNIA

CLAREMONT — Friends meeting, 9:30 a.m. on Scripps campus, 10th and Columbia. Edward Balls, Clerk, 439 W. 6th Street.

LA JOLLA — Meeting, 11 a.m., 7380 Eads Avenue. Visitors call GL 4-7459.

LOS ANGELES — Meeting, 11 a.m., Univ. Meth. Church, 4th floor, 817 W. 34th Street.

PALO ALTO — First-day school for children and adults, 10 a.m. Meeting for worship at 11. 957 Colorado.

PASADENA — 526 E. Orange Grove (at Oakland). Meeting for worship, Sunday, 11 a.m.

SAN FRANCISCO — Meetings for worship, First-days, 11 a.m., 2160 Lake Street.

COLORADO

DENVER — Mountain View Meeting, 10:45 a.m., 2026 S. Williams. Clerk, SU 9-1790.

CONNECTICUT

HARTFORD — Meeting, 11 a.m., First-day school, 11 a.m., 144 South Quaker Lane, West Hartford.

NEW HAVEN — Meeting 11 a.m., Conn. Hall, Yale Old Campus; phone FU 7-1639.

NEWTOWN — Meeting and First-day school, 11 a.m., Hawley School.

DISTRICT OF COLUMBIA

WASHINGTON — Meeting, Sunday, 9 a.m. and 11 a.m.; Sunday School, 10:30 a.m., 2111 Florida Avenue, N.W., one block from Connecticut Avenue.

FLORIDA

DAYTONA BEACH — Meeting, 11 a.m., First-days at 300 North Halifax Drive. Information, Sarah Belle George, CL 2-2333.

GAINESVILLE — Meeting for worship, First-days, 11 a.m., 116 Florida Union.

JACKSONVILLE — Meeting for worship, 11 a.m., YWCA. Contact EV 9-4345.

MIAMI — Meeting for worship at Sunset and Corsica, 11 a.m.; First-day school, 10 a.m. Miriam Toepel, Clerk. TU 8-6629.

ORLANDO-WINTER PARK — Meeting, 11 a.m., 316 E. Marks St., Orlando; MI 7-3025.

PALM BEACH — Friends Meeting, 10:30 a.m., 823 North A St., Lake Worth.

ST. PETERSBURG — First-day school and meeting, 11 a.m., 130 19th Avenue S.E.

GEORGIA

ATLANTA — Meeting for worship and First-day school at 10 a.m. 1384 Fairview Road, N.E., Atlanta 6. Phone DR 3-7986. Phern Stanley, Clerk, Phone DR 3-5357.

HAWAII

HONOLULU — Meeting, Sundays, 2426 Oahu Avenue, 10:15 a.m.; tel. 999-447.

ILLINOIS

CHICAGO — 57th Street Meeting of Friends. Sunday worship hour, 11 a.m. at Quaker House, 5615 Woodlawn Avenue. Monthly meeting, 7:30 p.m., every first Friday. Telephone Butterfield 8-3066.

INDIANA

EVANSVILLE — Meeting, Sundays, YMCA, 11 a.m. For lodging or transportation call Corinne Catlin, HA 3-3103; after 4 p.m., HA 2-8723.

INDIANAPOLIS — Lanthorn Friends, 1040 W. 42nd Street. Meeting for worship and First-day school, 10 a.m. Telephone AX 1-8677.

IOWA

DES MOINES — South entrance, 2920 30th Street, worship, 10 a.m.; classes, 11 a.m.

FAIRFIELD — Bible School, 9:30 a.m.; worship service, 10:30 a.m., DST. 1207 South 6th Street.

LOUISIANA

NEW ORLEANS — Friends meeting each Sunday. For information telephone UN 1-8022 or UN 6-0389.

MARYLAND

SANDY SPRING — Meeting (united), First-days, 11 a.m.; 20 miles from downtown Washington, D. C. Clerk: R. B. Thomas; telephone WA 4-3366.

MASSACHUSETTS

CAMBRIDGE — Meeting, Sunday, 5 Longfellow Park (near Harvard Square), 9:30 a.m. and 11 a.m.; telephone TR 6-6883.

WELLESLEY — Meeting, Sunday, 10:30 a.m. at Tenacre Country Day School, Benvenue Street near Grove Street.

WORCESTER — Pleasant Street Friends Meeting, 901 Pleasant Street. Meeting for worship each First-day, 11 a.m. Telephone PL 4-3887.

MICHIGAN

DETROIT — Meeting, Sundays, 11 a.m. in Highland Park YWCA, Woodward and Winona. TO 7-7410 evenings.

MINNESOTA

MINNEAPOLIS — Meeting, 11 a.m., First-day school, 10 a.m., 44th Street and York Avenue S. Harold N. Tollefson, Minister, 4421 Abbott Avenue S.; phone WA 6-9675.

MISSOURI

KANSAS CITY — Penn Valley Meeting, 306 West 39th Street, 10:30 a.m. Call HI 4-0888 or CL 2-6958.

ST. LOUIS — Meeting, 2539 Rockford Ave., Rock Hill, 10:30 a.m.; phone PA 6-0429.

NEW JERSEY

ATLANTIC CITY — Meeting for worship, 11 a.m., First-day school, 10:30 a.m., South Carolina and Pacific Avenues.

DOVER — First-day school, 10:50 a.m., worship, 11 a.m., Quaker Church Road.

HADDONFIELD — Meeting for worship, 11 a.m., First-day, First-day school, 9:45 a.m., Lake Street.

MANASQUAN — First-day school, 10 a.m., meeting, 11:15 a.m., route 35 at Manasquan Circle. Walter Longstreet, Clerk.

MONTCLAIR — 289 Park Street, First-day school, 10:30 a.m.; worship, 11 a.m. (July, August, 10 a.m.). Visitors welcome.

NEW MEXICO

ALBUQUERQUE — Meeting and First-day School, 11 a.m., 815 Girard Blvd., N.E., Albuquerque. John Atkinson, Clerk. Phone ALpine 5-9588.

SANTA FE — Meeting, Sundays, 11 a.m., Olive Rush Studio, 630 Canyon Road, Santa Fe. Jane H. Baumann, Clerk.

NEW YORK

ALBANY — Worship and First-day school, 11 a.m., YMCA, 423 State St.; Albany 3-6242.

BUFFALO — Meeting and First-day school, 11 a.m., 1272 Delaware Ave.; phone EL 0252.

LONG ISLAND — Northern Boulevard at Shelter Rock Road, Manhasset. First-day school, 9:45 a.m.; meeting, 11 a.m.

NEW YORK — First-day meetings for worship:

11 a.m. 221 E. 15th St., Manhattan
22 Washington Sq. N.
Earl Hall, Columbia University
110 Schermerhorn St., Brooklyn
137-16 Northern Blvd., Flushing
3:30 p.m. Riverside Church, 15th floor
Telephone GRamercy 3-8018 (Mon.-Fri. 9-4) about First-day schools, monthly meetings, suppers, etc.

SCARSDALE — Worship, Sundays, 11 a.m., 133 Popham Rd. Clerk, William Vickery 162 Warburton Ave. Hastings-on-Hudson, N. Y.

SYRACUSE — Meeting and First-day school, 11 a.m., YWCA, 339 E. Onondaga Street.

OHIO

CINCINNATI — Meeting for worship, 10 a.m., 355 West McMillan, Richard Day, Correspondent, WI 1-2419.

CLEVELAND — First-day school for children and adults, 10 a.m. Meeting for worship 11 a.m., 10916 Magnolia Drive, TU 4-2695.

TOLEDO — Unprogrammed meeting for worship, First-days, 10 a.m., Lamson Chapel, Y.W.C.A., 1018 Jefferson.

PENNSYLVANIA

HARRISBURG — Meeting and First-day school, 11 a.m., YWCA, 4th and Walnut Sts.

HAVERFORD — Buck Lane, between Lancaster Pike and Haverford Road. First-day school, 10:30 a.m. Meeting for Worship at 11 a.m.

LANCASTER — Meeting house, Tulane Terrace, 1½ miles west of Lancaster, off U.S. 30. Meeting and First-day school, 10 a.m.

MEDIA — 125 West Third Street. Meeting for worship at 11 a.m.

PHILADELPHIA — Meetings, 10:30 a.m., unless specified; telephone LO 8-4111 for information about First-day schools.
Byberry, one mile east of Roosevelt Boulevard at Southampton Road, 11 a.m.
Central Philadelphia, Race St., west of 15th. Chestnut Hill, 100 East Mermaid Lane. Coulter Street and Germantown Avenue. Fair Hill, Germantown & Cambria, 11:15 a.m. Fourth & Arch Sts., First- and Fifth-days. Frankford, Penn & Orthodox Sts., 10:30 a.m. Frankford, Unity and Wain Streets, 11 a.m. Green St., 45 W. School House L., 11 a.m. Powelton, 36th and Pearl Streets, 11 a.m.

PITTSBURGH — Worship at 10:30 a.m., adult class, 11:45 a.m., 1353 Shady Avenue.

READING — First-day school, 10 a.m., meeting, 11 a.m., 108 North Sixth Street.

Deadline for Advertising

Our deadline for advertising is the first of each month for the issue of the 15th, and the 15th of each month for the following issue, dated the first of the month.

STATE COLLEGE — 318 South Atherton Street. First-day school at 9:30 a.m., meeting for worship at 10:45 a.m.

TENNESSEE

MEMPHIS — Meeting, Sunday, 9:30 a.m. Clerk, Sumner Parker. BR 6-8391.

TEXAS

AUSTIN — Worship, Sundays, 11 a.m., First-day school, 10 a.m., 606 Rathervue Place. Otto Hofmann, Clerk, HI 2-2238.

DALLAS — Sunday, 10:30 a.m., Adventist Church, 4009 N. Central Expressway. Clerk, Kenneth Carroll, Religion Dept., S.M.U.; FL 2-1846.

HOUSTON — Live Oak Friends Meeting, Sunday, 11 a.m., Council of Churches Building, 9 Chelsea Place. Clerk, Walter Whitson; JAcKson 8-6413.

VIRGINIA

CLEARBROOK — Meeting for worship at Hopewell Meeting House, First-days at 10:15 a.m.; First-day school at 11 a.m.

LINCOLN — Goose Creek United Meeting House. Meeting for worship, 11:15 a.m., First-day school, 10 a.m.

WINCHESTER — Centre Meeting House, corner of Washington and Piccadilly Streets. Meeting for worship. First-days at 10:15 a.m.; First-day school, 10:45 a.m.

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WANTED

COOK for religious center in Rye, near New York. Desire person with experience in meal preparation for moderate sized groups, also interested in lay approach to spiritual development. Apply with résumé Box W-176, Friends Journal.

SECRETARY to assist Agnes Coggeshall in the Religious Education office, 1511 Cherry Street, Philadelphia, Pa. Friend preferred, full time, typing, and interest in Religious Education important. Please call Margaret W. Evans, Philadelphia IV 2-1090.

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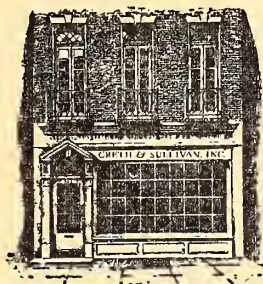
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